

### PERSONAL

DR. LEWIS SEYMOUR MUDGE was elected Moderator at the recent meeting of the General Assembly of the Presbyterian Church, U. S. A.

\* \* \*

DR. CARL S. PATTON was elected Moderator of the National Council of Congregational Churches at the annual meeting in Seattle.

\* \* \*

DR. AND MRS. F. I. JOHNSON returned early in July from their visit to the Orient.

\* \* \*

DR. A. W. WILKIE, well-known missionary of the West Coast of Africa, has been appointed Principal of Lovedale Institute. For nearly twenty years Calabar, made famous by Mary Slessor, was the scene of his labors, but since the War he has had charge of the work on the Gold Coast that was formerly carried on by the Basel Mission.

\* \* \*

ARCHBISHOP GREGORIO AGLIPAY, of the Independent Filipino Church, is visiting the United States in company with several prominent Filipinos.

\* \* \*

BISHOP C. P. WANG has been elected chairman of the National Council for China for two years. He succeeds Bishop Tsen, Protestant Episcopal.

\* \* \*

FRED B. SMITH, recently moderator of the National Council of the Congregational Churches of the United States still continues active in world peace promotion, education, citizenship and law-observance movements. He was a "Y" worker in two wars, returning in 1920 to become chairman of the executive committee of the World Alliance for International Friendship, a movement that would use religion as the prime motive and force for gaining world peace. He is also the vigorous national chairman of the Citizens' Committee of One Thousand for Law Observance and Enforcement.

\* \* \*

MISS HELEN M. BRICKMAN, Director of Indian Work in the Council of Women for Home Missions, will serve as Acting Executive Secretary until her resignation takes place in the late fall to become General Secretary of the Women's Board of Domestic Missions of the Reformed Church in America.

\* \* \*

MRS. ELLA A. BOOLE, president of the Woman's Christian Temperance Union of the United States, was elected president of the World's Woman's Christian Temperance Union. She succeeds Anna Adams Gordon, who was compelled by illness to relinquish the office after nine years' service, and who has since died.



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## MISSIONARY

## REVIEW OF THE WORLD

DELANVAN L. PIERSON, *Editor*

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## COMING EVENTS

August 18-23—GENERAL CONFERENCE, SEVENTH DAY BAPTIST CHURCHES, Alfred, N. Y.

August 22-29—UNIVERSAL CHRISTIAN COUNCIL ON LIFE AND WORK, EXECUTIVE COMMITTEE, Cambridge, England.

September 9-14—NATIONAL BAPTIST CONVENTION, Atlanta, Ga.

September 16—NATIONAL COUNCIL, PROTESTANT EPISCOPAL CHURCH, Denver, Colo.

September 23-24—COMMITTEE OF REFERENCE AND COUNSEL, FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA, New York, N. Y.

September 28-30—INTERDENOMINATIONAL MISSIONARY INSTITUTE, conducted by the Philadelphia Federation of Churches and the Women's Interdenominational Union of Philadelphia and Vicinity, Philadelphia, Pa.

October 6-11—INTERNATIONAL CONVENTION OF DISCIPLES OF CHRIST, Wichita, Kan.

November 15—AN INTERDENOMINATIONAL MEETING OF MEN TO COMMEMORATE THE TWENTY-FIFTH ANNIVERSARY OF THE FOUNDING OF THE LAYMEN'S MISSIONARY MOVEMENT. Fifth Avenue Presbyterian Church, New York.

## OBITUARIES

THE REV. DR. JOHN ABNER MARQUIS, D.D., former moderator of the General Assembly of the Presbyterian Church, also formerly president of Coe College, Cedar Rapids, Iowa, and for seven years Executive Secretary of the Board of National Missions of the Presbyterian Church, died at the Presbyterian Hospital, New York, on July 5th.

Dr. Marquis suffered a stroke of paralysis two years ago and retired in 1930 as secretary of the Board of National Missions.

Dr. Marquis was born in Dinsmore, Pa., Dec. 27, 1861, a son of James T. and Mary C. Bucher Marquis. He was graduated from Washington and Jefferson College, which gave him the honorary degree of LL.D. in 1910. He was graduated from Western Theological Seminary and in 1891 he became associate pastor of the First Presbyterian Church at Greensburg, Pa. In 1919 Dr. Marquis made a missionary journey to Alaska as General Secretary of the Presbyterian Board of Home Missions, in which position he served from 1917 until 1923. He became Executive Secretary of the Board of National Missions at its formation in 1923. Dr. Marquis was greatly loved and honored in his ability and Christian character.

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## KOREA LAND of the DAWN

**By Dr. James Dale Van Buskirk**

*Professor of Physiology,*

*Severance Union Medical College, Seoul, Korea*

A new day has come to Korea, and Christians must develop not only the country itself but the character of the people.

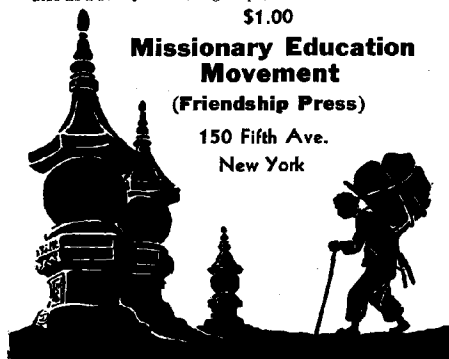
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THE FOREIGN MISSIONS CONFERENCE ON POLICIES AND METHODS, LAKEVILLE, CONN. JUNE 20 TO 30.





## THE NEW SPANISH REPUBLIC AND PROTESTANTISM

BY DR. JUAN ORTIZ GONZALEZ, New York

*Editor of "La Nueva Democracia"*

**T**HE editors of some New York dailies have taken this new Spanish republic as a kind of joke, similar to the first republic of 1873-74 which lasted a little more than a year and in that short time had four presidents and six cabinets. Some of the leading facts which led to the establishment of this second republic may be of interest.

The republic of 1873-74 was established by a few politicians but had no root in the people of Spain. This second republic has come to life by a plebiscite representing all regions, in an orderly and peaceful election. More than ninety per cent of the qualified voters went to the poles and, even in the district where the Royal Palace is located and in Toledo, where the ecclesiastics have such great influence, two-thirds voted for the Republic.

As to the recent mob uprising in which many churches, convents and monasteries were burned, Senor de Madariaga says:

The circular of the Segura, the Archbishop of Toledo and Primate of Spain, in which he addressed the Catholics of Spain and urged their support of candidates for public office who would look out for the interests of the

Church, is more responsible for this mob uprising than anything else. It undoubtedly provoked the whole situation.

"We are not against the churches or the priests," said a sober Spanish workingman. "We respect the places of worship. But Cardinal Segura must be shown that he cannot interfere in politics. He must keep his hands off the Republic."

Notwithstanding the fact that more than forty convents, monasteries and churches were burned, no friars, nuns or priests were killed and only one or two of them were slightly hurt by the crowd. In a similar uprising in 1834, more than two hundred friars were killed in Madrid alone.

### Effects on Religious Liberty

It is very improbable that the present Spanish Republic will turn communistic. In the plebiscite the two communist candidates in Madrid received twelve votes each and in Barcelona only a few hundreds. The common classes of Spain are very conservative, and because the majority of workingmen have some property, either a little house or a small piece of land, they abhor communism.

This new Spanish Republic offers to the Spanish Peninsula religious freedom, separation of Church and State and full representative government. The plebiscite which established the Republic was made up of republicans and socialists, both committed to the policies mentioned above. The first decree of the provisional government with regard to religious freedom reads:

The provisional government makes public its decision to respect most fully the individual conscience through freedom of belief and worship, forbidding the State on any occasion to ask of any citizen to declare his religious convictions.

The right-hand, and probably the head of the present Republic, the Secretary of Justice (*El Ministro de Gracia y Justicia*), Señor Fernando de los Ríos, in his latest books *El Sentido Humanista del Socialismo* (The Humanistic Aspect of Socialism) and *Religión y Estado en la España del Siglo XVI* (Religion and the State in Spain in the Sixteenth Century), outlines the same policies for Spain and depreciates the union of Church and State and the endorsement of the decrees of the Council of Trent as laws binding to Spain and Spanish colonies. He has been very fair in his appreciation of the Reformation and its implications as well as of the implications of the Counter-Reformation.

The plebiscite binds the Republic to await the formation of Congress, the only legislative and legal body capable of applying such policies in full. For that reason, Señor de los Ríos, in his first interview with the Papal Nuncio in Madrid, declared that the Republic would maintain the Concordat of 1851 until Congress decides otherwise as

an agreement between the nation and Roma. At the same time he said that he expected the clergy to bear in mind that Spain is no longer a monarchy but a republic, and that they should behave as in other republican countries. The last encyclical of the Pope condemning socialism, together with his instructions to the Nuncio demanding indemnity for the church buildings burned, if insisted upon, will compel the Republic to break relations with Rome and to repeal the Concordat.

Señor Fernando de los Ríos also gave to religious tolerance an interpretation so wide as to mean almost complete religious freedom, the policy advocated by Prime Minister Canalejas before he was assassinated. The true significance of this new interpretation can be grasped only when one takes into account the fact that until now religious tolerance has meant to the Roman Catholic Church and the conservative monarchists that Protestants could have no sign whatsoever outside their churches or chapels to indicate that there was a Protestant center; no bells to ring, not even a door opening on the public street. In the last years of Primo de Rivera's dictatorship, even the Protestant house meetings were suppressed in many towns because the mayors and governors considered such acts as public.

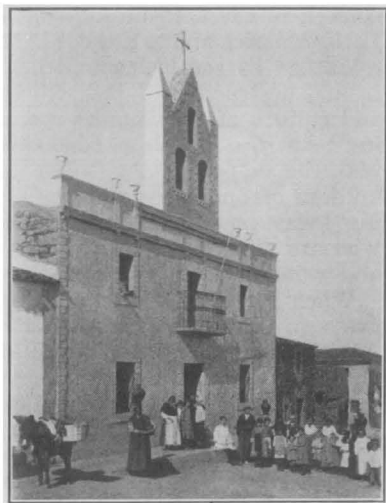
Señor Fernando de los Ríos took a further step. He secularized public cemeteries and burial places. It has been very humiliating for Protestants not to be able to bury their dead in the public cemeteries, having to use small adjoining places where beasts and unbelievers were buried.

When the Secretary of Justice learned that the Roman Catholic

Primate of Spain criticized the Republic from the pulpit, he sent word to the Nuncio (the Spanish title of the Ambassador of the Pope in Madrid) that either the Pope should

ther and expel such religious orders as are illegally established in Spain. Until they were closed there were in Spain about five thousand convents and monasteries for friars and nuns. The friars and nuns have now left Spain or are living with their relatives or friends. It is the general opinion that those monasteries and convents will not be opened before Congress meets, and that then they may be closed forever.

The Concordat, which is the only legal basis for admitting such orders, specifies that only three different religious orders could be allowed legal existence in Spain and in some exceptional cases a fourth. Today there are more than one hundred and fifty different Roman Catholic religious orders in Spain.



A PROTESTANT CHURCH AND SCHOOL  
IN SPAIN

punish the Primate or the government would be compelled to discipline him.

The Secretary of Education has declared that religious education shall not be compulsory in any government school, but it shall be given in primary schools when requested by parents. Until now the reverse has been the rule; religious education was compulsory, unless parents had their children excused. The Secretary of the Interior has ordered that no official of the government as such shall attend any religious service. The Secretary of War has stated that the soldiers are not compelled to attend Sunday mass, and that those who do attend shall go without arms.

Before Congress meets, the Republic will probably go even fur-



A CATHOLIC CATHEDRAL IN SPAIN

Several liberal governments have tried to reduce the religious orders to three, but the Vatican has always protested and the ex-King sided with the Vatican.

The most hated religious order is that of the Jesuits. The burning in Madrid started by setting on fire the three Jesuit centers, the crowds that set them on fire passing by many other convents and monasteries without attempting any harm. It is reported by reliable press correspondents that the Republic is considering the suppression of the Jesuit Society in Spain and exiling its members. In the three religious orders named in the Concordat, the Jesuits are not mentioned. Their legal position can be established only as one of the cases of that fourth exception.

In the national elections on June 28th, the conservative republicans and socialists obtained an overwhelming majority; only half a dozen monarchists were elected, no communist having thus far been named.

#### The Effect on the Protestants

The immediate effect on the Protestant Church of Spain will be a greater publicity and a new life. Emblems of Protestantism can now be put on places of worship, with permission of the government; public manifestations and acts of worship can also take place.

Almost all the members of the Protestant churches are republicans or socialists and Spanish socialism is more conservative than the Labor Party of England. Many leading socialists today, who occupy high positions in the present government, have been for a long time sympathizers with Protestantism. It is not necessary to be a prophet or the son of a prophet to foresee that Spanish Protestantism will now receive fresh impetus and new life.

#### Bearing on Latin America

But the greatest influence of the new Republic will be in Latin America. So far all the great campaigns of the Roman Catholic Church to check Protestantism in Latin America and to present Protestantism as something antithetic to and destructive of the religion and culture of the Spanish-speaking countries, have been conducted with the support of the five or six millions of Spaniards who are living today in Latin America, and who are aided by a few lecturers and writers from Spain.

When the first Protestant Congress on Christian Work in Latin America met in Panama in 1916, it was the Jesuit Spanish magazine, *Razon y Fe*, which pointed out to Catholics the danger and peril (as they say) of Protestant propaganda. When, afterwards, Protestant forces met in Montevideo in 1924, it was a group of Spaniards that published a big volume, *Violando la Clausura*, to discredit the Protestant work. A prominent Spanish Jesuit lecturer was also sent around to give lectures about the Roman Catholic Church as opposed to Protestant Christianity.

Between the Protestant Congresses in Panama and Montevideo, a Spanish delegation, headed by a Spanish cardinal, Benlloch, visited several Spanish republics to warn them against Protestantism and to coordinate the Catholic forces against Protestant propaganda.

When Protestants gathered in Havana in 1929, it was Spaniards who, through *La Revista Católica* (published by Spanish Jesuits in North America), *Razon y Fe* (published by Jesuits in Madrid) and through special lecturers, made great efforts to check the Protestant influence and work.

The influence of the Republic in Spain, committed to religious freedom and separation of Church and State, will cause Spaniards in Latin America as well as in Spain to react in favor of religious freedom.

There have been only a few national leaders in Latin America who have sympathized with Protestantism, but now many Spaniards will join them in their sympathy.

#### World-Wide Significance

We hope for even greater things. We believe that in God's providence the hour is coming when, in the great crisis which the Christian Church is facing, the Spanish- and Portuguese-speaking countries, of both Europe and Latin America, will help to give a fresh interpretation to Christianity.

The real issue today is between the destruction of personality and individuality by such forces as Bolshevism, communism, materialism, industrialism, commercialism, and standardization of life, on the one hand, and, on the other, the preservation of personality, individuality and religion which always have been the great ideals of the Iberian peoples.

When Keyserling wrote his book "Europe," he said of Spain:

It has always been the same Spaniard: the Spaniard who, in primeval times, created the glorious rock monuments; who, as Roman emperor, more than once ruled the world; who conquered the New World; who painted the great portraits; who fought for the faith; and who once more today, through the lips of Miguel de Unamuno, proclaims with magnificent bias the gospel of tragedy and of agony. And when we bear in mind that very few peoples have passed through so many racial changes as those of the Iberian peninsula, we are compelled to ask ourselves: Is not change every-

where, in the last analysis, something external? Is not all substance, in the last analysis, eternally the same? It is, above all, as a model of essential substance that Spain means something to a Europe which takes such delight in change. In any case, it is only as substance becomes reality that Spain has a European future of a new kind. Not for nothing did the new rise of Spain—for she is incontrovertibly on the rise again—begin with the close of the age of progress. Thus may she, as essence, forever remain what she has always been.

Later in his lectures in Latin America, Madrid, Paris and Berlin, he stated that the era of machinery is coming to an end; and that a new era is looming in which the Iberian people (men of Spain, Portugal, Brazil and other Spanish-speaking countries) will be the leaders, and personality and individuality will take the place of machinery and standardization.

I have not been surprised to read in the April issue of *The World Evangelization*, the following:

Count Keyserling, the eminent philosopher and writer, recently said, "I prophesy that an Iberian period will follow the North American one which we are witnessing. All that is most important for the future of humanity is to be expected from Spanish America, which is ripening, and from Spain which is arising. Such a cultural cycle is endowed with all the qualities necessary to supplement or overpower the onesidedness of North America, leaning, as she does, towards the mechanical and technical without taking into account the true meaning of human existence." If there is a grain of truth in these words of the distinguished author of "Europe and America Set Free," they surely lay upon Evangelical Christians of this generation who appreciate their responsibilities towards Christ and towards their fellowmen, obligations which cannot lightly be discharged.

# NEW LIBERTY IN NEW SPAIN

BY WAYNE H. BOWERS, Woodstock, Va.

THE following decree on religion has been promulgated by Alcalá Zamora, president of the Spanish Republic, with the consent of the cabinet, and on the proposal of Fernando de los Rios, Minister of "Justice," the department to which religious matters belong.

A preamble refers to the alliance of the monarchy and Roman Catholicism, which in former years has reduced attempts to better the condition of dissenting faiths to the obtaining of "mere tolerance." The preamble disclaims any desire on the part of the new government to wound the religious sensibilities of followers of Roman Catholicism, but asserts its desire to make all confessions equal before the law. It refers to the fact that religious liberty is a fundamental article of the Society of Nations; that it is safeguarded in the constitutions of prevaillingly Catholic countries, such as Ireland, Poland and Bohemia; that even Spain has hitherto maintained, in Morocco, a régime of complete religious liberty far superior to that which has existed within Spain herself; and that Roman Catholicism always claims liberty for herself in lands where she does not enjoy a position of supremacy.

After this preamble, in dignified and beautiful Spanish, come the following articles:

Article 1. No one, in any act of service, or because of any relation with the State, is obliged to declare his religion. Therefore both civil and military officials will abstain from making inquiry regarding the religious beliefs of whoever may appear before them or may be subordinate to them.

Article 2. No one, whatever may be his connection with the State, is obliged to take part in religious festivals, ceremonies, practices and observances.

Article 3. All confessions are authorized to maintain their services, both in private and in public, without any other limitations than those which are imposed by the rules and the law of public order.

Nobody familiar with conditions in catholic countries during past years will fail to note the overwhelming importance of these simple articles. They will remove annoyances and difficulties for those seeking "civil" marriage whether or not there is to be an evangelical service afterwards. They will protect evangelical recruits in the army from annoyances. They will protect both privates and officers in the army and navy who may not desire to attend the open-air masses which have heretofore been obligatory. They will tend to improve conditions in the public schools for children of evangelical families, who have been discriminated against ever since a public school system has been in existence. They will permit advertising of evangelical schools, services and places of worship, both in the press and by means of placards or other permanent announcements on the outer walls of churches, schools and other centers of Protestant activity.

Above all, this decree marks the disappearance of the unendurable situation in which evangelical work has found itself, due to the clause in the Constitution, Article 11, which reads: "No public manifes-

tation of dissenting faiths will be allowed." That clause left it to the personal judgment of officials, who might be and almost always were hostile, to determine what sort of a thing was "public." For instance, a meeting held in a private home, attended by a small number of people, but whose singing was audible to persons passing along the sidewalk in front of the house, was held to be a "public" manifestation of a dissenting religion, and heavy fines were imposed by a hostile magistrate under the control of the clergy. All such danger is now removed. The way is opened also for mass meetings in large rented halls or theaters, and for open sale of Bibles and other evangelical literature, with abundant advertising and without vexatious interference.

It is confidently hoped that, as soon as the new Congress is elected and meets, complete separation of church and State will be voted. There will be sustained opposition to this, but probably not sufficient to prevent it.

The direct and indirect results of such a separation are too numerous to be discussed in this short article. It might be indicated, however, that in the first place, and in the opinion of a number of her own leaders, the Roman Catholic Church would gain in spirituality; from really having to pay her priests out of her own pockets instead of from the national treasury; from being practically compelled to turn her attention from politics to religion; and from losing a large number of adherents whose loyalty has been forced and unwilling. In addition to that result evangelical Christianity, which even now has thousands of hidden sympathizers in addition to its de-

clared members, would at once be freed from the stigma of "heresy" which has weighed so heavily against it for centuries, and would surely make considerable gains in the near future.

As indicating the extent of the abuses which have grown up under the old system of an official church, mention might be made of a custom whereby certain images of the Virgin Mary, notably one called the "Pilarica" in the City of Zaragoza, have been granted the rank of captain-general in the Spanish army, together with the salary attached to such an office, which salary has been regularly paid out of the national treasury to the cathedral in which the image is kept.

Alcalá Zamora, the president, is a sincere Catholic. He is, of course, not a "regular" one, since to be Catholic and to be liberal at the same time is a contradiction in terms. He has been severely criticized for his leniency in dealing with Cardenal Segura, Archbishop of Toledo and ranking prelate in Spain, in merely banishing him from Spain for a sermon preached in the cathedral, in which he openly cursed the Republic, instead of jailing him and prosecuting him for disturbing the peace, as was done to several generals recently.

Many conflicting statements have been made with regard to the burning of convents and churches a few weeks after the establishment of the republic. Photographs published in Spanish papers indicate clearly that no violence was offered to inmates of the convents. On the contrary, they were cared for, especially the aged nuns, by crowds in the surrounding streets. There are some indications that the buildings were fired from within.

Rev. Elías B. Marqués, pastor of

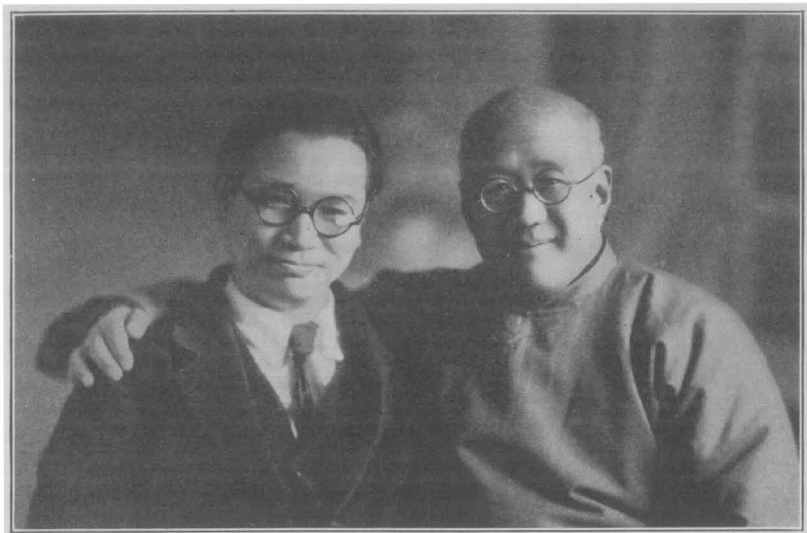
a Protestant church at Santander, under the American Board, himself the son of a former pastor, a man who has recently turned down a flattering offer made him by liberal elements in that city to nominate and elect him a member of the city council, writes as follows:

It seems to be established that the burning of the convents on May 11th was due to a maneuver of the monarchists, in which the religious orders themselves were complicated. It is possible that there is much truth in that, since many indications tend to corroborate the supposition. But it is also undeniable that in the midst of it all there was a sort of public feeling, which the people wished to make very clear to the authorities, to the effect that they were governing too gently. . . . I believe that the burning of the convents and cathedrals marked an element of deep discontent on the part of the people with the tolerance and gentleness of the new government. Also it should not be forgotten that there is in the immense majority of the Spanish people an ardent desire, and a very old desire, that the religious orders (convents) should disappear, with the sole exception of such orders as are "concordated." That is what the people were expecting. And when they saw that time was passing and nothing was being done along that line, they felt defrauded in their hopes. Add to that the fact that the clericals became bolder and several bishops began to speak openly against the republic and its "dangers," and that the government merely requested them to leave Spain whereas the people would have preferred that those bishops had been indicted and jailed, just as were several generals and politicians involved in the abuses of the former monarchy. The real "battle-horse" (point in bitterest dispute) is the interests of the Roman Catholic Church. The people desire to see it separated from the State and very much limited in its political functions.

Interesting sidelights on the present situation are these. The new mayor of the City of Zaragoza (150,000 inhabitants) is a former pupil of the Protestant day-school in that city and a friend and well wisher of evangelicals. The new mayor of San Sebastian (60,000) is a republican lawyer who has on several occasions pleaded the cause of evangelicals in that strongly Jesuit city. The Secretary of the Treasury in the new cabinet, Indalecio Prieto, is a former pupil of the evangelical schools in Bilbao (200,000), a close friend of a former pastor there, and for many years editor of the only really liberal paper in that important industrial city. As such he has written many articles and published many others written by evangelicals, including the writer of this sketch, defending the rights and explaining the ideas of Protestants. This sort of thing, the occupying of important positions by friends of Protestantism, is going on all over the country.

It is to be hoped that, with greatly increased facilities for popular education under the new Spanish public school system, with greater contact with the outer world on the part of many intelligent Spaniards, with the examples of Germany, Turkey and even China in republican achievements, with the abuses of the recent military dictatorship still fresh in the popular mind, with a great majority supporting the Republic and with men of far greater ability and experience conducting it, the new régime may wisely and courageously maintain itself and give to the noble Spanish nation a liberal government and above all an atmosphere of genuine religious freedom which they have so long lacked.





DR. TOYOHICO KAGAWA AND DR. CHENG CHING-YI IN CHINA

## THE CHRISTIAN MOVEMENT IN CHINA IN 1931\*

BY DR. C. Y. CHENG, Shanghai, China

*General Secretary of the National Christian Council in China and Moderator of the Church of Christ in China*

A SPIRITUAL tug of war has been and is still going on in China, as in the whole world, between the Christian and the anti-Christian forces. Such a tug of war has always been raging, but the present seems to have been more severe and acute. The peace of the Church has been badly disturbed. It is not always a bad thing to have one's peace disturbed. It often is a positive blessing when one has been aroused from slumber. When a church is well contented with itself, when there are signs of self-complacency, it is a blessing for the church to be disturbed and aroused. There are two possible results of such an

awakening: to fall asleep again or to become fully awake and alive to all that is going on around. Which is a truer picture of the Christian Church in China? Upon the answer to this question, one can fairly determine the future of the Christian Church in China.

*Causes of Unrest.*—Many elements are responsible for this unrest, elements both from within and from without the Christian Church. The Nationalistic Movement, the outcry against the so-called Unequal Treaties, the intellectual and social awakening, the restrictions imposed by the Government upon Christian education, are matters that have greatly disturbed the peace of the Christian Church. Within the Church itself,

\* Presented at the Biennial Meeting of the National Christian Council, Hangchow, April 10-18, 1931.

there has been developed a critical attitude regarding many of the Church's practices and traditions, especially by the younger elements of the Christian community. The findings of the enlarged meeting of the International Missionary Council held in Jerusalem in 1928, findings on the Christian Message, on religious education and a number of other important subjects that have far-reaching significance and effect; the launching of the Five Year Movement by the churches throughout the country, which seeks for the deepening of the spiritual life and the intensifying of the evangelistic spirit of all who name the name of Jesus Christ; lately the Laymen's Inquiry which has sent experts as a Fact-Finding Commission to critically and scientifically investigate the work of missions in China with a view to evaluate the worth of modern mission methods; these and others have certainly been elements that have something to do with the awakening of the Christian Church.

*Christianity Challenged.* — The opposing forces against Christianity in China have never been so bold and positive in their denunciations and criticisms. They make no secret of what they think of Christianity. They openly assert that the Christian religion has no future in China. Let us reiterate the words of the one who was largely responsible for the New Thought Movement in China regarding the future of Christianity in China.

Many of the Protestant missionaries worked hard to awaken China and bring about a modern nation. China is now awakened and determined to modernize itself. There is not the slightest doubt that a new and modern

China is emerging out of chaos, but this new China does not seem to promise much bright future to the propagation of the Christian faith. On the contrary, Christianity is facing opposition everywhere. The dream of a "Christian Occupation of China" seems to be fast vanishing, probably forever. We must not forget that Chinese philosophy began 2,500 years ago, with a Laotze who taught a naturalistic conception of the universe, and a Confucius who was frankly an agnostic. This rationalistic and humanistic tradition has always played the part of a liberator of a superstitious or fanatic religion. This cultural background of indigenous China is now revived with a new reinforcement of the methods and conclusions of modern science and becomes a truly formidable safeguard of the intellectual class against the imposition of any religious system whose fundamental dogmas, despite efforts of its apologist, do not always stand the test of reason and science; and after all, Christianity itself is fighting its last battle even in the so-called Christendoms. People will realize that young China was not far wrong in offering some opposition to a religion which in its glorious days fought religious wars and persecuted science and which, in the broad daylight of the twentieth century, prayed for the victory of the belligerent nations in the World War, and is still persecuting the teaching of science in certain quarters of Christendom.

The spiritual tug of war will go on without ceasing. Those opposed to Jesus Christ have a right to their opinion, though we do not accept their assertions. Our question is not what *they* but what *we* think, say or believe about the future of the Christian religion. If both our faith and experience make us absolutely convinced that in the end victory will be on the side of Christ, we have to uphold that faith by sacrificial effort in His

great work of salvation for the whole of mankind.

*A Turning Point.*—The past few years in the life of the Christian Movement in China have been eventful. For a time there was a spiritual depression that was felt far and wide. Many were uncertain of the future, and were disheartened in the work; some have given up their Christian work, others even renounced Christianity. The Church was overwhelmed by the onrush of opposition from many quarters and representing many interests. The anti-Christian Movement, the Communistic menace, the Nationalistic agitation, the New Thought Movement, the strained international relations, all have something to do with it. However, the spirit of dismay and bewilderment has passed. Since then a changed attitude from inertia to activity has come over the Christian Church throughout the country. The following points may be regarded as signs of life in the Christian Church during the past two years.

*Christian Nurture.*—Evangelism and religious education have received much attention of Christian people throughout the land. There is an increased recognition of the inseparableness of the two. Both native talents and special workers from abroad have helped much in direct evangelism. It would be impossible to enumerate these efforts. Suffice it to say effective work has been done in many churches for which we give thanks to God. . . .

*Social Consciousness.*—It is gratifying to note that the Church has been kept busy during the past two years in practical projects for the unfortunate and the suffering people. Many forms of applied religion have been attempted with

good effects. Notable mention may be made of the famine relief work done by Christian people in China and abroad for the suffering millions in the northwest of China, specially Kansu, Shensi and Suiyuan.

The visits of Dr. Kagawa, of Japan, were an indication of the Church's interests in social welfare. This modern Christian saint of the Orient visited Hangchow, Shanghai, Soochow, Tsinan and Weihsien, where he met with great crowds of both missionaries and native workers who listened to his words. In this man of God one sees the happy combination of personal religion and social passion. It was certainly inspiring when he declared the great truth that the Cross of Christ is the essence of Christianity, the expression of God's love. Many left his meetings more determined to work for the poor and needy.

The N. C. C. Committee on Economic Relations has recently held an interesting conference to consider practical measures for helping the economic conditions of the Chinese people. Delegates came from many cities to participate in this gathering and went away keener than before for the uplift of the common people. There are a number of Christian or semi-Christian organizations who are devoting their time and energy in facing some of the more urgent social problems, such as the Women's Christian Temperance Union, the Child Welfare Association, the National Anti-Opium Association and the Mass Education Movement are some of the representative organizations whose good work has aroused a good deal of public sympathy and admiration.

*The Hope for the Future.*—It

has been generally realized that a big gap exists between the Church and youth. Some would even say that there is a strong antagonism between the two. While to a certain extent this is still true, one is happy to note that a spirit of cooperation between Church and youth is gradually gaining ground. We are very happy for this new attitude which, if developed, will enrich the life and work of both parties in no small way.

A group of Christian and government students recently signified their definite desire to cooperate with the Christian Church in some practical and definite projects. Plans are being made for a joint summer conference in North China which will be the beginning of even greater cooperation in the days to come.

Provisions are being made for representative students and student leaders to have a definite share in the work of the Christian Church so as to form a practical beginning which may later be widened and enlarged until the youth finds his rightful place in the affairs of the Christian Movement in China. In like manner, some church bodies have taken similar steps to usher in the practical cooperation of the young men and women to take part in the important decisions in the Christian Movement. The decisions of the Church of Christ in China in such matters may be taken as an illustration of this new spirit and attitude for a definite cooperation between Church and youth.

*The Backbone of China.*—Probably no people in the world lay greater stress on the central place of the home than the Chinese. The family is the backbone of the national life of China. The old con-

ception of the Chinese people bases their national life upon the family. Unfortunately, to no small extent among Christians, the central position has been shifted from the home to the Church. While no one wishes to minimize the importance of the great Christian fellowship that we call the Church, it is still lamentable to weaken the position of the home. It is high time to recover this great loss and realize again that it is the home for the training of religious life of the young rather than either the Church or the school, however great may be the services of these two important institutions.

In recent years there seems to have awakened a new consciousness among the people of the importance of the home, and much thought and attention have been given to efforts for the Christianization of the home life of China. The observance of a special Home Week among Christian people, the holding of a Leaders' Conference to consider problems affecting the home, the preparation and distribution of literature in various forms relating to problems of the home have been universally received with delight and enthusiasm. In not a few of the Christian periodicals special space has been given to matters relating to the home. That in this endeavor we are touching one of the main springs of the life of China, is a fact that can hardly be doubted.

*"Go to the People."*—It is a healthy sign in recent years that people both within the Christian Church and those outside it are paying a good deal of attention to fighting against illiteracy in this country. It is not too much to say that this formidable enemy of China is blocking the way of prog-

ress in the development of both the nation and the Church. It is not one day too soon that the Christian Church is beginning to get serious about this matter.

Happily both the Mass Education Movement at Tingshien and the successful experiment of the American Board Mission at Paoting have greatly helped the Christian Church as a whole in inspiration and methods of handling this gigantic problem. The National Christian Council was happy in having secured the services of the Rev. H. W. Hubbard for this particular line of work in connection with the Five Year Movement. The institute held at Tingshien last spring has encouraged a number of church workers to take definite steps in seeking for the elimination of illiteracy from their churches and neighborhood. The Baptist Church in Shantung has appointed five secretaries for this purpose who are in charge of some 150 classes in Shantung. Excellent effects have followed. If the Christian Church is really in earnest about this matter, it is not impossible to have illiteracy greatly reduced, if not totally removed, within a few years, at least from the Christian Church in China. This means that the Bible will become an open Book to every person who has sworn his or her allegiance to Jesus Christ. Think of the blessings and possibilities of a Bible-reading Church for China! It is yet, however, too early to predict how successful this attempt will be, for it largely depends upon the question whether or not we really mean business. We are thankful for the measure of success that has already been attained. But there is much work ahead still, if the

Church is determined to fight this evil to a successful issue.

This great problem is in many ways in touch with the larger problem of the rural life in China. The popular outcry in China today is to "go to the people," and the people are to be found in the country as the bulk of China's population live in villages and small towns. To tackle the rural problem is certainly an important point of strategy, whether it is considered from the point of view of the nation or of the Church.

*The Greatest Book in the World.*

—It is not far wrong to say that more literature has been published in China in recent years against the Christian religion than in all the past years since Protestant Christianity first touched China's soil. There has never been such an intelligent and determined attack upon the Christian position. Yet it is equally true that the circulation of the Christian Bible in China in recent years has also been singularly successful. The report of the circulation of the Bible by the three Bible Societies in China for the last two years clearly showed the fact that the Word of God is being more widely read in China today than ever before. According to the figures given by these societies, close to 26,000,000 copies of the Bible, or portions of it, have been circulated which showed a more remarkable increase than all the preceding years. Moreover, the Chinese version of the Bible has been more appreciated by non-Christian scholars in this country than in former years. Such well-known scholars as Chow Tzo-jen, Hu Shih, and others have remarked that the translation of the Bible is an excellent piece of work. This is not noticeable as in contrast

with the attitude taken by scholars in the past who had no good word to say about the Bible. It was a book beneath their dignity to read. No truer words have ever been said by General Chang Chih-chiang than those words printed in large gold letters on the covers of the specially bound Bibles the general ordered from the American Bible Society for his Christian and non-Christian friends, "This is the greatest Book in the world!"

*Unsolved Problems.* — These are some of the encouraging signs in the Christian Movement in China during the past two years. They indicate that the Church is developing along healthier lines. Allowing fuller growth and development, they will mean untold possibilities for the future. It must, however, be recognized that we are still at the beginning of things. A great deal more of sacrificial work and wholehearted devotion are necessary before we may expect fruitful results. However, we are thankful for these beginnings and pray that the Spirit of God will direct and inspire us to aim at nothing less than the best. Let the proverb, "The good is the enemy of the best," be the slogan on the lips of each Christian in China. There is no reason for an unhealthy contentment and satisfaction. Not only are we far from the goal that is before us, but we still have in our midst a number of problems that are almost untouched, each one of which involves great possibilities either for good or evil. We can only make mention of them in the hope that more time, thought, energy and prayer may be given to them at the earliest possible moment.

Let the following questions be asked:

What is the Christian message for China today and how is that message to be presented?

What are the reasons for the scarcity of intelligent and educated young men for the Christian ministry and leadership and how are we to secure, train, utilize and keep such leaders for Christian services?

When and by what methods will the ministry of the printed page have its rightful place in the program of the Christian enterprise in this country?

What do we understand is religious liberty and how is it to be attained and safeguarded?

What is our duty in international relations between China and the nations of the West, especially of the Orient?

How far do Christian people in China understand and practice the meaning of stewardship and what are the practical methods in realizing self-support?

How may we avoid the unhealthy attitude of intolerance and what place does tolerance hold in the life of Christians.

How far are we committed to the Church-centric ideal and are we honestly applying it in actual practice?

Do we realize our supreme need is a spiritual one and that the Christian Church has no future in China unless our lips are touched by the life-coal from the altar of God and the dry bones are vitalized by the breath of God's spirit?

These and other problems are staring right into our eyes, awaiting a definite answer. Looking at the situation of the Christian religion in China today, we cannot fail to realize the greatness of the task and our inability to undertake it. We seem to hear again the word of the Psalmist, "Who is sufficient for these things?" But there is also the reassuring word of our Lord, "With God all things are possible." Let us march forward in the strength of Him who is "the same yesterday, today, and for ever!"

# FORMING NEW MISSIONARY POLICIES

*A Study of the Need for Revising Presbyterian Foreign Mission Policies and Methods at the Lakeville Missionary Conference*

BY THE EDITOR

**S**AFE and sane, rather than radical and revolutionary, are the words that characterize the Presbyterian Missionary Conference held at Lakeville, June 20-30, 1931. It was a study of Foreign Missions, policies and progress, somewhat similar to the annual Williamstown Conference on International Policies. Eleven years ago a "Post-War Missionary Conference" was held in Princeton, New Jersey, and some important policies were adopted as to the government of missions, the field administration, woman's place in missions, salaries and furloughs, the relation of the Church on the field to the Mission, and as to cooperation and union. The Lakeville Conference was forward looking and forward moving—step by step rather than by leaps and bounds. Many of the findings were pegs to keep us from slipping back; others were stakes set ahead to mark the line of progress.

The personnel of the Conference was extremely interesting. Of the 152 who attended the Princeton meeting only twenty-five, including eight missionaries, were among the two hundred delegates present at Lakeville. There were four moderators or former moderators of the General Assembly. These included Dr. Charles R. Erdman, the president of the Board who presided over the conference with his usual courtesy, geniality and skill; Dr. Robert E. Speer, the senior executive secretary of the Board; Dr. Cleland B. McAfee,

the new secretary and chairman of the Committee on Arrangements; Dr. J. Ross Stevenson, president of Princeton Theological Seminary and a member of the Board, and Dr. Lewis R. Mudge, the present moderator of the Assembly.

Eight delegates came from the "younger churches" on the mission fields. This was an advance over the Princeton Conference, eleven years ago, when there were none present. Dr. Cheng Ching-Yi, moderator of the Church of Christ in China and secretary of the China Christian Council and Rev. Hsueh Ging Chang, of the North China Theological Seminary were able and constructive representatives of the 900,000 Protestant Chinese Christians; Rev. S. N. Talib-ud-Din, professor in the Theological Seminary at Saharanpur and Rai Bahadu N. K. Mukerji, an elder in the Church at Allahabad, effectively represented the United Church of North India; Rev. Kumetaro Sasao, Ph.D., dean of Meiji Gakuin, Tokyo, was a most acceptable delegate for the Church in Japan; Rev. In Choon Kim, pastor of the Church in Pyongyang spoke well for the Christians of Korea; Rev. Stephen Kyoobyar, of Tabriz brought us the viewpoint of Christians in Persia; Rev. Erasmo Braga, D.D., was an ideal representative of the Church in Brazil and Rev. Leonardo Dia, pastor of the Church at Albay, represented the Philippines.

The ninety missionaries present

came from fifteen foreign countries and twenty-six Presbyterian missions and represented 1,491 missionaries of the Church. They included men and women of wide experience and large achievement—Dr. O. R. Avison, founder of the Christian College of Chosen and the Severance Medical College in Seoul; Rev. and Mrs. Arthur E. Harper, of the famous Moga Mission School, North India; Dr. Edward M. Haymaker, of Guatemala, who went to Latin America nearly fifty years ago; Dr. and Mrs. A. K. Reischauer, of the Woman's Christian College, Tokyo; Dr. Ralph C. Wells, of the China Mission Council and Dr. Samuel M. Zwemer, the apostle to the Moslems, now a professor at Princeton.

There were also over forty pastors, laymen and women representing the American Church—most of them widely influential in keeping missionary fires burning at home.

The ten days in the charming New England home of the Hotchkiss Preparatory School for Boys were filled with delightful Christian fellowship and inspiration and with constant attention to the business of the Kingdom. After stimulating addresses on the aim and spirit of the conference by Dr. Speer, Dr. McAfee and Dr. Erdman, the conference early divided into five groups to consider in detail and to bring in Findings as to the (1) work of world evangelism; (2) the educational, medical, social and literature branches; (3) the relation between the missions and the churches on the field; (4) executive administration; and (5) the promotion of missions in the home Church. The discussions were based on recommendations from the fields and the findings

of the groups were considered, modified and adopted by the whole conference. Now they are to be submitted to the various missions and to the Board at home and will become fully operative when approved by the General Assembly.

The Lakeville Conference was broadly educational and truly inspirational. It was characterized by friendliness more than by criticism. Little fault was found with the past but much faith was felt for the future. The delegates discussed the varied work in Africa, Mexico, Guatemala, Colombia, Brazil, Venezuela, Chile, Syria, Persia, Mesopotamia, India, Siam, the Philippines, China, Japan and Chosen. As the extent and variety of the work were described, the problems, the needs and the vast untouched multitudes, all were impressed with the *greatness of the task* and the opportunity before the Church. Reports of the inadequacy and failure of non-Christian religions, of materialism or intellectualism to meet human needs, and the testimony of men of many races as to the satisfaction and the power found in Christ, revealed the *supreme importance* of Christian evangelism.

The many problems and the many ways in which the work is carried on—through preaching, Bible and tract distribution, house-to-house visitation, teaching, training workers, medical and social work, the preparation and distribution of literature and the formation and development of the Church in each field—impressed all with the vast variety offered in the missionary enterprise.

Among the most encouraging features of the conference were, first, the *progress noted in the "younger churches"* in the field to-



ward self-government, self-extension and self-support. While the number of foreign missionaries have remained almost stationary in the past ten years, the number of communicant members has increased thirty per cent and the reported gifts from churches in the field fifty per cent. There have also been several notable movements for church union in Japan, China and India. These union movements make it impossible to compare figures accurately.

Another encouraging feature of the conference was *the emphasis placed on the prime importance of evangelism*, or personal witness to Christ, in every branch of the work. This echoes the sentiment of workers in the mission fields. It was recommended at the conference that the responsibility of every missionary for personal evangelism be stressed, and that only those be sent out whose aim and qualifications fit them to be personal workers to win men and women to Christ as preaching evangelists, teaching evangelists, medical evangelists, social evangelists, etc. This does not mean less effective work in schools, hospitals or other institutions but it does mean more stress on so "living, working and speaking that the whole purpose will be to lead men and women to personal acceptance of Christ and full commitment to Him." The forward Christian movements in Japan, China and elsewhere were noted with thanksgiving.

The conference will mean much to workers in all lines of missionary service.

1. To the churches in the mission fields it carries a message of confidence from the Church in North America. Recommen-

dations from the missions and churches on the field were considered and while the "younger churches" did not gain all they desire in representation on mission councils and in the control of funds furnished by the home church, they were encouraged to assume all the responsibility and independence they are willing and able to carry and were promised generous and wise help in establishing indigenous churches. In every field where these churches are growing the plans recommended will, if carried out, make most of them independent of mission councils at the time of the next decennial conference.

2. To the missionaries and missions on the field the conference brought encouragement because of the closer and more understanding fellowship with the Board executives and with the Church at the home base. The true unity of the work and the workers was evident. Missionaries go to the front with the assurance that able, faithful and self-sacrificing executives are at home to do all in their power to support them and to make their work effective.

3. The Church in America was ably represented at the conference by pastors, women and laymen and will feel the challenge of the tremendous and important unfinished task before us. At least 200,000,000 of the unevangelized are the allotted field to the Presbyterian Church, U. S. A. We may also be encouraged by the vision of what has already been done, as seen in types of Christians who are becoming leaders of the Church on the field, by the devotion and calibre of missionaries who represent us abroad and by the statesmanship

and consecration of the executives on the Board.

4. While these executives fully recognize the difficulties and extent of the work with which they are entrusted, they will have been impressed at Lakeville with the consciousness that they are not carrying the responsibility alone. The missionaries, the Church in the field and the Church at home are working with them and are ready to follow their leadership. Above all the leadership and power of God is evident and the promise of Christ that accompanied His great commission is day by day being fulfilled. His arm is not shortened and His presence and power are manifest in every land whither His ambassadors have gone.

#### **WHAT THE HOME CHURCH MAY EXPECT**

BY THE REV. FREDERICK W. BACKEMEYER,  
D.D., Gary, Indiana

*Pastor of the First Presbyterian Church*

Pastors who were present at the Lakeville Missionary Conference will interpret that gathering in their own way to the churches they serve, and as they have opportunity, to the Church at large. The following points seem to be quite clear, and ought to bear upon the home Church in a vital way.

1. The home Church must realize what a tremendous piece of business our Board of Foreign Missions is carrying on. How can the Church know the elaborate machinery and the large personnel necessary to do the work? The remedy would be simple. Get everybody to attend such a conference! Then they will know. But the home Church will increasingly learn of the vastness of the undertaking as, from gatherings such

as that at Lakeville, the word of emphasis goes out. Overwhelming, world-wide, colossal—these adjectives are none too strong. The home Church must know this. Then it will give better and pray more urgently.

2. The home Church will also rejoice at the earnestness of its missionary force. This is not new, but the emphasis will be renewed. Here were about ninety ambassadors of Christ, back on furlough, and all on fire for the great Cause. The hills about Lakeville will not hold back the flood of loyalty and love and spiritual enthusiasm which this group represents. These men and women will pour into the home Church a stream of new inspiration and power. And because of that, there will no doubt be a response in the form of greater interest, more earnest prayer, and nobler sacrifice. Even in these times of depression next year's total gifts ought to show an advance because these missionary personalities are with us.

3. The Findings of the Lakeville Conference will probably never reach the Church at large. They are too massive in their content to be so used. And yet, the effect of these vital Findings will be felt. The policies adopted are so varied and so implicative that the wisdom which incorporated them into definite proposals is bound to "spill over" into the home Church, and will surely affect other related policies in America.

As the home Church becomes more and more familiar with the various phases of the Foreign Mission task, she will more effectively order her own household, as indeed she needs to do. The Church looks to the Board of Foreign Missions for the highest type of spiritual

statesmanship, a clear grasp of world conditions, the far vision, and practical plans as to progress. As the Jerusalem Conference was felt, so Lakeville will be felt also.

4. The restless, irrepressible desire for a great "forward movement" was voiced repeatedly. The calls for advance came from missionaries, staff and Board members, and from the representatives of the churches on the fields. Who could forget the very earnest pleas made by Dr. Cheng Ching-yi and others as they repeatedly asked for advance. "Revive Thy work, O Lord, beginning from me!" Not only "in" me, but "from" me. The home Church can hardly miss hearing the echoes of that call.

5. The presence of nine outstanding leaders of national churches in the field will have a profound effect upon the home Church. In them we hear the voices of China, of India, of Japan and Korea, of the Philippines, Persia and Latin America. And they are clear voices, strong in conviction. They are living witnesses of what the Gospel can do among the intelligent people of other lands. They are keen, thinking men. They are also the very best evidence of the growing strength of the Foreign Mission program, and its effectiveness in setting up National Churches.

6. The heart of the conference was tender whenever the central note of the missionary program was sounded, viz., evangelism. From the first presentation by Dr. Speer, in which he voiced the "deep concern" of many thoughtful people concerning this chiefest of all the varied appeals of the Gospel message, to his last words as he closed the final session, there was a growing sense of penitence over the failures of the past, and

a deep sense of consecration and resolution regarding the future. Many who were present said in their hearts, "Revive Thy work, O Lord, beginning 'from' me!" Will the home Church catch this note of Lakeville and stress it also? Every department of our Christian enterprise must be "geared in" so that from each contact made there shall go the clear note of the proclaimed Christ, the direct appeal to personal allegiance to Him, the urgency of accepting Him as Saviour and Lord. This is the great giving motive of missions in the home Church, and the renewed emphasis upon evangelism will react favorably in every direction.

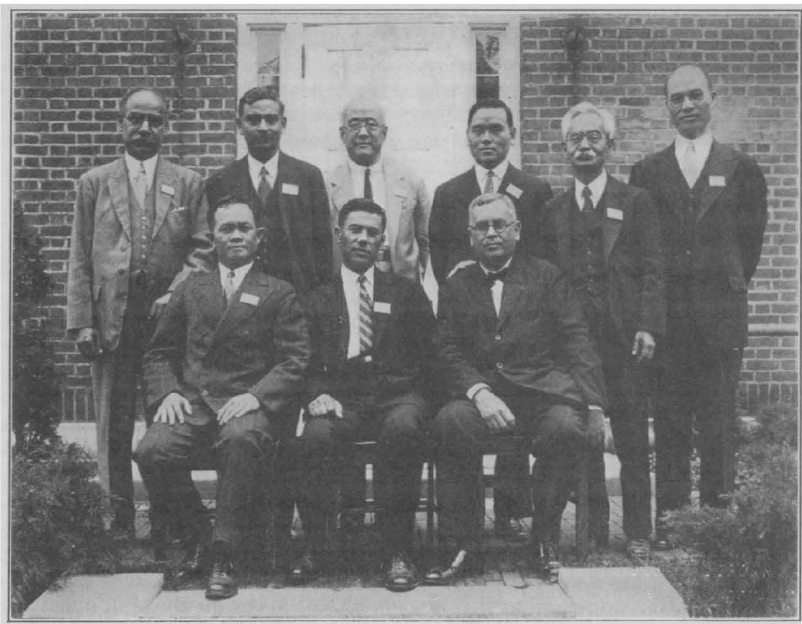
Perhaps it is not too much to hope that Lakeville will prove another "haystack" prayer meeting, where many a heart has gained a new estimate of the full meaning of the Great Commission! And that attitude will be reflected in the home Church, for it is of the essence of that consecration to God and His kingdom that lays hold upon the promise that He will make "His angels winds, and His ministers a flame of fire." Will the home Church be kindled?

#### **WHAT THE CONFERENCE WILL MEAN TO MISSIONARIES**

BY THE REV. W. M. MILLER,  
Tabriz, Persia

What the Lakeville Missionary Conference may mean to the missionaries on the field can best be answered at the conference of 1941. We believe that God's spirit will lead the whole missionary force of the Church forward as the representatives of the missions were led at Lakeville. We confidently expect that the work in all fields will be influenced in the following ways:

1. The Conference sounded a



DELEGATES FROM THE CHURCH IN THE FIELD, AT THE LAKEVILLE CONFERENCE

*Standing*—Mr. Mukerji (No. India); Rev. Talib-ud-Din (Panjab); Dr. Cheng (China); Rev. H. G. Chang (China); Dean Sasao (Japan); Rev. I. C. Kim (Chosen).

*Seated*—Rev. L. Dia (Philippines); Rev. Stephen Kyoobyar (Persia); Dr. Braga (Brazil).

note of confidence and hope which will give new heart to missionaries in all lands. Not once did anyone question the adequacy of Jesus Christ to meet all the needs of mankind. Not once was it suggested that anyone could add anything to Christ, or that anyone other than He could satisfy the deepest needs of the individual or of the race.

On the other hand it was confidently affirmed by all that "*Our message is Christ and our end is Christ.*" The members of the conference know, as few other groups know, the best and the worst in the beliefs and life of the non-Christian world. All were of one mind that none of the world's religions is adequate to meet the world's need. Christ is sufficient for every

need. For this reason there was no note of pessimism or defeatism in any of the proceedings. The anti-Christian forces, which are operating so powerfully in all parts of the world today, were faced squarely throughout the Conference, yet there was no feeling that these can thwart God's good purpose as revealed in Christ.

Nor was there any suggestion that there should be retrenchment because of the economic depression in America. Rather it was the conviction of the missionaries, home pastors, and members and secretaries of the Board, that the only right course is an advance along the whole line.

2. The Conference laid special stress on evangelism. This will undoubtedly speed up this primary

work of missions in every department. The fact was emphasized that all missionaries should be evangelists, and that "the Gospel is to be proclaimed and Jesus Christ to be made known not by word *or* deed, but by word *and* deed, that preaching Christ and living Christ are not to be dissociated, that truth and life go together and that this union is to be effected not by having some missionaries who only preach and other missionaries who only heal and teach, but by having all missionaries communicate the Gospel by both deed and word."

It was urged that in all our work we should aim, not merely to "make a gain, but to make a goal." We should keep ever before us the goal of world evangelization, and use all our resources to achieve that as speedily as possible. Whatever else we may accomplish, we can be contented with nothing less than full obedience to our Lord's command to "preach the Gospel to every creature." To accomplish this task we shall labor in hearty and joyous coöperation with our brethren in the "younger churches" in the various lands. It was urged that the support and work of local churches be taken over as soon as possible by the National Churches, and that the missionary resources be released for advance evangelistic work.

3. The Conference also sounded a call to prayer which we trust will result in a great revival in all parts of the world. "We desire to reaffirm our faith in the power and efficacy of prayer and our conviction that we need to give it first place in our life and work. We call upon all Christians to join in definite intercession for revival in the Church in all lands as the first

and most necessary step toward solving our problems and realizing our ideals." The church of Christ in China has taken for its slogan in its Five Year Movement the prayer, "Lord, send a revival, beginning from me." If the churches in all lands unite in this prayer, and use the means which God has provided, a mighty spiritual awakening will come, not only in the various lands where our missionaries are working, but throughout the world.

#### THE CONFERENCE AND THE CHURCH IN THE FIELD

BY RAI N. K. MUKERJI, Allahabad, India

Tremendous changes have taken place all over the world since the Great War. The spirit of restlessness is not satisfied with the "old order." Even the proverbial "sleepy" East is very much awake.

The churches in the mission field have not been left untouched by this spirit and it is obvious that the time has arrived when Christian missionary societies and National Churches should make such modifications in their policies and methods as will enable them to continue their work for the Kingdom in a manner worthy of the cause.

The Lakeville Conference declared that there is still tremendous need for proclaiming more widely and effectively the principles and ideals of our Lord Jesus Christ. Much still remains to be done. A forward-looking program has, therefore, been proposed for the earnest support of the churches in America as well as those in the mission fields. We must move forward, calling for fresh resources in men and money for the service of God and man. The churches in the field must also respond to it to the best of their ability.

The conference advocated full co-operation between the older and younger churches. Any separatist policy will be suicidal. The East as well as the West must respond to the prayer of the masses for unity. The plan of cooperation between missions and churches in the field will naturally vary according to conditions. The Conference resolved that, when desired by the church in the field, the foreign missionaries should become full members of the local churches and subject to its courts. This request was made by the National delegates and, what was specially pleasing to them, it was strongly supported by the missionaries themselves.

Rural communities and unevangelized areas in mission lands have a special claim on the Church. The success of the Christian enterprise will depend on how these "weaker" members of the Church and these unreached multitudes are shepherded. On a certain occasion, when Jesus saw the multitudes, he said to His disciples, "Give them to eat." Their word was "Send them away." What will be the reply of the Church in America and the Church on the field today?

#### **NUGGETS FROM THE LAKEVILLE CONFERENCE**

It is the joyous privilege of all true missionaries to incarnate themselves completely among the other brethren of Christ. We dare not as a missionary group form any little America, or little England, or little Scotland, in India or China or Latin America. We must become so much one with our new brethren through perfect sympathy that we shall feel their joys and their sorrows. The mere foreignness must go from us and a new creative type appear. Only thus

can the Word become intelligible and precious to a people who have not heard it before.—*John A. Mackay.*

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If we are to win the world to Christ we must see the condition of mankind from God's viewpoint, we must sympathize with His program, and purpose, must realize our partnership in the work and our complete dependence on God.

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Prayer, earnest study of the Bible, full obedience to the Word of God, faithful witnessing to Christ and loving fellowship in service are the secrets of success at home and abroad.

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If we would bring the Church at home into fuller and more sacrificial cooperation in the missionary work of Christ, we must bring Christians to realize not so much the need to meet the budget or their apportionment, nor to listen to the call for more recruits; but we must make them see sympathetically the condition of men and women and children in other lands without Christ and the evidences of the power of Christ to save and to satisfy, and enlist in service those who commit their lives to Him.—*Floyd W. Barr.*

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The greater need of the missionary enterprise today is not for more funds, better equipment or more missionaries—much as these are needed in many places—but it is the need for more earnest prayer and more vital spiritual life on the part of the Church at home and more complete dependence on God on the part of workers in the field.

# SHALL WE SIMPLIFY MISSION WORK?\*

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

**W**HAT policies appear wise in view of our ideal of missionary work? My opinions are given simply as the contribution of one individual, not as the opinions of any church or group.

In the first place, I believe that our evangelistic work abroad must be simple if we are to build up a church made up of people too poor to keep clean, too poor to be educated, too poor to be acquainted with the thought of the world, and, therefore, from our point of view, childish and oriental in their outlook. If we want to make possible that kind of a church, our evangelistic message must be simple, one that can be understood and appreciated by children, its creed must be brief, like the marvelous creed of Mohammedanism, by means of which it has almost conquered the primitive world. It must also be a message of dogmatic certainty and not a message of doubtful and questioning analysis. To primitive people we carry no search for the truth, but an announcement of truth.

On most mission fields we are not working with college graduates ninety per cent and coolies ten per cent, we are working with coolies ninety per cent and men of a mild degree of education ten per cent. Therefore this message of simple intellectual content and dogmatic certainty must be clothed with a vivid emotional expression. The general attitude of the stoic is not the attitude of the people that we desire to reach. Our Christian message must be filled with a high

emotional content. We need missionaries who can weep when they speak of the sufferings of Christ. That type of evangelistic work is best adapted to the type of people we are reaching.

For the present, undoubtedly we have an educational work to do in these mission fields. But what sort of education is likely to develop the church that we have outlined? It will have as its aim, in the first place, the hastening of the day when all educational work will be surrendered to the native governments and to the native church. That carries with it the implication of great simplicity in its material equipment, small and inexpensive buildings, an equipment which represents as small an investment of Western money as possible, and which can, therefore, be more easily surrendered with less acute pain on the part of the Westerner who gave it originally, and which will be a light and easy burden for the much poorer native church to which it must be surrendered.

The present missionary policy is deviating from this particular ideal. The buildings that we build to house our educational missionary work abroad grow year by year in expensiveness and elaborateness. Every year we build them further and further from the standards of the people for whom they are intended and into whose hands they will inevitably be surrendered. We should build for our educational work, cheaper buildings with less elaborate and expensive equipment so that they can be easily surrendered.

\* The Third Lecture at Princeton Theological Seminary.

The same argument holds for hospital buildings. We should study to make the cost of our institutions as small as possible for the sake of the church. The native church has little money to spend, so we should make as small an investment on our part and as light a burden on their part as we can.

#### What Kind of Education?

In the meantime, what sort of educational work do we want to carry on in this "ten dollar building" which we will surrender twenty-five years from now? We will undoubtedly try to teach our baptized Christians to read. We can aim at that much education even in a church of great poverty. We will aim to make every church member literate so he can read the Bible and make himself acquainted with his brethren elsewhere by means of letters and, to a moderate degree, with the world outside. This is putting no burden upon them too grievous to bear even in their poverty. That represents not an artificial and exotic thing but a genuine development for which we will aim now.

We will also train leaders for that church who will go back to live in the villages and in the tribes where this church exists. We are not primarily concerned in developing a number of beautiful ornaments for the kingdom of God, men and women whose education and attainments can compare favorably with the best in America, but we are interested in training leaders who will, in India, go back to live in the Indian villages where the church is, and who, in Arabia, will go back to live among the tribes where the church will be.

In the third place, we will extricate ourselves as rapidly as pos-

sible from our present function as government servants in educating the general public. Here I am diverging radically from most present-day mission policy, and perhaps no educational missionary will agree with me, ten years from now I believe that many will agree.

We have been entangled, to a degree that is not recognized here at home, in the government's program for education in these different countries. India is in my mind particularly, and most educational missionary work is carried on with the government paying about half of the running expense, building about half of its buildings, and dictating its character so that we are not able to make it a very efficient or active missionary enterprise.

It comes to this: we do for the government a great deal of the educational work that the government ought to do herself, and we are not able to make that work very efficient as missionary work. We who are aiming at building a church for the future made up of the very poor, will extricate ourselves from that entanglement with the government educational system as rapidly as we can.

#### What Sort of Medical Work?

What sort of medical work should we be doing for the sake of this coming church? First of all we will take away about ninety-nine per cent of the emphasis put upon self-support for mission hospitals and the pressure put upon the patients to pay fees for medical attention. Here, too, we are differing from the mission board policies. An able discussion of this particular problem comes from the pen of a Lutheran missionary in South India. He says:



From the time the dispensary was opened, we have made it a practice to charge each patient something for medicine given—the well-to-do full price, others one-half, one-third, or one-fourth, according to ability to pay, and the very poor receive medicine free. From the economic point of view there is much to be said for such a practice. It not only assumes as large receipts as are consistent with the individuals able to pay, but trains the people to realize their own obligation. And yet having carried on this practice for over two years and observed its effect on the patients, as well as on the missionary, I am on the point of saying that in an insidious way and to a very large extent it breaks the force of Christian love manifested in medical mission work, and so at once undoes partly what one has effected, or it prevents the service of love from having any effect at all.

Mission work in general, and medical mission work in particular, is a service of love, and the people who know anything at all about the Christian message, expect it to be such. Demands for payment, though it be but for the medicine and usually only a mere fraction of that, and not for the service of the missionary, nevertheless acts as a disturbing element in the spiritual relation which the missionary is endeavoring to establish. The missionary comes to the patient, perhaps even to his own home, shows him his symptoms, gives him a Gospel message, tries to direct him to the real Healer, and then when a truly spiritual atmosphere has been created, hands him his medicine and says, "Two annas, please." The effect of this on some of the patients is marked, it is no less so on the missionary himself who involuntarily feels that the request for money under such circumstances is as discordant with the spiritual harmony of the situation as a shrill factory whistle would be in a symphony orchestra. How much more in place would it not be to say, "Friend, we do not charge; we are glad of any help as you desire to give

in a spirit of gratitude to help us." As it is, many people appear to have the idea that we make money by our medical work. The idea is no doubt foolish, but it exists and it makes the people unwilling to help fill the foreigner's pocket.

To their minds, medical mission service ought to be free, and I cannot say that their intuition is wrong because as a service of love given to win their souls toward Christ, it ought to be given freely, in order that it may touch the hearts of the people as selfless love and not as love partly commercialized. As it is, the people try in every way to avoid paying even the little that is demanded. They have forgotten to bring money and will pay when they come back tomorrow. Knowing that the poor are charged little or nothing, some come in rags. Others, thinking it unlikely that the missionary will test on the spot the eggs that they bring in payment, bring eggs which under cover of their shells have passed through many metamorphoses. This makes it necessary to lay down stringent rules: "No money, no medicine; no payment in kind unless it is bona fide." The words differ, but the sentiment is the same as that expressed in the well-known signs seen in commercial establishments: "This is a cash business; please do not ask for credit."

What is accomplished by insisting on payment at best is only a paltry sum, and for this paltry sum we risk the creation of an adverse impression and make the Indians wonder wherein Christian sincerity differs from that of medical service. Thus by our own hand we put impediments in the way of the success of a work which without these added impediments is surely difficult enough.

Are we not really losing, so far as our ultimate goal is concerned, namely, the winning of souls for Christ?

Probably none of our boards will agree with that missionary, but many missionaries will. In the

first place, then, if it is wise that medical missionary work in a primitive community, reaching out to draw non-Christians toward Christ, should be an absolutely free expression of Christian love, then even for the rest of the Christian community it is to be a very much simplified type of medical work.

The eventual medical practice in countries of this kind must of necessity be very much less expensive than medical practice is in America. The Massachusetts General Hospital, which still is, I think, one of the most efficiently managed hospitals in the country, finds that it costs \$6.14 a day to treat a patient. The patient pays nothing for it is a charity hospital. The Western Reserve Hospital figures that last year it cost them \$8.70 per day for every patient.

It requires no argument to prove that such a rate of expense for Arabia is preposterous. My friends in the cities in Arabia earn perhaps eight annas a day (fifteen cents), while in the interior they earn perhaps six cents a day. One day's treatment in the Western Reserve Hospital would cost those people three months' wages! The major problem in Arabia is to bring prices down within the reach of these poor people.

Our medical missions are not out there as a permanent institution. The medical missionary always works with the idea that one of his major jobs is to create an indigenous medical profession to take his place. If we are going to do that, then we must study to make the costs of medical treatment as low as possible, and that means that we must introduce a greatly simplified medical and surgical practice out there. We are not on the

mission field to duplicate the medical institutions in America and thereby carry to the Orient all of the medical equipment that we have here.

In New York City they are now building the Cornell Medical unit with accommodations for a thousand patients, and costing thirty million dollars. I do not say that money is wasted; it is being spent for genuine medical advantages, but it requires no great argument to show that India cannot carry on medical work that costs thirty thousand dollars for every bed in the hospital. To build these up-to-date hospitals actually costs the United States about four thousand dollars per bed. India and Arabia cannot do that. Something is wrong with mission work of that kind.

If the first thing about medical missionary work for the non-Christian community is that it should be free, the second thing is that we should study to develop a simplified and inexpensive type of medical and surgical work which shall still be efficient and creditable. That is not altogether impossible. Even in Muttra, Arabia, where we work with just such a poor community as I have described, we were able last year to perform two hundred major operations, about four hundred minor operations, and perhaps four or five thousand individual patients were treated in the dispensary. The whole expense was about fifteen hundred dollars. That, perhaps, does not reach the economic level of that particular community, but it does represent a tremendous reduction in the cost of medical treatment in America. We must study for simplicity and inexpensive work in our medical work, and

we must build "ten dollar hospitals" rather than thirty million dollar hospitals. These hospitals which are ultimately to be turned over to the Indian and to the Arabian church must place as light a burden upon them as possible.

The Yale Corporation has found that a building which cost, we will say, five hundred thousand dollars, is not an extravagance, but it constitutes a steady drain upon the organization that carries it. Yale has found it necessary to set aside, when a building is built, one-third of that building's cost as an endowment for maintenance. An expensive building would constitute a great burden to the church in the mission field. Thus the argument is perhaps even stronger in regard to medical institutions than for school buildings that we must build, so far as we possibly can, for ten dollars instead of for thirty million dollars.

It is generally acknowledged that we should study, far more than we have been studying, to make the Church, in mission lands indigenous and an integral part of the community in which it exists. In a recent issue of *World Dominion* there is an article by a missionary named John Ritchie of South America. There I think they have led the way in missionary practice. They had a long struggle to be permitted to bury their dead in the community cemetery. It would have been easy for them to get from the government free land for an independent cemetery but they wisely insisted upon the privilege of burying their dead in the community cemetery. They were aiming to make that Protestant church indigenous in that community. They fought for the privilege of sending their children to the gov-

ernment schools in place of establishing their own parochial school. The public schools were inferior in quality and in moral influence, but the missionaries believed that the church should be made indigenous and should help to improve the government schools.

This is a very important point in mission policy and one which has been neglected. We are accustomed to suppose that Christians would better send their children to private schools on the mission field for fear that the religious influences in the government schools might be unsatisfactory. Experience in South America points in the opposite direction.

#### Self-Supporting Missionaries

One point remains to be discussed, namely, as to the type of missionaries we should send out to accomplish this purpose. These missionaries should not only be able to sympathize with these people in their desire for an emotional religion, but be able to bring them a simple message with dogmatic certainty. An important recent development in a missionary policy is the sending out of non-professional or self-supporting missionaries. I believe that in Arabia we would be better off if we had a number of missionary carpenters or blacksmiths, or other types of workmen, who, like Paul, earn their living with their hands.

In the missionary situation that I am acquainted with, the addition of such an element would be an enormous advantage. In Bahrein we have a convert. (This is an exact case.) This man used to be the captain of a sailing boat, and earned quite a fair living. He was connected with the ruling family in the town and belonged to the

élite. After that man professed conversion, he went to wreck largely because of the economic situation in which he found himself. He was ostracized by the entire community; no one would employ him; nobody would buy from him or have anything to do with him. How is a man like that to extract his living from such a hostile environment? Moreover, that man's major sin in the old days was pride, and this major sin still rests on his soul to this extent that he is unwilling to engage in most forms of manual labor.

Who is going to handle so delicate a situation? Our missionaries have never earned their living in free competition with other people even in the most friendly environment. Their fathers sent them to school and upon graduation they became missionaries on a salary. They know nothing about the problems which would be created if they were pitch-forked out into open competition even in their own country, so how are they going to be competent advisors of the waifs and the strays in Bahrein who become Christians and are disqualified for employment because of the unfriendly environment. If we had a missionary who was earning his living as a carpenter, or a farmer or a blacksmith, he might be the advisor that this hard-pressed Arab needs. Men of that type could contribute to the development of converts in a way that the present missionary staff is unable to do.

Should we not encourage missionaries like that to locate in the different mission fields as self-sup-

porting workers? I think that would be possible in many places. Arabia is probably as difficult a field as any. Twenty or thirty years ago, in the days of the Turkish rule, a Christian carpenter came out to Hodeida. A more hostile rule to Christian missions it would be difficult to find but this carpenter lived there for months and years and nobody molested him. He was in a position to teach European cabinet making to local people of the same trade who were willing to learn. Ninety per cent of local hostility might be overcome by teaching men to do better work and so earn a better living. Missionaries of that kind would reinforce the contribution which we are in a position to make even in the initial stages of evangelizing a primitive country. Such a missionary can help develop that church because he is a member with other members and contributes to the solution of the very difficult church problems.

I do not mean that we should eliminate the professional type of missionary but the self-supporting missionary could carry on a much less elaborate enterprise. Upon us will rest the opportunity and the responsibility of encouraging that policy. I imagine that today you could put an expert missionary automobile mechanic in five hundred points on the mission field to the great advantage of everyone of them. An earnest Christian could make a contribution that would be tremendous. We want to encourage the going out of self-supporting Christian missionaries who will supplement and strengthen the missionary enterprise.

# WHY I LEFT ISLAM FOR CHRIST

BY M. A. QAYYUM DASKAWIE, Punjab, India

*A Teacher in Gordon College, Rawalpindi, Punjab, India*

I WAS born a Moslem but although I attended both a mission school and a Christian college my interest in Christianity did not begin until after I had decided not to continue my college work. Relieved of these studies I could devote myself to books on religion. My uncle is well known in North India as the compiler of dictionaries in Hindustani, Arabic and Persian and as the author of several books dealing with religious subjects. I was particularly interested in one book in my uncle's library, written in Urdu (or Hindustani) verse, and called "The Prayer of a True Christian." Moslems claim to be the heirs of all the prophets and the sacred writings that preceded the revelation to the Prophet of Arabia. "The Prayer of a True Christian" was written by a Moslem to controvert Christian teaching and was designed to show how the Islamic religion was "true Christianity" from which the Christians had gone astray. There were numerous references in it to various passages in the Bible. I read the book and reread it. A thought struck me! Though I could not verify the references to the Old Testament I decided to see how this book compared with the New Testament, a copy of which had been presented to my father about the year 1898 by the Punjab Branch of the British and Foreign Bible Society. I had seen the book lie on the shelf as long as I could recollect, but it had never been read.

Beginning to read the Testament

I found things in it that I could not understand and other things that I could not half understand. I began with the Gospel by Matthew and when I came to the Sermon on the Mount, I said: "Here is something very different from what I am accustomed to hearing.



M. A. QAYYUM DASKAWIE

Can these things be so?" There was nothing in the Koran that I could remember which spoke of such attitudes toward God and man. When I went over again some portions of the Koran I was more disconcerted than ever.

When I came to the Gospel of John, I found an atmosphere altogether different from any I had ever breathed before. Here was God spoken of as loving sinful men. I had heard of God judging men on the last day but never of God loving them in the present day. In fact, it had never occurred to me

that God had anything so directly to do with men. It was strange!

On the other hand. There were things in the New Testament that were extremely repugnant to a Moslem. I had, for instance, always imagined that the Christians worshiped three gods. Islam has laid great stress on the unity of God. "There is no god but God" has been the creed of Islam throughout these centuries. It puzzled me that Christians could not see that there was only one God. I could not see how such a spiritual religion could go astray on the most fundamental question of all. "If there seems to be any truth in Christianity," I reasoned, "it is what is left to it of the original teachings of Jesus. Truly the *Injil* (Gospel) has been subverted by the Christians."

There was another difficulty—the problem of the Cross. To an orthodox Moslem there is nothing more absurd than to believe that the Son of God was crucified for the sins of men. How can the righteous suffer for the unrighteous? How is it possible for one man to take away the sins of the whole race? To depend on fastings, endless prayers, penance and alms is understandable, but to think that mere faith is sufficient—why it is preposterous!

Even disregarding other objections, a great gulf exists between Christians and Moslems. By common consent Christianity has been regarded among the people of India as the religion of the foreigner and the outcastes. Consider the disgrace of accepting a religion of the outcastes! The term Christian is to us a synonym for a scavenger and a pariah. High born men could not think much of Christianity!

But I could not overlook the New

Testament. I was rent between the two types of teaching. I read other books on the subject but for fear of arousing the suspicion of my parents I had to keep everything secret. I studied till late at night, long after everyone in the house had retired. I also sought out a Christian friend who had taught me in college and had a long talk with him. At the end of the interview I was convinced of two things: first, that the Christians did not worship three gods, but only one; secondly, that sin is a far more serious affair than to be removed by fastings and alms. But I was more puzzled than ever.

I tried to reason myself out of the situation and then tried to forget the whole matter. Anything true in Christianity I attributed to its primitive form, and its attraction for me I thought to be the suggestion of the devil. But I could not forget what I had discovered. I knew that I was a sinner and that I needed a Saviour, but I thought that Christ could not have anything to do with this.

Weeks of suspense and agony passed. I was seriously in doubt and decided to read the Gospels again to see what faults I could find in them. But I only discovered that Jesus had a far larger place in them than I was willing to admit. "God," said I, "if this is correct what shall I do? Can the New Testament be right after all?"

Another thought now deterred me. If I should follow the way of the Gospel I could not stay with my loved ones. I dared not think of all that was involved in my turning away from the faith of my fathers. But I had to make the choice between God and man. Jesus had anticipated this difficulty and said that His followers must be ready

to give up everything to follow Him and that sacrifices in this world were recompensed by rewards from the Father in heaven.

Finally I decided to give up my home, my family, and my friends and as a result suffered many hard experiences which I cannot recount. On the first of May, 1921, I was baptized and was received into the fellowship of Christ.

Was this giving up of home and kindred and the other things of life worth while? During these ten years that I have tried to follow Christ I have never for a second regretted the step, but have felt that it was the wisest thing I have ever done. My reward in Christ has been far more than I had expected.

#### My Reward

In the first place, the mere discipline of having gone through such an experience leads to a better appreciation of life and the things that one has are enjoyed in a new spirit. God gave me a vision and it is a great satisfaction to have followed the call at His bidding. This has made me more reliant on Him and more contented.

Christ has given a unity and a meaning to my life. He is the clue to the tangled skein of my life. In so far as I am able to yield myself to Him I find that He is able to make me conquer self and to be a happier man. In my fight against sin I am now on the winning side. The guilt that wrecked my happiness is removed by the power of God. Though I am so imperfect I find in Him that singleness of heart and purpose which lead to moral and spiritual well-being.

Christ has given me a new outlook on life which I would not exchange for the whole world. The world seems so much larger and

there are new and limitless vistas ever opening up. Though it is impossible to explore any one of them fully in this life, we have the assurance that Christ is the pledge of our eternal life. In Him we live and move and have our being and though the earthly house of our life grow old and fall we have an eternal Home with Him.

In Christ I have seen a marvelous vision of the future of mankind. Here is a comprehensive and an all inclusive goal which is worthy of the best effort and highest sacrifice of every individual. Children of God are welded together into a brotherhood of righteousness in the Kingdom of God. The human race is marching toward that goal of the high calling of God in Christ Jesus. I am certain that it is only in approximating to this ideal of the Kingdom of God, which Jesus revealed, that the human race will ever arrive at that era of peace and felicity for which we all hope and pray.

To live *in* Christ is also to live *for* Christ; therefore I am urged to be of service to those among whom my lot is cast. There are new reserves which I must develop and use in His service. In the life that I lived apart from Him I squandered the talents that I had but now I have the ambition to use what is left for my God and my fellowmen. There was a time when my chief desire was to get a comfortable place for myself and to live at ease, but now I could never be happy if I were not sure that the work that I am doing is what He would have me do. I am happy because I serve not a dead Master but a living Lord.

But surpassing all this, in Christ I have found God. He is the tangible manifestation of God. In so

far as I am able to apprehend Christ I am able to understand what God is like. I believe in God because I believe in Christ. If I did not believe in Christ I could not believe in God. He is worthy, and more than worthy, to receive the truest and the utmost devotion of my heart and all my love because He first loved me and redeemed me. Christ has shown me that in and over and behind this confusing universe is a Fatherly Heart of Love. This is a revelation no amount of money can buy and no one but Christ can substantiate. In Him was the Love of God manifested to us and in Him are hid all the treasures of wisdom and knowledge. He is the answer to the cry of the human heart through the centuries: "Oh, that Thou wouldst rend the heavens and come down"; that men may see face to face the invisible God whom they worship.

To know Christ is to have life. It is to know the best that life has to offer for which to live and to strive. In Him life finds its deepest yearnings satisfied and life gains its highest worth. Apart from Him life is not worth living. Those who have not learned to know Him have not yet discovered the eternal fountain of life from which a man may drink his fill and never drain it. It is this which fills life full of joy and peace.

Is it any wonder that I should urge upon all who do not know Jesus Christ to taste and see this way of life? We today are living under conditions which no preceding generation had to face but our spiritual, moral and religious problems are essentially the same as men have had to face from the dawn of

history. We have not outgrown either the need of God nor the desire to be of service to our fellows. In Christ we find all that we need of certainty and power not only to upbuild our own lives but to fashion anew the whole fabric of society in which we live. The Almighty God has in Christ made the contact with men that the human race has been trying to establish through various religious systems during all these centuries. We cannot have peace with God through our good works or alms or prayers. Something far more vital is needed, even the gift of God Himself that all men might know Him and live.

#### Our Task in India

We in India are confronted with the grave task of erecting a new nation and trying to gain greater liberty, but the thing that is most needed, along with this striving for freedom, is a driving and a regenerating force to undergird the new system with moral power. Here in Christ is dynamic that, if accepted and used, will lead any country to a new state of righteousness. No man or community who has caught the spirit of Christ can be stolid and lifeless, or remain on the old level of life or thought. Jesus Christ is constantly leading men onward to fresh tasks of love and devotion and moral heroism. Those who have really tried to open the door of life with Christ as key have found the portals swing open to them of their own accord. Even as Jesus said: "I am the Way, the Truth and the Life: no one cometh unto the Father but by me."





MRS. JO (RIGHT) WITH HER HELPER AND KINDERGARTEN CHILDREN

## MRS. JO, "THE SUICIDE DOCTOR" OF JAPAN

BY MAYME MOORE

WHEN one thinks of missionary effort, one is inclined to paint a mental picture of great orphanages, schools and colleges, medical centers, or leper colonies, all supported by Western funds and more humanitarian than religious; or one may see churches, missions, Sunday Schools, evangelistic work for saving souls. This large vision is too much for our small minds to compass. The Far East is a long way off. Why should we worry?

But when one goes to the Orient, the whole thing becomes living, dynamic; overnight we become mission-minded! Seen at first hand, the humanitarian effort appears a small beehive of activity, trying to serve brothers in distress! The evangelistic work looks starved! After seventy years of work in Japan, only a quarter of a million Christians. But our right-about-face from indifference to fervor is occasioned by personal

contact with some small but living work that is large in results. We meet some saint whose name has not been heralded abroad, who in a few moments changes us from skepticism to enthusiasm.

Such was our experience when we met Mrs. Jo, the Good Samaritan of Kobe, Japan. Big of body, large hearted, Mrs. Jo's impelling motive seems to be Christian sympathy. This does not content itself with tears and sentiment, but is manifested in common sense action.

"Oh, yes, the suicide doctor!" said some one in Tokyo, when we asked, "Who is Mrs. Jo?" In Osaka people were even more incoherent, but more enthusiastic, "You must see her," they reiterated, "she lives in Kobe."

Kobe is the industrial center of Japan. Here the Japanese girls and women meet the same problems that their American sisters meet when they go to the cities and enter factories or commercial activities.

The Kobe Woman's Welfare Association, (Kobe Fujin DoJo Kai), is not essentially an evangelistic effort. It is a common sense work to meet a definite need. The Association is Mrs. Jo. The work is helped by an advisory board of missionaries, receives the endorsement of the law, some aid comes from the government, but its story is mainly the story of one woman of vision and sympathy whose spirit transformed the vision into reality.

"Wait a bit, God is love!" How clearly it was depicted in the calm features and in the quiet strength of the woman. There is no hurry, or uncertainty about Mrs. Jo.

"I have records of over 2,500 women and girls who have come here for help and encouragement in the past ten years," she said. "Our work is of necessity a lifting of the immediate burden, but we have made a start on a permanent work in making life more livable for working women." The plain face lights up with an eagerness of one who adventures in paths of peace. Quietly she told us—in a gentle, vibrant voice—of the woman in the North whose husband sold their eldest daughter, and of the mother, distracted by the tragedy all too common in Japan, who tried to kill herself and her other children. Some person who knew of Mrs. Jo sent for this tower of strength. The woman and the children were brought to the house in Kobe, where they were given a little home of their own. The mother was encouraged and the husband was sought out, finally the whole sad tangle was straightened out and the woman and her children went home. She told us of the young girl who wanted the life of the city and came from her village home, frightened, alone, and when

approached by young men who had been drinking heavily of *sake*, she left the train and came stumbling to Mrs. Jo whose name she had seen on a sign. Other girls, without funds, stared into blank uncertainty until some policeman told them to go to Mrs. Jo. So the stories are legion, tales of disappointments, sorrows, heartaches, fears, despair. Calmly this woman attacks the problem, carefully she rehabilitates.

In 1916, without any financial backing, Mrs. Jo began her work in Kobe. Where she came from, who she was, why she came—no one seems to know. Where did the oak forest come from! Who laid the first stone of the most ancient cathedral! She is a cool, quiet retreat, for tired souls. She is a well of mercy. We can well understand why our question, "Who Is Mrs. Jo?" was never answered.

Perhaps she has always lived in Kobe. Perhaps her own life was almost wrecked. Here she appeared in 1916, and she was not long in making herself felt. She rented a house and advertised through the daily press that she was ready to help women in distress! That is amazing enough! Think how such an advertisement in American papers would set people wondering! Mrs. Jo went to the police and to the missionaries telling them what she was ready to do. Posters appeared on the wharves and at railway stations, "Wait a bit; God is Love!" followed by the added lines telling where Mrs. Jo and her sympathy and aid might be secured. Authorities encouraged the work, missionaries welcomed it.

The Kobe Woman's Welfare Association began in a simple way and, in two years Mrs. Jo bought a house large enough to accommodate

twenty women. In 1922 she added four rooms and a chapel. But it has more than most welfare homes, for it has Mrs. Jo, a whole host of sympathy, sense, vigor.

In 1926 a larger building was erected—a typical Japanese house, commodious enough to care, not only of stranded girls, but for mothers and very young children. There are ten mothers' apartments, each consisting of one room and a kitchen, so that separate family life may be maintained. In the nursery we saw the tiny tots who are safe while their mothers go out to work. They are cared for by

competent nurses; here they grow strong and healthy, waiting until the home life of the mother is adjusted so that the family may live their normal life.

Suma is the suicide place of Japan. At this lovely sea-coast place many come who do not see its beauty, but are drawn by a desire to cast themselves into the sea. Here Mrs. Jo erected one of her signs, "Wait a bit, God is Love!" This sign has arrested many who had no further use for life and she led them to a knowledge of God through Jesus Christ.

## "DO YOU LOVE YOURSELF?"

BY WILLIS R. HOTCHKISS, Lumbwa Industrial Mission  
Missionary at Kericho, Kenya Colony, British East Africa

THE other day at the back of our farm an old man approached me and offered his hand with the usual salutation: "*Chamege*" (Do you love yourself?) It was the native salutation meaning "How do you do?" Then he proceeded to spit on our clasped hands more vigorously than even native etiquette required. This was quite proper from an African viewpoint, though not so nice. All the while he was exclaiming, "My friend! My dear friend! My father! My father!" All was just excess of friendliness. Being a missionary one has to grin and bear it—or at any rate, bear it—at least until we can teach them to adopt a more pleasant method of expressing friendship. The man had come, fatherlike, to plead for his son who had been ordered off the mission land on account of misdemeanors.

The incident recalls the story told of a certain white official in the early days of the colony. There

had been trouble between two neighboring tribes and the white man went out to negotiate peace. The elders of the two parties discussed matters and after coming to an amicable arrangement, they appointed one from each side to acquaint the white man with their decision. To his horror and amazement, when they neared him the two began to spit violently at each other, and then both together at him! Not knowing that they were actually sealing their pact of friendship, and suspecting treachery, with insult added, he struck them and ordered them under arrest. The warriors, seeing their elders struck, started fighting, and hostilities were begun again.

These incidents illustrate a tendency, all too common to this day, of looking at the native from the European point of view. This colony is now in the throes of a bitter controversy with the home government, because some excellent people suppose they are helping the

native by telling him that he is being defrauded of his rights and despoiled of his land at the hands of the settlers. Their remedy for that is to launch the native into politics—a blunder which, when applied to the Negroes in America after the Civil War, cost unmeasured suffering to both races.

The native of Kenya Colony is, at this moment, better off in a material sense than the average white man. Compared with what he was thirty years ago—naked in body and in mind; never for a moment safe from his enemies in the flesh, and still less so from those of the spirit; the sport of malignant forces which he was forever propitiating—the African is today far richer in the things that make for material comfort and contentment than is his white neighbor.

Take the Lumbwa people for example. When I came to them in 1905 they were the most wretched lot of human beings you could imagine—starving in a rich land, and even selling their children for food. But yesterday I attended a sale of the effects of a white neighbor who had succumbed before the

prevailing depression. I saw these same Lumbwa natives bidding on even terms with the white people for his effects. Nevertheless I pick up a paper and read a letter from a native who, under the tutelage of false friends, talks grandiloquently of Africa belonging to the African and demanding this and that as his right. Sooner or later something is bound to happen.

What has all this to do with the missionary as a herald of salvation? In the first place, it is planting the seeds of race hatred in these susceptible native minds. Doubtless that is the last thing these zealous friends would think of doing; but it is a fact. Moscow is pledged to upset the native races, and an increasing number of communist natives even now are spreading their doctrines in the reserves. The time is short. The propaganda of revolution must be met by a propaganda of salvation. The transforming power of the Gospel of Christ may change the course of history in East Africa, but it must be a real Gospel of the grace of God and not "another gospel."

## GIVE A THOUGHT TO AFRICA

Give a thought to Africa!

'Neath the burning sun,  
Hosts of weary hearts are there,

Waiting to be won.  
Many idols have they,  
But from swamp and clod  
Many a voice is crying out  
For the living God.

Breathe a prayer for Africa!

"O Thou God of love,  
Send Thy blessings on the tribes  
From Thy home above."  
Swarthy lips when moved by grace  
Can most sweetly sing;

Pray that Afric's heart may be  
Loyal to our King.

Give your love to Africa!

There our brothers call.  
Bring release from slavery,  
Break sin's bitter thrall.  
White shall love the black man,  
Each forget the past;  
In the Father's house above  
All will meet at last.

—*Hosea K. Nyabonga, of Uganda, East Africa, and Clark University, Atlanta, Ga.*

# SIAM, THE SURPRISING KINGDOM

BY MRS. F. I. JOHNSON, en route to Penang, Malaya

**W**E HAVE had no greater surprise than lovely Siam.

In a conference with His Royal Highness, Prince Damrong, in Varadis Palace, Bangkok, this "grand old man of Siam" who is the chief adviser of the king, spoke in most appreciative terms of the work, sacrifice, and personal genius of the missionaries. His fine face reminded me of William Ewart Gladstone.

The Presbyterian Board, for ninety years, has served gloriously in helping to bring Siam to a fuller realization of her higher self. In April, 1932, Siam celebrates the 150th anniversary of the beginning of the present dynasty of kings. Rarely in history do we find a succession of seven kings in the same dynasty, and such kings as those with which Siam has been blessed.

Modern Siam began with the reign of King Mongkut, fourth of this dynasty. While serving in the Temple he asked one of the early missionaries to teach him. Mr. Caswell taught him English, mathematics and the sciences. King Mongkut realized the need of foreign education in order to properly compete with the foreign traders and others who had begun to come to Siam. When he came to the throne, he began to develop his country along modern lines. Up to this time, someone has said, "Siam was like a country much as we read about in the Arabian Nights." King Mongkut was friendly to foreigners, especially to the missionaries and was the first king to grant land to Protestant missionaries for buildings for their work.

In 1868, his son, King Chulalongkorn, came to the throne. Of him someone has said, "It is men like King Chulalongkorn who tempt one to believe that history is made by a few outstanding men, rather than by the ordinary course of events." This remarkable ruler introduced into Siam, railroads, telegraph, telephone, a public school system, abolished slavery, closed up the gambling (licensed) dens, began to reduce the sale of opium, reorganized the army and police and the government, sent many of his sons to Europe and America to be educated according to foreign standards and come back to their own country to become heads of departments in the government. He ruled for forty-two years. He died in 1910 greatly beloved and sincerely mourned by his people.

His son, Rama VI, carried on the reforms started by his father. He organized the Boy Scouts (before it had been done in the U. S.). He was a literary man, doing much writing, especially plays. It was during his reign that the World War took place and Siam joined the Allies sending an expeditionary force to Europe. At the close of the War two Siamese were present at the signing of the Treaty of Peace. The adviser in foreign affairs has always been an American. Different ones who have held this responsible position had been working toward a change of treaties with foreign countries, trying to get them to give up their extraterritorial rights without compensation. The United States was the first to do this. It was Dr.

Francis B. Sayre who finally brought this about with the European countries having treaties with Siam. This has been a great benefit to the country. The king died in 1925. At the time of his death the country was in a dangerous financial position, owing to certain of his advisers.

King Prajadhipok, the present ruler, on coming to the throne used firm measures to reduce expenses. He gained the confidence of his people in many ways. He established a Supreme Council, composed of five of the most trusted men in the country, who act as advisers. He dismissed many foreigners who were heads of departments of the government and replaced them by Siamese, many of whom had been trained abroad. He dismissed from government scores of Siamese who were drawing pay but doing little work. This has been the means of changing the ideals of young men from working for easy government positions where labor would be light and advance rapid, to preparing themselves not only for professional work but also for agriculture, business, and mechanics.

He retrenched in his own household, disposing of dozens of automobiles owned by his brother, the late king, and keeping only a few which were absolutely necessary. He retrenched in the royal kitchen; he also cut down his own income. The best members of the Royal Family are all hard workers, having their country's best interests deeply at heart.

The present financial depression is being felt in Siam as well as in other countries. After a meeting of the Supreme Council recently one member was heard to remark, "We realize that we must reduce government expenses and we told His Majesty to begin by reducing our incomes." Such is the spirit of the country.

Dr. James McKean, a Presbyterian missionary who has just retired after forty years of service in Siam, started the first organized work for lepers ever undertaken. This dread disease claims thousands in Siam as it does in so many of the Oriental countries. The government has since started a leper colony of its own. The splendidly developed leper work in Chiangmai is known the world over wherever the needs of these poor, afflicted people are being considered. While Dr. McKean was in Bangkok, on his way to America, His Majesty was giving a garden party to the diplomats and a select group of the foreign community, also the highest of the Siamese princes and officials. His Majesty heard that Dr. McKean was in the city and sent him an invitation. During the party His Majesty sent a special messenger to Dr. McKean who brought him the length of the garden and presented him to the king and queen. They shook hands with him and thanked him personally for all that he had done for their country.

World travellers should not fail to visit Siam. It is one of the most unique countries in Asia.

**"We shall have all eternity to celebrate the victories, but we have only the few hours before sunset to win them."**

# CRISIS IN MISSIONARY POLICIES

BY THE EDITOR

THE present situation in mission lands not only indicates a time of crisis and the need for the application of a radical remedy, if we are to avoid chaos, but the work of the Christian Church in these lands shows the need for a new evaluation and for some changes in policy and program. The policies and methods of pioneer days, and of the period of adolescence in Foreign Missions, have been effective; but new conditions, new dangers, new opportunities demand new policies and methods. The Church executives at home have realized this and are about to send abroad a Laymen's Foreign Mission Inquiry to study the facts and to recommend changes that seem advisable.

We call attention to three elements in the crisis as it relates to missionary policies in the foreign field today.

1. RELATION TO GOVERNMENTS. In the early days of Protestant missions, one supreme motive led men to go to heathen lands—this was to take the message of Christ, "offering to lost and dying souls the gift of life through Him." The messengers went out facing, not only separation from home and loved ones, and the prospect of severe physical hardships, but hostile governments and bitter opposition from other religions on the field. They set their course to avoid entangling alliances with the non-Christian governments and with religious devotees whose evil practices they ever fearlessly denounced. It was largely through the influence of Christian missions

that human slavery, public torture, immolation of widows, child sacrifice, and other evils have been made illegal. The education of women was, in some lands, begun in spite of popular disapproval. Solitary missionaries went into Africa, Burma, China and other hostile territory without asking protection from their own governments; they unhesitatingly risked their lives to carry the Gospel to the heathen. Their patience and sacrifice was so effective that many non-Christian governments later have acknowledged the great value of their humanitarian service and have highly praised their work.

Today the Protestant missionary enterprise alone (not counting the extensive work of Roman Catholics) has grown to huge proportions. Twenty thousand men and women are working in foreign lands and many millions of dollars have been invested in schools, hospitals, orphanages, churches and other property. The governments of "sending countries" are so zealous to maintain their national prestige that they are not ready to overlook any disregard shown for the rights of their citizens residing abroad. An indignity or harm to a missionary therefore becomes the subject for diplomatic controversy and may even lead to armed intervention. Non-Christian nations have, at times, become suspicious of missionary influence and have suspected and accused messengers of Christ of being "agents for capitalistic and imperialistic Governments."

The right of residence is now

granted to foreigners, except in a few countries, but the right of religious propaganda and of carrying on Christian education is questioned in Japan, Chosen and Persia, and more particularly in China and Turkey. This causes a critical situation in missionary work. Christian schools and colleges formerly offered almost the only opportunity for modern education in these non-Christian lands. Missionaries inaugurated primary schools and modern education in India, China, Chosen and in almost every other mission field. Now that national educational institutions have been established, the Oriental governments are jealous or suspicious of Christian influence. They naturally wish to control the training of their future citizens and they demand that religion—especially the Christian religion—be divorced from secular education. In China, the government has ruled that foreign-supported schools and colleges must be turned over to the control of Nationals by the appointment of Chinese Principals and by a majority membership of Nationals on the boards of control. They require that all pupils be trained in Dr. Sun Yat Sen's Principles in the place of teaching the Christian Scriptures. At one mission school in Tsingtau, we saw quotations from Dr. Sun's will posted on all the walls of the schoolrooms—but no words of Christ were displayed there. Turkey, Persia, China, Japan and other countries have also undertaken to dictate what mission schools may and may not teach. Religious teaching and worship, if permitted at all, must be on a purely voluntary basis.

This change in the educational situation points to a serious crisis

in mission policy. Are messengers of Christ to obey men or God when commands conflict? Are they to work in harmony with non-Christian governments at the expense of evangelizing effort, or shall they risk displeasure and antagonism, and even expulsion and the closing of their institutional work? When conflicts arise, shall God's Word be the guide or the restrictions of a non-Christian State? Is it better to close secular educational work entirely, if necessary, rather than to give up the main purpose for which it was founded.

Missionaries today also face the problem of putting national or a supernatural allegiance first. Shall they follow the example of Christ and be subject to the laws of their adopted land, when these laws do not contravene the laws of God, or shall they claim their right to be judged before their own national courts and to the protection of their home governments? Many of our finest missionaries believe that it is better to withdraw, if necessary, from a land or a work where liberty to preach and teach the Gospel is denied, or to suffer persecution and death, rather than to accommodate the Christian message and methods to non-Christian requirements.

2. Another factor in this crisis in missionary policy relates to the *method and the manner in which mission work shall be conducted*. In the early days—and in fact until the beginning of the twentieth century when missions became more widely recognized and more largely supported—the work was generally conducted on a very simple scale. The limited resources at the command of the missionaries, and the unlimited need, necessitated very great economy in



buildings, equipment, salaries and other expenses. Much of the medical work was done by itinerating doctors, and the educational buildings were very modest and generally inadequate. Then came the time when large plans were formed more in harmony with the magnitude of the need; when appeals were made to wealthy givers, when union institutions were established, some with large endowments. The standards were thus gradually—sometimes suddenly—raised to reach more nearly those of similar institutions in England and America. The Rockefeller Medical Institute in Peiping suddenly raised the standard of salaries and equipment for all China medical work and made pioneering seem more difficult or impossible without such aid. Great colleges and universities, with American or British charters, have been established in Japan, Korea, China, India, Turkey, Syria, and Egypt. These compare favorably in equipment and curriculum with many in America and England. They rival or surpass government colleges, with which some have become affiliated. The desire to receive government recognition and subsidies has led to the apparent necessity for securing larger enrolment and better equipment, for adopting the standard curricula of non-Christian States, and for higher paid, better-trained professors and specialists. This also has led to the opening of the doors to more non-Christian students, to the employment of more non-Christian teachers and in some cases to the election of non-Christian trustees.

In China, mission schools are required to be registered, and before this is effected they must agree not to teach the Bible and religion

in elementary schools and must make all religious instruction and attendance at chapel voluntary and extra-curricula. Chapel services must be held, if at all, outside the college campus. A majority of the trustees and the chief administrators must be Chinese. Turkey also has forbidden religious instruction in schools and there must be no attempt on the part of teachers to change the faith of pupils who are under eighteen years of age. A few years ago Persia passed a law requiring the exclusion of Christian teaching and worship from mission schools but so much trouble resulted that the government has refrained from insisting on its enforcement. Japan made an effort to abolish Christian worship and teaching in the mission schools of Korea, but since most of the primary education has been in Christian hands, for the present Japan permits voluntary attendance at chapel services and at Bible classes.

Medical and industrial missions also face the question: Shall this work be primarily scientific and practical or fundamentally missionary—with an evangelistic purpose? At least one mission hospital, among those we recently visited in Asia, reported a fine medical record, but could not point to any definite plan for effectively presenting Christ to the patients or their families. Some do not even seem to have this as their supreme aim. Industrial missions are important among primitive peoples and those who need to learn methods of self-support, but some have been abandoned because they became merely commercial enterprises. Leper asylums and orphanages are Christian enterprises which may also do a great

spiritual work but some have become merely humanitarian institutions, and so have missed their highest service.

It is not difficult to see the crisis to which this situation leads. In spite of the desire and purpose of missionary teachers, and of mission boards and officials, to manifest a Christian spirit and to exert a positive Christian influence, very many mission colleges and hospitals are in danger of becoming more and more secularized. In the desire to reach a higher technical standard, and to exert a wider influence, they are tempted to become less intensively Christian and less missionary in aim, methods and results. Frankly this is what some supporters advocate. Christianity includes all the best things of life—in science and art, sociology and world relationships, but in proportion as science and other branches supplant spirituality, a work ceases to be an evangelizing effort and may cease to be Christian. We saw an effective mission hospital in India that recognizes the need for the supreme emphasis on spiritual healing and at the same time is favorably known for its excellent medical work. This hospital recently sent out the following call to praying partners:

The work cannot go on in strength without another skilled physician and another well-trained medical woman. As you know these doctors are expected, first of all to be evangelists and to share in the spiritual work inside and outside the hospital. Pray for skilful, warm-hearted medicals, ready for anything, if only souls may be won to Christ.

3. A third factor in the modern crisis in missionary policy relates to the *spiritual qualifications of the workers*. The greatest asset in

Christian missions, outside of the direct work of the Spirit of God, has always been the Christ-like character and devotion of the individual missionary or native evangelist. Today we are confronted by a world-wide increase of materialism and agnosticism; a greater emphasis on higher education and science, the broader appeal for social service; the growing anti-religious agitation; and the sympathetic exploitation of ethnic religions. In view of these facts it is unthinkable that there should be in Christian missions any lessening of emphasis on the prime necessity for spiritual qualifications in those sent to the mission field or that there should be less emphasis on the main purpose of leading men and women to a full surrender to Jesus Christ as divine Lord and Saviour.

#### How Meet this Crisis

We are convinced that some mission policies should be changed or clarified to meet the present crisis. We must not lose sight of our main objective, or permit this to become obscured. In every age and among all non-Christians this missionary objective is so to present Christ in His fulness, and so to teach what He has commanded, that all who will may find in Him the fulfilment of their greatest spiritual needs. No desire for great institutions, for wide influence, for government support or for human approbation, should turn us aside from this main objective. The Church should send out to the mission field—either for long or for short terms—only those workers who are equipped spiritually for their task; men and women of faith, prayer and devotion, who put first the

winning of others to Him who came to save the world.

It is one of the encouraging signs of the times that in every land, and in almost every station, we found that experienced missionaries are insisting that greater emphasis must be put on evangelism. At a recent meeting in Persia the place of evangelism in the hospital was warmly debated with the conclusion that, while every effort must be made to give those in need the best medical attention possible, and while tact must be used in presenting the Gospel, the greatest benefit has been withheld if the sin sick soul is left unhealed while the diseased or crippled body is repaired.

Many missionaries are also advocating less attention to all institutional work, which so often involves large expense with small spiritual result, and they ask that more money and effort be given to evangelism—to pioneering, to the training of native evangelists and to the building up of national churches. The effectiveness of the Burmese College Gospel Teams, and similar groups in Siam, India and the South Seas, has given new stimulus to the evangelistic emphasis in educational centers.

There are missions that have adopted the policy we believe to be greatly needed today. It is scriptural and it is practical. In Korea missions, apostolic methods have been in vogue for forty years, with wonderful results. At Dohnavur, South India, is a mission where beautiful, healthful surroundings, practical education, industrial work, social uplift and medical service are combined; but the ever present motive is to win individuals to Christ. Here and in other spiritual missions, the chief

dependence is on God for the supply of daily needs, for workers and equipment, for guidance, for protection and for fruitage. Each worker is only an instrument in the hands of God. In such a mission He is asked to send patients to the hospital and pupils to the school; He is asked definitely and continually to prepare and send messengers to give the message; and His spirit is expected to make ready the hearts of hearers. The result is not release from hardship, or from opposition and trial, but this method produces fruitfulness, and brings joy in the hearts of workers and a consciousness of partnership in the Great Task.

We believe that the mission policy needed today in these non-Christian lands includes these elements:

1. The primary emphasis in all departments of mission work should be on evangelism. We are commissioned to preach the Gospel and to teach what Jesus Christ commanded. This command has never been abrogated and Christ alone meets man's greatest need.

2. All missionaries should be men and women of clear, positive faith in the Word of God and in Christ as the only Way of Life; they must be selected with reference to their fitness for the task, their sacrificial devotion and practical Christian experience.

3. On the field, emphasis should be placed, not on the building up of large institutions but on spiritual vitality in the work; not on breadth but on depth; not on human standards but on the divine pattern.

(Next article—"The Crisis in Mission Churches.")

## THE PLIGHT OF RUSSIAN CHRISTIANS

**T**HROUGHOUT the Volga Region and southern Russia there were formerly hundreds of thousands of German-speaking Russians, descendants of the immigrants invited by Catherine the Great three hundred years ago to settle the steppes and to make farms out of grazing land. These people, mostly Lutherans but including Mennonites and Roman Catholics, were forced under the old laws to continue using German in their worship. Though thrifty and industrious, the entire group has been under suspicion of the Soviets who some years ago began to exile them to Siberia on false charges. Many died there and a few have wandered east to the Manchurian border where recently they have attempted to cross into China.

Two Lutheran missionaries in China, the Rev. L. Grady Cooper and the Rev. P. P. Anspach, reading the account in American papers, turned a vacation period into a "missionary journey" to investigate the situation to the north. At Harbin they organized a local relief committee and promised the use of a special fund held by the United Lutheran Church Mission in China.

Mr. Howard L. Haag, an American Christian Association secretary, who heads the Harbin committee, relates in detail a situation of which the outside world knows practically nothing.

Russian and German refugees are continually fleeing into Manchuria from Soviet Russia, either the Manchuli border, the Amur River on the north or the Ussuri

River on the east. The German refugees, for the last 150 or 200 years, have colonized in Central and Southern Russia. Recently the oppressive measures of the Soviets have forced them into Siberia.

The writer (H. L. Haag), and Rev. Ch. W. Kastler of the Harbin Lutheran Church, succeeded in bringing a company of these unfortunate people from northeastern Manchuria to Harbin.

Observers from the northeastern districts of Manchuria, during the last two months, have brought many stories of the terrible conditions of Russians and Germans living in the various little Chinese villages of that part of the country. The accounts of occasional refugees who had walked the 300 miles substantiated the belief that these people are in sore need of help. A special committee of the Manchurian Missionary Union, consisting of Rev. Kastler and myself was asked to work out means of getting first-hand information and acting as soon as possible to relieve the suffering.

Our trip to Lishowchen and Hetsezde proved to be one of unusual interest and importance. At the town of Lishowchen we had no trouble in getting a line on the situation of the Germans, for as we entered the shabby little Chinese inn we were greeted by Germans themselves who had become stranded in this miserable village till aid could be found to transport them further. They reported that there were at least 150 of their group in the town of Hetsezde some 200 miles away.

At Lishowchen transportation

facilities for these people from Hetsezde to Lishowchen had to be arranged and the innkeeper who had been feeding them had to be bargained with in order to have them free for transportation to Harbin. These two matters were not easy ones to liquidate. For five solid hours we bargained with the owner of the bus line. At last Rev. Kastler brought the bargain to a close by getting the owner down from \$3,500 (Chinese Mex.) to \$2,350 for five buses for four days to bring as many people as the buses would hold, over 200 miles. Then the innkeeper began another long three-hour bargaining session. Scores of villagers came in to partake in the general discussion. After endless talk, Rev. Kastler forced him to sign an agreement wherein we were to pay him for 25 people at 80 cents each for 60 days.

We had set for ourselves a short schedule in which to accomplish the work of gathering together the people we wished to take away with us. Looking back on it all now, I can scarcely see how it came about that we did actually carry out our plan with such dispatch. Our plan was to make all financial adjustments with the Chinese and start the return trip by 12 o'clock the following midnight.

At Hetsezde we set about dealing with the chief of police who examined the document of the Harbin police and seemed satisfied. We then made a trip to the home of the head man of the village, where we met at once with hostility. He set about at once putting obstacles in our way, but he finally promised that he would get together a general statement of what the refugee people owed the various shops, inns, etc. We told them

to have their things together and ready to pull out at midnight. Then we began making out of cloth, tags for each one bearing the name of the committee we were working under and the person's own name and number in Chinese. Among the refugees were Greek Orthodox, Roman Catholic, Menonites, and Baptists as well as Lutherans.

There was one other matter which was especially unpleasant. A Russian woman had arrived alone in Hetsezde about the end of December. She had lived about one month in a Chinese home. When the head of the house demanded that she pay him \$70 for her keep for the month she was forced to refuse. He then sold her to another Chinese for the sum of \$55. This latter had taken her as his wife and treated her most brutally. This poor woman escaped when she heard that we had arrived and came to throw herself at our feet begging that in God's name she be taken out of the place. Her "owner" came to us demanding that she be given back to him or that we pay him the sum of \$70. Of course the scene which took place was unspeakable. He presented a large paper which officially gave him ownership over her. With him he had gathered some 25 or more rough fellows who were out to get vengeance. At one time their cries outside the room in which we were bargaining sounded most threatening. After the officials had talked with the owner, he was willing to, at first, settle for \$40 then for \$30, and then finally for \$20.

As Rev. Mr. Kastler and I conferred together as to the results of our bargaining with the Chinese of this town, it seemed that all the

forces of evil which this little settlement could muster were about to be showered down upon us. Surely we must stay here no longer than necessary, for even though we had come to agreements with the head man of the village and the owner of "Maria," the villagers were not satisfied. It was four o'clock when finally the last bus was loaded, the doors closed and the order given to start.

Not until we were quite clear of the village and our three International trucks speeding down the road did we feel safe. Never have I felt such sense of relief as that moment we looked back to see the dark outlines of Hetsezde fade out of sight. The hardships of the trip ahead were nothing to what we had gone through.

Of the trip to Lishowchen much might be written. It was the flight of exiles, a Christian exodus. Each bus held from 30 to 45 tired, hungry, worried people. The children at first took it as an exciting adventure but soon as the road became rough and our buses over and again became stuck in the snow-drifts they became restless.

At 9:30 P. M., we came to the bluff overlooking the City of Lishowchen. In a few moments we were pulling up alongside the station and were lifting our half-dead refugees to the ground. They were met by the station master and his wife who had a warm room waiting them and milk ready for the children. The main job of transportation was finished and the Rev. Mr. Kastler and I were ready as anyone to find a place to rest.

Many have asked us the pertinent question: "What of the future of these refugees?" We cannot answer. There is much to

be hoped for but little in sight. Truly they have come from one terrible condition in Soviet Russia into another which offers them as little hope. Already there are several thousands of refugees, both German and Russian, in Harbin and each day brings pleas for help from the villages of North Manchuria where more people have congregated. Many have come over with their horses, their cattle, and all they possess. They cannot get land from the Chinese for the latter are afraid of the consequences. Gradually each refugee loses all he brings over till he is forced to go in debt to the Chinese. This makes it next to impossible to move from one village to another. Furthermore the Chinese authorities make it necessary for each Russian to have a passport costing from \$7.00 to \$60.00 each if he wishes to move.

Though these facts are unescapable, in all justice it must be added that no government has acted with greater consideration toward these unfortunate people than has China. Individual Chinese in outlying villages have and will continue to exploit them as they come across the border, but generally speaking, China has not closed her doors and has given what protection she has to offer. All this, with the knowledge that they have lost all, is pressing thousands of these simple yet worthy people into a position of slavery. It is a case seemingly unparalleled in modern times, and one with which no local committee such as the Harbin Committee can deal alone. The suffering and sorrow caused by the unspeakable conditions in Soviet Russia should be taken to heart by Christian people and Christian nations of the world.

# MOTION PICTURES AND FOREIGN MISSIONS

BY JAMES TOOKER FORD, Los Angeles, California

**A** LOUD call has come from French missionaries in Africa, pleading that "The Catholic and Protestant churches found a film factory, where moral films, particularly those with religious themes, will be made." The appeal is made because the movies have gone "where ever civilization has gone and are portraying in the full glare of the movie footlights, the white man's crimes and love scenes to the detriment of the morals of the African people."

The unspeakable "love scenes" which people in America have endured with suppressed nausea, particularly the slobbering "kissing and huggin' stuff," these missionaries say "make the black crowds, especially the black Mohammedans, howl with disgust." This call from the French missionaries would be gladly seconded, no doubt, by the Protestant missionaries all over the world, and not only by them but by Christian tourists who have been made to blush at the portrayal of so called American life. One of these world tourists, Mr. Albous Huxley, exclaims, "The world into which the cinema introduces the subject races is a world of silliness and criminality, where the inhabitants are stealing, murdering, swindling, or attempting to commit assault." On the other hand, "to give the devil his dues," the Indian Cinematograph Committee "was satisfied that the majority of films certified for exhibition in India in no way tended to demoralize the public." But we believe that the overture presented to the last General Assembly of the Presbyterian Church is right that, "the

portrayal of vulgarity, indecency, and the technique of crime are so prominent in the programs of the motion picture theaters as to constitute a menace to national morality." Exported films are even less clean than the home shown; and the number of them is enormous. Mr. Carl E. Miliken, Secretary of the Motion Picture Producers and Distributors, reported two or three years ago that during that year "231,295,018 feet of films had been exported." These dramas are being shown in Tunis, Madras, Korea, Sumatra, in the Sudan, and the question comes to the Christian, can the Church not do something to offset this flood of immoral and anti-religious conceptions and emotions. Motion picture magnates estimate that 13,000,000,000 people pay to see the movies every year. Shall we continue to pass by, and even scorn the use of one of the most effective methods of presenting constructive ideals which will mould noble Christian characters?

Dr. S. Parkes Cadman writes: "If the movies monopolize attention, it is because we who are responsible for religion have allowed them to capture multitudes who belong primarily to God."

Is it still true that "the children of this world are wiser in their generation than the children of light"? The Department of Commerce of the United States reports that American business obtains a return of at least one dollar in trade for every foot of film exhibited in foreign lands. "In fact," says Mr. Miliken, "the film is equivalent to the work of 100,000 salesmen." This same helper is avail-

able to the church in its supreme work of freely offering salvation to all people. Will some Christian millionaire accept this extraordinary opportunity to multiply, perhaps 100,000 fold, the evangelical preaching power of the missionary? The silent screen speaks a tongue which people of any language and dialect can understand whether in Sumatra or the Cameroun. Where ever civilization has carried electricity, there the motion picture is possible. Every mission station in the larger cities of the non-Christian world might present good religious educational motion pictures. Where can such evangelical pictures be obtained? There's the rub.

Here is a possible solution. A great Radio City or station is to be established in New York at a cost of \$250,000,000. Some millionaire or group of Christian philanthropists might found an acad-

emy of Christian art with the sole object of producing religious motion pictures. Here is an open door which invites the Church to a new method and to a new era of power in foreign lands and at home. God has given us a new method of visualizing to all people, at home and abroad, the supreme life, the saving teachings, and the redemptive death of Jesus Christ. A studio already exists in Los Angeles, called The Academy of Sacred Art. A Sacred Motion Picture Foundation is needed which, like Nebuchadnezzar's dream-tree, will reach to heaven, and the sight thereof to the ends of the earth and which has food for all. What an opportunity! This might be of greater service than a Radio City. It may, if rightly conducted, multiply the power of the foreign missionary thousands of times, even, as in the case of the commercial salesman, 100,000 times.

#### WHEN WILL PROSPERITY RETURN?

**A** LETTER sent recently by Roger W. Babson to editors of religious papers emphasized the interrelation of spiritual and economic conditions and predicted a revival of interest in religion on the ground that people in general are now both physically tired and spiritually discouraged and "have no spiritual wealth on which to draw." "They lack that faith which is essential to personal or national progress."

Mr. Babson attributes present conditions to the concentration of thought upon material success and all sorts of pleasures instead of upon the more serious aspects of life. He reminds us that "a great mass of wage workers, executives and young business people have never before witnessed a severe business depression" and, being unemployed or losing money in business, "have no faith upon which to fall back." He points out that this younger generation has been fooling itself and now, discovering how it has been misled, it also discovers that it has nothing in the way of life preservers to cling to in a time of shipwreck. "More religion," he says, "rather than more legislation, is the need of the hour. Before prosperity can return there must be a renewed interest in the spiritual life by both individuals and nations."—*The Presbyterian Advance*.





# METHODS FOR WORKERS



Edited by MRS. F. I. JOHNSON, 150 FIFTH AVENUE, NEW YORK

A SERIES OF WORSHIP SERVICES

By Katherine Willis, Foochow, China

## GOD THE CREATOR

"Remember now thy Creator, in the days of thy youth, while the evil days come not nor the years draw nigh when thou shalt say, I have no pleasure in them."

*Piano Prelude.*

*Processional Hymn:* "Lord of All Being Throned Afar."

*Invocation:*

*Leader:* "O come let us worship and bow down: let us kneel before the Lord our Maker, His name is excellent in all the earth! His glory He has set above the heavens."

*Response:* "When I consider Thy heavens, O God, the work of Thy fingers, the moon and stars which Thou hast ordained, what is man that Thou art mindful of him, and the son of man that Thou visitest him?"

*Leader:* "He that planted the ear, shall He not hear? He that formed the eye shall He not see? He that teacheth man knowledge shall He not know? Yea, happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."

*Hymn (seated):* "The Spacious Firmament on High."

*Old Testament Reading:* Psalm 104 (omitting last verse).

*Prayer:* Mighty God, Creator of the spheres, the contemplation of Thee, Thy power, Thy wisdom, Thy great glory, overwhelms us. We cannot comprehend Thee thus. We are left weak and afraid. But still more incredible is Thy love. Thou hast sought us out and taught us to call Thee Father—charmed word that breathes of interest and concern with every minute

need of the child. Give us a child-like faith to accept so great and tender a love. Grant in Thy goodness that we may meet all of life's pain and disappointments sure that Thy love is the one great reality. Amen.

*Choir Anthem:* "The Heavens Resound,"—Creation Hymn.

*New Testament Reading:* Acts 17: 22-30.

*The Lord's Prayer:* (standing)—Chanted.

*Recessional Hymn:* "Angel Voices Ever Singing."

*Benediction:* "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and sup with him and he with me." Amen.

## GIVING AS WORSHIP

"Behold I build a house to the name of the Lord, my God, to dedicate it to him and to burn before him sweet incense." (2 Chron. 2:4 and 5).

"And the house which I will build is great: for great is our God above all Gods." (verse 15).

*Piano Prelude.*

*Processional Hymn:* "The Church's One Foundation."

*Invocation:*

*Leader:* "I was glad when they said unto me, let us go into the house of the Lord."

*Response:* "Our feet shall stand within Thy gates, O Jerusalem."

*Hymn (seated):* "I Love Thy Kingdom Lord."

*Old Testament Lesson:* 1 Chron. 29: 2-17; 20.

*Prayer:* Dear Father, Thou who knowest the heart and takest pleasure in uprightness, may Thy love move us to offer our gifts from hearts at peace with Thee and our neighbor. When we remember that the whole earth and the fulness thereof is Thine it is incredible that Thou shouldst have need of us. Yet Thou dost wait for our offerings; Thou dost give us a share in Thy undertakings, longing to bestow upon us the blessing of Heaven in such measure as there shall not be room to receive it. Lead us to open wide our hands to our brother. May we delight to build up Thine altars where Thy Word is preached, where we meet together to pray, where we learn to pray and faint not. Amen.

*Choir Anthem:* "From Every Stormy Wind That Blows."

*New Testament Lesson:* Mark 12: 41-44; 2 Cor. 9: 7; Luke 6: 38.

*Offering received for Church Support.* (Before the ushers retire choir shall sing, "All Things Come of Thee O Lord.")

*The Lord's Prayer* (chanted).

*Recessional Hymn:* "Glorious Things of Thee Are Spoken."

### COMMUNION SERVICE

"I am the Bread"—Jesus, the Christ.

*Piano Prelude.*

*Processional Hymn:* "As Pants the Hart for Cooling Streams."

*Invocation:*

*Leader:* "Wherefore do ye spend your money for that which is not bread? and your labor for that which satisfieth not? Harken diligently unto Me: come unto Me; hear, and your soul shall live."

*Choir Response:* "Come Unto Me When Shadows Darkly Gather."

*Hymn* (seated): "Guide Me O Thou Great Jehovah." (Tune—Zion).

*Responsive Reading:*

*Leader:* "He shall feed His flock like a shepherd."

*Response:* "The young lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing."

*Leader:* "Take no thought for your life, what ye shall eat or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat? and the body than raiment?"

*Response:* "Your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and His righteousness and all these things shall be added unto you."

*Leader:* "For man doth not live by bread alone but by every word that proceedeth out of the mouth of God. Therefore make it thy meat and drink to do His will for to him that overcometh will God give to eat of the hidden manna."

Let us pray.

Dear God, our Father, our hearts hunger for Thee. We call upon Thy holy name, in our great need of Thee, believing that Thou art near to every one of us. Grant unto us gathered here the refreshment of new vision of Thee; call us again to forsake our own wills and to turn in new trust and dependence unto Thee. Give us the desire and the strength to overcome that we may taste of the hidden manna. May we hunger and thirst after righteousness, that we may be filled and know the blessedness of the indwelling of Thy Holy Spirit. Amen.

*Choir Anthem:* "God So Loved the World," (The Crucifixion—Stainer).

*New Testament Readings:* John 6: 28-35, 37 in part and 51.

*Hymn* (seated): "Break Thou the Bread of Life."

*The Sacrament of the Lord's Supper.*

*The Lord's Prayer* (chanted).

*Recessional Hymn:* "Come Ye Disconsolate."

*Benediction.*

### AROUND THE WORLD WITH CUPID

Those who are going to put on the program "Around the World with Cupid," (April number) and cannot possibly find the costumes may secure them through Mrs. Johnson, who has recently returned to America.

# WOMAN'S HOME AND FOREIGN BULLETIN

EDITED BY HELEN M. BRICKMAN, 105 EAST 22D STREET, NEW YORK  
*Council of Women for Home Missions*

FLORENCE G. TYLER, 419 FOURTH AVENUE, NEW YORK  
*Federation of Woman's Boards of Foreign Missions of North America*

## **WHAT DOES A RELIGIOUS WORK DIRECTOR IN A GOVERNMENT INDIAN SCHOOL DO?**

BY A. A. VAN SICKLE

Rev. A. A. Van Sickle is Religious Work Director at Haskell Institute, Lawrence, Kansas.

When one is really looking for an opportunity to serve and finds himself in the midst of a thousand Indian young people, wide awake, eager and ambitious, it is not hard for a Religious Work Director to keep busy. The difficulty comes in choosing the most important things instead of being too busy with trifles—and yet, what are trifles? When we see Jesus talking to the woman at the well about such common things as water and family life, and then see the result of that conversation leading a whole Samaritan village in search for truth, it makes one wonder what trifles are.

In answering the question, *What Does a Religious Work Director Do?* I will give you a glimpse of a typical week at Haskell Institute, starting with the department which takes most of my time—the Week Day School of Religious Education.

We have an average attendance of 1,035 students at Haskell, about 320 being Catholic and approximately 700 Protestant. Some 350 Protestant students are enrolled in the thirteen religious classes. These courses are elective, meet twice a week at regular school hours, and high school students receive one-half unit school credit for them. Through these classes, one comes into close personal contact with the students and is able to help in directing their thoughts and molding their lives.

At the close of an examination I asked the students to state the thing

they most desired and the difficulties which stood in the way of obtaining it. One girl said her desire was to regain her child-like faith which she had lost. Another said she wanted to become a missionary. Both asked for personal interviews to discuss their problems.



VICE-PRESIDENT OF THE COUNCIL OF  
RELIGIOUS EDUCATION OF HASKELL  
DRESSED FOR A PAGEANT

Monday is a full teaching day but one must take time to remind the Chapel speaker and the speaker for the Young Men's Forum Club—a vocational club for all boys of the school—of their appointments. After classes boys flock to the office. The cabinet of the Forum Club meets to outline its program for the coming week. The

director is encouraged as he sees these officers assume more and more responsibility and assume it efficiently.

The next day has fewer classes and so one has time for mail, letters and reports. An inquiry comes from a lady of the state asking for information concerning Haskell and particularly about the religious program, she having been chosen to speak on this subject on the World Day of Prayer. A missionary in Oklahoma writes telling of the tragic home conditions of one of the young girls at Haskell and asks the director to talk with her. Before one realizes it, school is over and fifteen young boys and girls, representing the school's religious activities, have arrived to organize a Student Council of Religious Education. At this meeting, officers are elected and a committee is appointed to draft by-laws. In the evening the Boy Scouts meet.

Wednesday, there is an urgent call from the chairman of the women's meeting for the World Day of Prayer. She wishes an Indian girl. It is not hard to select a girl, but one must find her, get her excused from classes and provide means for her to go to the church.

The Methodist girls have been invited to a banquet at their church. The school furnishes transportation, but the director must order the truck and provide escorts. In the midst of these preparations there is a knock and a boy enters, hesitating and embarrassed. Without taking time to sit down, he says, "Can you tell me how I can get saved?" The director is perhaps as much surprised as he was embarrassed, but is touched to the heart by the sincerity of the questioner and talks with him earnestly about Jesus' Way of Life. Later the boy's pastor is called and asked to talk with him. As a result the boy is baptized and joins the church.

After school, the Committee on By-Laws from the Student Council meets. After much debate, it is decided that

the purpose of the Council shall be to discuss the religious needs and problems of the students; to organize, develop and carry into effect an adequate program of religious education and Christian living; and to be ready at all times, under any circumstances, to promote the interests of the Kingdom of God at Haskell Institute and throughout the world.

In the evening the director accompanies the Methodist students to their banquet. There is an important basketball game at Haskell this evening which the girls are anxious to attend. One said, "This is the third year that I have gone to the Methodist banquet. The other times I was a guest of Mrs. Doe, and she was just so nice to me. Every time I see her on the streets now, she speaks. I wouldn't have gone tonight if it hadn't been for that. I wanted to see that basketball game, but I thought how nice she had been to me, and I wanted to tell her how much I appreciated it." We return from the banquet in time for the last half of the game.

Thursday's spare time is used to look over student papers and prepare examination questions. During the period in the afternoon a teacher from the Lawrence High School comes to talk over a program which some of our young people are to give at the church on Sunday evening. There are classes to be visited, teachers to see, and a conference with the superintendent of the school. At 4:30 the Student Council meets to discuss the Day of Prayer program. A committee to arrange plans for prayer groups each day during the week is appointed.

Friday, besides helping the prayer groups committee, there are hospital visits to be made and a conference with the Presbyterian minister in town. At 7:30 the students have their denominational group meetings with pastors and workers from the Lawrence churches. During Lent these services are held each Friday night.

Saturday—this should be at least

partly a day of rest, but a group of six boys has been detailed to clean the Young Men's Forum Club room under my supervision. So I am at Haskell at 8:00. For three hours we clean, dust and polish, and have a good time in general. I have had time to write a couple of letters and get things ready for Sunday-school. One Sunday-school teacher has called saying she cannot meet her class on Sunday, so I have to find a substitute.

At 1:30 there is a Teachers' and Employees' meeting called by the superintendent. This is a fine opportunity to announce plans for the Week of Prayer and extend to the teachers an invitation from the Student Council to join in these services. Coming from this meeting, I meet an Indian boy enrolled at Kansas University. He tells me that money for his tuition has not arrived and this sum must be paid in a few days. I spend the remainder of the afternoon with him in an attempt to secure the necessary funds.

Saturday evening Mrs. Van Sickler and I attend a party given by one of the teachers.

Sunday morning I arrive at Haskell at 8:30 as Sunday-school classes begin at 9:00 o'clock. I take a class of fifteen students who are studying Daily Vacation Church School work. A number of these students are planning to work in Daily Vacation Schools next summer among their own people.

This morning one of the girls who is studying work with Beginners has charge of the class. The rest of us are all little folks. We have a beautiful worship service, singing, greeting and prayer songs. The story is very interesting because our teacher illustrates it with pictures and other objects.

At 10:30 the trucks are ready to take the girls to church downtown. I pick up three boys and take them to church with me. After lunch I can sit down and really relax for an hour. At 2:45 I start for Haskell to attend the all-school chapel service. There is

a good talk by a local pastor and beautiful music with choir and orchestra.

In the evening I come back to Haskell for the Young Men's Forum Meeting. About 75 boys are present. The young president presides and the secretary takes his responsibilities very seriously. The boys sing lustily. After two or three numbers by the string trio, the speaker who is the head of the printing department, is introduced. After the speaker has presented the opportunities of and training needed for his profession, there is a general discussion and question hour.

At 9:00 p.m. I am home again making some plans for Monday morning classes in order that I may be able to start the work for another week.

### WOMEN THE WORLD OVER

FROM FRANCES GARSIDE, Publicity Department, National Board, Y. W. C. A.

There have been various commissions operating in India investigating social and industrial conditions, and the following quotation from the Siam report on the women of India is typical of the universal trend of opinion. "It is a striking proof of the change which has come over the Indian scene in the past twelve years that no document discussing India's constitutional system, and the directions in which it can be developed and improved, could omit the women of India today.

"All the legislative bodies except the Council of State have extended the franchise to women on the same terms as men. . . . In seven provinces out of nine, women may now be members of the legislatures and women from these provinces can become members of the Legislative Assembly. . . . Side by side with these developments there has begun a strong movement to urge social reforms which would promote the progress of Indian womanhood. . . . The women's movement in India holds the key of progress."

A commission also put Ceylon under a magnifying glass, making the recommendation which passed the Legislative Council that general suffrage should be granted to women over twenty-one. This, in a country where a few years ago one rarely saw a woman on the streets, is a proof of the remarkable progress that country is making. In the last five years, quoting a secretary for the Y. W. C. A., the number of girls working in business offices has more than doubled. It is significant of what is happening to racial barriers that the Association is proving the profitable meeting place of many races and denominations, with nationality and creed forgotten.

In spite of criticism that has grown at times into mutiny and rebellion, the achievements of the Chinese Government during the last two years have had their steadying influence. The extent to which China has been opened up during the last few years is marvelous. Many roads have been built, and when one realizes that every good road means the bringing of literacy a little nearer to the women of China, the advantage is more than material. Eighty-five per cent of China's 400,000,000 are living in country districts. The Young Women's Christian Association began sending out women with primers in their hands when the journey was both hazardous and painful, requiring many days in the most primitive of conveyance. Today when the Y. W. C. A. goes beyond the city gates it is over roads so good that it is possible in the same period of time to reach ten times the number of women.

The census returns show that 8,167,000 women in Japan are employed as bread winners as against 7,803,000 men, the explanation of the preponderance of women workers being that their wages are smaller than those of the men. They do the work equally well, and are preferred because they work for less. The statement is made that one woman out of two in Japan is gainfully employed. It is increas-

ingly evident to the Japanese woman that her condition is bettered through Christian influences, influences that work through industrial and social reforms. A man in Japan may no longer take a Geisha girl into his home and escape censure. The disapproval of public opinion has brought about this change, and women universally credit the disapproval to the growth of Christianity.

During 1929, girls of 39 nationalities made use of the Y. W. C. A. Employment Bureau in Buenos Aires. During the last few years Argentine women and girls have been making a place for themselves in the business and professional world so that today there are successful and much respected women physicians, dentists, pharmacists, teachers, writers, office executives, etc. The Y. W. C. A. employment bureau in Rio de Janeiro is the only one of its kind in all Brazil. Here, too, the Y. W. C. A. has found something of universal friendliness that has become an international bond for many women and girls who are learning to work and play together, irrespective of nationality, or race or creed. The Y. W. C. A. in Chile proved its need when there came a great financial crash to that country and women who had never earned a penny were forced into gainful employment. In Uruguay, in Mexico, in the Philippine Islands, in one country after another women are coming forward in business, social and legislative life, with the result that conditions for all women, and hence for the country itself, are looking up. It is doubtful if there is a place on the map today where women are not exerting an influence undreamed of a decade ago.

#### ISABELLA THOBURN COLLEGE

BY MARJORIE DIMMITT

*Member of the Faculty*

*Isabella Thoburn College is alive—vigorously, progressively alive. Its student body of a hundred and fifty has increased two hundred per cent in*

ten years. Our dormitories are full. The addition of library and science wings to Nichols Hall is imperative if we are to accommodate those who are asking admittance. Until we can build the third arm of the building, an audience hall, even a fly added to our numbers will have to sit on the ceiling to be accommodated at chapel. The faculty of twenty-four is efficient, and adequate for a larger student body. In tune with the spirit of the times it is almost half Indian.

Many is the graduate who refers to the College as "heaven on earth." It means freedom and opportunity in a way that American girls can scarcely understand. Freedom here is new, and girls come to college not because it is the style to be educated, but because they have compelling ambitions. *Chand Bagh* overflows with the activities that every college has—dramatics, clubs, sports, ceremonials, besides studies. The dominant spirit is Christian, and the one-third of the student body that is Hindu and Moslem comes under the spell of our Master Spirit, never to be released from that mastery. A typical reaction came last year when a Moslem graduate back on a visit expressed dissatisfaction at the atmosphere of the Moslem school in which she was teaching. "Ah, Jamela, the trouble is you have lived in a Christian atmosphere so long that nothing less will satisfy you now," Miss Shannon said. "Yes, that's it," she agreed. "People there are not loving and unselfish."

After graduation our students scatter throughout this needy land, sharing the light they "receive to give." They are strong, developed characters, contrasting amazingly with Indian women who have not had their opportunities. Most of those who are not married are teachers or doctors, and even marriage frequently does not interfere with careers in this land of cheap servants. Last year one graduate, studying at the men's university for her master's degree requested ten days' leave—to have a baby! And she was much upset because it arrived on

the very day when she wanted to preside at a university meeting that Mr. Gandhi was to address. The babe was within a week enrolled in our class of 1948.

The achievements of these daughters of India make us proud. One of them after two years of college left to take over a school for Moslem girls with some forty pupils. Going from house to house in her conservative city she eloquently urged mothers to trust their daughters to the tightly curtained carts she would send to take them to school. Within six months she had raised the enrolment to two hundred and twenty-five. She had only an old soap factory for a school building, so she and the children themselves whitewashed it into purity, a real feat of character for a highclass Indian girl. One of last year's graduates is deep in a battle now with the amazing ignorance and seclusion of Moslem women in Calcutta. As the only trained teacher in a large school she has to undergo heroic efforts for each reform she achieves. Hindu, Moslem, or Christian—each girl who leaves our gates goes out to struggles that require the heroism of a pioneer to meet. They must do the bulk of the work, but to share, even remotely in lifting India's womanhood by helping to enlarge the scope of Isabella Thoburn College is to put oneself on the high road to romance.

### THE CROWD HAS NO MIND

Contributed by President Hoover to the *Yale News*.

Leadership is a quality of the individual. It is the individual alone who can function in the world of intellect and in the field of leadership.

If democracy is to secure its authorities in morals, religion, and statesmanship, it must stimulate leadership from its own mass.

Human leadership cannot be replenished by selection like queen bees, by divine right, or bureaucracies, but by the free rise of ability, character and intelligence. Even so, leadership cannot, no matter how militant, carry progress far ahead of the average mass of individual units.

Progress of the nation is the sum of progress in its individuals. Acts and

ideas that lead to progress are born out of the womb of the individual mind, not out of the mind of the crowd.

The crowd only feels; it has no mind of its own which can plan.

The crowd is credulous. It destroys, it consumes, it hates, and it dreams, but it never builds.

It is one of the most profound and important of exact psychological truths that man in the mass does not think but only feels. The mob functions only in a world of emotion.

The demagogue feeds on mob emotions, and his leadership is the leadership of emotion, not the leadership of intellect and progress.

Popular desires are no criteria to the real need; they can be determined only by deliberative consideration, by education, by constructive leadership.—*The World Almanac*, 1931.

### ONE HUNDRED PER CENT AMERICANS

By the editor of the *Rockville, Indiana Tribune*; quoted in *Twice Thirty*, autobiography by the late Edward W. Bok.

There is no such thing as a "hundred per cent American." Most of us are doing right well if we can qualify as one-half per cent Americans. What is a hundred per cent American? Let us name a few things that none will deny as being among the attributes that define a hundred per cent American. He must first of all, before considering his own rights, have a higher regard for the rights of others; he must obey the laws—not the laws he chooses himself to obey and demands enforcement on others, but *all* the laws. He must never swear falsely to a tax return; he must never run his automobile on the public highway faster than the speed laws declare; he must observe whatever laws are made to preserve the sacredness of the Sabbath; his daily life, and particularly his nightly life, must be such as to cause his fellow citizens to respect him as a man of high morality. And above all, when it comes to casting stones, he must himself be without sin.

To be "one hundred per cent American" a man must be one hundred per cent Christian. He must always and everywhere observe the Golden Rule. He must put in practice the precepts

of the Sermon on the Mount. In all sacred and profane history, there never lived but one Man who could qualify as a hundred per cent American, and men who deny or abridge the rights of others for religion or race should remember that Man was a Jew!

### LYNCHINGS IN THE UNITED STATES SINCE 1885

Compiled for the 1931 *World Almanac*, by Monroe N. Work, head of the Research and Record Department of the Tuskegee Normal and Industrial Institute and editor of the *Negro Year Book*.

Year	White	Negro	Total
1885	106	78	184
1886	67	71	138
1887	42	80	122
1888	47	95	142
1889	81	95	176
1890	37	90	127
1891	71	121	192
1892	100	155	255
1893	46	154	200
1894	56	134	190
1895	59	112	171
1896	51	80	131
1897	44	122	166
1898	25	102	127
1899	23	84	107
1900	8	107	115
1901	28	107	135
1902	10	86	96
1903	18	86	104
1904	4	83	87
1905	5	61	66
1906	8	64	72
1907	3	60	63
1908	7	93	100
1909	14	73	87
1910	9	65	74
1911	8	63	71
1912	4	60	64
1913	1	51	52
1914	3	49	52
1915	13	54	67
1916	4	50	54
1917	2	36	38
1918	4	60	64
1919	7	76	83
1920	8	53	61
1921	5	59	64
1922	6	51	57
1923	4	29	33
1924	0	16	16
1925	0	17	17
1926	7	23	30
1927	0	16	16
1928	1	10	11
1929	3	7	10
1930	1	24	25
Total	1,050	3,252	4,312





# WORLD-WIDE OUTLOOK



## EUROPE

### Churches Welcome Indian Viceroy

**L**ORD IRWIN, on his arrival in London, was greeted by representatives of the churches, headed by the Archbishop of Canterbury. Lord Irwin's work in India, as the *Christian World* puts it, has been "a distinct asset to the Christian cause," for "he has nobly witnessed for Christ in high places, regardless alike of men's praise or of their blame." A Manchester *Guardian* correspondent reports a significant remark made to him by a well-known Indian politician, himself a Brahmin, who said that, after one of the Viceroy's interviews with Gandhi Lord Irwin remarked, "I assure you that all your deliberations will have my best wishes and my prayers." "We haven't had," commented the Brahmin, "an Englishman in any position in authority in India who would have dared say that, no, not for fifty years." Lord Irwin showed himself to be a man of strong religious convictions, and that is a characteristic that counts for much with the leaders of Indian public opinion. A deep impression was made by the fact that, in remote corners of India, the viceregal train would be stopped on Sunday mornings so that Lord Irwin might attend some wayside church.—*The Churchman*.

### Drive Against Illiteracy in Spain

**T**HE new Republican government has taken the first step to free Spain from illiteracy. On May 28 plans were announced for expending 2,300,000 pesetas (about \$230,000), to construct secondary schools in various towns.

A law of 1857 ordained primary education and every town of 500 or more was to have regular instruction.

A law of 1909 made education compulsory and most of it is free. The government expenditure for this purpose has been ten million pesos a year but the law has never been adequately enforced and there have been only 30,000 small public schools for six million children of school age. Over 45% of the population can neither read nor write. (In the Netherlands the percentage is less than one per cent.)

President Alcala Zamora has announced that the Government will help the small farmers with loans at 5 per cent interest on crops already sown.

### New Jewish Movement

**T**HE "Elia Movement" among Jews in Germany is an inner synagogal Christward move, under the leadership of some men of undoubted ability. Unfortunately these men speak disrespectfully of other efforts to evangelize the Jewish people, and thus Hebrew Christians and all those interested in winning the Jew to Christ can only watch this movement with prayerful interest, trusting to see in it a real turning of Jewish hearts to Christ. The movement is parallel with Zionism.

### P. T. L. Among the Portuguese

**T**HE Pocket Testament League has recently been started in Portugal and Bible reading is promoted among the Portuguese-speaking people. Interest in the Bible grew when enquirers began to compare the Bibles which had been distributed among them with that which bore the *imprimatur* of Rome. It was a critical moment as passage after passage was compared and found to be practically identical. Several at once decided to follow the Lord Jesus, and in other hearts the light dawned more slowly, but from that time there was steady progress.

There is now a fine evangelical congregation of Portuguese-speaking folk numbering over 140. Hitherto their spiritual needs have been seriously neglected, in spite of their comparative readiness to receive the Gospel.

#### Protestants in Rumania

**T**HE Reformed Church in Rumania has two districts comprising 816 congregations, with 880 ministers in charge of 780,000 souls. The relation between this Church and the State has improved of late years, although there are still some regrettable stipulations made, unfavorably affecting minority Churches (e.g., in religious education); and the Church is at peace with other Churches, although concerned over the great Romanist propaganda (e.g., encouraging of mixed marriages in which both parties are readily bound to Rome). Rationalism and a variety of faddist creeds also cause anxiety. But the inner life of the Church is healthy and hope-promoting. A useful new liturgy has been prepared giving guidance according to Reformed principles, and an adequate curriculum of religious education has been devised, based on the Heidelberg Catechism, which has also been reissued for daily use along with Bible and hymnary.

Conferences, schools, lectures, and literary activities are helpfully promoted in spite of discouraging restrictions, and teachers are being carefully trained in the best modern methods. Missionary interest grows steadily. A hopeful new feature is the wonderfully promising work of the 300 Women's Associations with their 12,000 members all immersing themselves increasingly in philanthropic, ameliorative, and preventive work. The 432 Sunday-schools are making encouraging progress. Here, and in Y. M. C. A. work, the greatest stress is laid on Bible study. A stewardship movement—towards systematic liberality—has had an auspicious beginning.—*Prof. Imre, in the "Quarterly Register" of the Alliance of Reformed Churches.*

#### Russian Futurist Town

**O**N THE East side of the Ural, in the neighborhood of the enormous ore deposits of the so-called Magnet Mountain, a communistic town will arise in the middle of the Steppes. The town will be given the name of Magnitogorsk and will have a population of 200,000. The town must be finished in 1937. The Frankfort architect, Mr. E. May, has drawn up the plans. It will be built on a spacious scale, with many parks. The Russian Peoples Commissioner writes as follows: "The dwellings for all inhabitants will be the same. Till their 16th year, all children will be educated in a town-institution where the parents will be allowed to visit them but not too frequently. The fathers and the mothers name may not be used. Communism aims at the destruction of the family and the creation of the collectivist man and woman. Cooking will take place in a central kitchen and the meals eaten in common." Towns of this nature, but on a smaller scale are in Stalingrad and Soffrino, near Moscow.

#### AFRICA

##### Political Situation in Egypt

**L**AST summer Nahas Pasha, the head of the Nationalist Party, presented to the King his resignation owing to friction between him and His Majesty. To his amazement, the King accepted his resignation and was able to find a vigorous personality to assume the leadership in the Cabinet in a *de facto* government. The Nationalist Party sought to express the dissatisfaction of the people by a series of demonstrations but in every case the demonstration was prevented by police and army. A new Constitution was announced. It would be easy to be cynical with reference to the development of the new Governments in the Near East and the Orient. A discerning student of human progress will look below the waves to the ocean tides and if so, he will see in the political development of lands like Egypt a steady progress in their apprehen-

sion of what democracy means, what parliamentary government represents, and a steady mastery, if a slow one, of the lesson of self-control, intelligent judgment, and practical-mindedness.

#### **Egyptian Girl Receives American Degree**

**E**VEN the casual visitor knows the life of seclusion that is led by the women of Egypt. In contrast to all this, at this year's Commencement exercises the American University at Cairo graduated the first Egyptian girl to secure an American B.A. degree in Egypt. The audience of distinguished Egyptians was most enthusiastic when Miss Eva Habib, the daughter of the Secretary of the Egyptian Senate, won this honor. This young lady has not only won this coveted degree, but has made an enviable record in her studies and other college activities. During her senior year, she was editor-in-chief of the college paper.

#### **Progress in Yoruba**

**T**WENTY years ago the Owo district of the C. M. S., Yoruba Mission, possessed three paid African workers, two of whom were supported by funds from England. Today the workers number 157, and this in spite of the fact that three areas which formerly belonged to Owo district are now worked separately and have their own staff. Only two of the 157 are supported from England; all the rest are paid from local funds. For the whole Owo district, however, there are only two African clergy; and Canon Jebb is at the moment the only active worker in priests' orders, for one of the pastors is a deacon and the other has been in the hospital for several months past.

#### **Influence of Missions**

**G**OVERNMENTS in Africa appreciate the quiet but important service that is rendered by missionaries. This may be gleaned from a paragraph from the report of the

chief native commissioner for Southern Rhodesia to the British Government:

"To mission credit stands the almost accomplished cessation of twin murders, and it is only a question of time when the same mission influence will bring to an end what the law cannot destroy, the pledging of infant girls in marriage."

#### **New Church for Johannesburg**

**A**T JOHANNESBURG, So. Africa, the corner stone for a new Methodist Episcopal church for natives was officially laid. More than 100 Europeans and several hundred natives were present. The new church will cost about \$6,000 and the native Christians—most of whom earn only \$250 a year—have pledged to pay one-half the amount required. There are 80,000 Portuguese East African natives on the Rand.

#### **Railroads in Southwest Africa**

**T**HE great railroad which is to run from the Bay of Whales in Southwest Africa to the copper and coal mines of Rhodesia is offering many opportunities to the Rhenish Society working in this part of Africa. One of their missionaries is carrying on a most promising work among the laborers that are gathering here from all over Africa.

#### **WESTERN ASIA**

##### **Alien Schools in Turkey**

**A**N ATTACK on foreign educational institutions in Turkey was made at a meeting of the Association for Fostering Turkish Culture in Smyrna. Mouheddin Bey, president of the Association, said that Turkish children in foreign schools had to guard against two dangers, religious propaganda and ideas contrary to the spirit of nationalism. The history of the American college, he said, proved clearly that it was a missionary institution. Past experience had shown that Turkish students who entered as good Mohammedans had graduated wearing crosses on their breasts.

Therefore, he argued, it was time they should safeguard themselves against such institutions. Mouheddin Bey's speech was loudly applauded, but as soon as the applause ended the head of the college adjourned the meeting despite protests of the students—*New York Times*.

#### Jews Welcomed in Hebron

**H**EBRON, scene of the Jewish massacre of 1929, staged a very different performance recently. The *New York Times* reports that twenty Arab notables on the eve of the Jewish Feast of Pentecost came out to greet the Scrolls of the Law, which were ceremoniously reinstalled in a temporary synagogue, kissed the scrolls, begged the forgiveness of the God of Torah for Arabs having harmed Jews and swore to safeguard Jewish residents in the future. "We have not suffered half the trials and tribulations we deserve for murdering your brethren," said one of the Arabs to Haim Bajayo, a shephardic rabbi, who conducted the scrolls back to Hebron. The same Arab guarded Jewish worshippers on their festival visit to the Patriarch's cave at Machpelah, protecting them against possible molestation. Thirty Jewish families now reside in Hebron; more are expected to return later.

#### The Armenian Church

**T**HE position of the Armenian Church continues to give anxiety to its friends. The Church in its own lands remains in a pitiful condition. Its existence is allowed in the tiny Armenian republic of Transcaucasia, but in Turkey all its monasteries and all of its forty-four episcopal seats have been destroyed, all its church property confiscated, even the cemeteries where the dead repose desecrated, and thousands of its priests are dead, in and since the War.

There are still some 30,000 Armenians in Turkey, but these have only old priests to minister to them, and permission to ordain new ones is refused. Meantime, the old headquarters of the

Church, at Etchmiadzin, is not in Armenia, but in Russia, and is therefore confiscated, and is used, under Soviet rule, as a barracks for a detachment of the Red Army. Its famous library has been plundered, its schools closed.

Indeed, the only schools for the training of clergy now allowed to function at all are, first, that of the patriarchate at Jerusalem (where a priest of the American Church, Canon Bridgeman, is a member of the staff), and also that of the Catholicate of Sis in Cilicia. Catholicate, for a long time a merely honorary and nominal post, has now become one of the key-points of the Armenian Church, and its school near Beirut does its work in a building erected for the purposes of the Near East Relief. It was handed over to the Armenian Church for educational purposes when the first need was no longer urgent—and it is supported by the Armenians of Beirut, Paris, and New York.—W. A. Wigram.

#### A Widow from Yezd

**A** POOR widow of fifty years of age, had begged and borrowed from friends and neighbors a sufficient sum to enable her to pay for her transportation to the sacred city of Meshed. She was quietly happy in her humble way, as she commenced the long journey to the tomb of the saint.

It was Khadijeh's first journey, however, and her seat on the high, swaying camel was none too secure. She dozed and jerked awake, fearing lest she slip off her precarious seat.

Suddenly Khadijeh found herself on the ground. The caravan stopped. Fellow-pilgrims slid off their beasts and, with the camel-men, gathered around the groaning woman. Poor Khadijeh attempted to rise but fell back with a moan. A camel-man doctor diagnosed her condition as a broken leg, bound it to a board and prepared a place for her in a palanquin swung on the top of a camel. With much groaning Khadijeh continued her journey.

When Meshed was reached, the travelers carried Khadijeh to the

Shrine, for they all felt that the power of Imam Reza could heal her broken bone. But the pain increased and after three days of neglect Khadijeh began to have doubts of Imam Reza's power to heal. She thought of the American Hospital only a mile away and she persuaded two of the pilgrims to carry her there, where she was accepted as an in-patient. An X-ray showed that her leg was broken near the hip. She was bathed, put into clean hospital clothes and a freshly made bed. What comfort! the first she had had for six weeks since that fall off the camel one night out of Yezd. She looked at the wall of the ward and saw there a large picture of the Good Shepherd. Daily she heard the message of His life, His death and His resurrection, and slowly she realized that He was *her* Saviour and that her pilgrimage of forty nights had not been in vain.

## INDIA, BURMA, SIAM

### Hindu-Moslem Division

THE Gandhi-Irwin pact has been ratified by the Indian National Congress, and Mr. Gandhi has been appointed the sole delegate to any conference at which the congress delegation is desired by the government. There are some who believe that Hindu-Moslem riots are due to the activities of a third party. Such activities, if any, bear fruit only because in both communities there are a large number of persons who nurse old religious animosities and who live in fear of the other community which may happen to be in power when self-government comes. The All-India Moslem conference has declared itself solidly in favor of separate electorates for Moslems, and has thus made the work of Mr. Gandhi extremely difficult. These resolutions, together with the Cawnpore riot, are advanced as a justification for the British to remain in India and keep peace between the two communities.—*The Christian Century*.

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### Mr. Gandhi and the Gospel

A STATEMENT by Mr. Gandhi on the work of foreign missionaries in the future self-governing India has been the occasion of a great controversy. Dr. Stanley Jones has addressed a long open letter to Mr. Gandhi on the subject. Comments have been appearing in Protestant and Roman Catholic journals. Mr. Gandhi deals with this controversy in *Young India*, and says that his statement should have been as follows: "If instead of confining themselves purely to humanitarian work such as education, medical services to the poor and the like, the missionaries would use these activities of theirs for the purpose of proselytizing, I would certainly like them to withdraw. Every nation considers its own faith to be as good as that of any other. Certainly the great faiths held by the people of India are adequate for her people. India stands in no need of conversion from one faith to another." He says: "I hold that proselytizing under the cloak of humanitarian work is, to say the least, unhealthy. It is resented by the people here. . . . Why should I change my religion because a doctor who professes Christianity as his religion has cured me of some disease or why should the doctor expect or suggest such a change whilst I am under his influence? Or why should I whilst I am in a missionary educational institution have Christian teaching thrust upon me?"—*The Christian Century*.

### Mr. Gandhi and Missionaries

SOME years ago Mr. Gandhi is reported to have said that from the Sermon on the Mount he received the inspiration to start his campaign of nonviolent noncooperation. Dr. Stanley Jones in "The Christ of Every Road" writes: "I sat on the floor in the Ashram of Gandhi and listened to an address given to a small group of the International Fellowship. . . . All the time he was speaking I could not keep my eyes from a little picture just above his head. It was a picture of

Christ upon the cross. As Gandhi finished his address he turned towards us and said, "Will you sing 'When I Survey the Wondrous Cross.'" There we sat—Hindu, Moslem, Christian—and those who knew it sang it, some of us with deeper meaning than ever before."

Now Mr. Gandhi said to the Missionary Conference at Nagpur a few years ago: "Today the missionaries tell people there is no salvation for them except through the Bible and through Christianity.... Do not be always trying to preach your doctrines. Christ never preached himself or any dogma or doctrine." Bishop Badley in his episcopal address at the last Central Conference said: "The superficiality of this statement on Christ's teaching may be overlooked, but what shall we do in the face of such an exhortation?... God's gift of eternal life through Jesus Christ is free to all men, and nowhere can it be shown that we have taken from any man his liberty to accept or reject the Gospel message. We must, therefore maintain our right, in the truest interest of India herself, to preach, baptize and teach, and so build the Church of Christ." Mr. Gandhi's utterance that missionaries should withdraw when Swaraj comes, because he disfavors conversion, must make every Christian, missionary or nonmissionary, think how he should act if Mr. Gandhi's threat materializes. If Christian Indians feel a call to go and preach Christ outside India, may God enable them to do so.—*T. K. R.*

#### Practical Gift from India

**W**HEN China's hunger suffering was reported to United Christian Mission churches in India they not only prayed—they sent real money. Realizing that the best relief is to help prevent a return of famine, the ones to whom this money was entrusted decided to fit up a "Wheelbarrow Exhibition." To understand its possibilities, one must know that nothing larger than a wheelbarrow can traverse the typical Chinese road; that

almost no newspapers are read in the country; that ways of disseminating ideas are extremely limited, and that thousands of people assemble on "market days." On such days, a wheelbarrow gets a hearing.

Here are some of the exhibits: Model of a good road, and beside it a bad road. On the good road will be shown a man, prosperous, and wheeling his barrow in comparative ease. Good roads will eliminate one large factor in famines. Other exhibits will be of model wells which the villagers may dig so as to have water available for irrigation during drought. Now they depend on ponds. Another exhibit will demonstrate reforestation. There will be health exhibits urging vaccination and other preventive measures. Agricultural exhibits will teach the farmers how to treat their seed wheat for prevention of disease, and other pests. Improved seed wheat will be shown and even sold. An evangelist, a medical worker and agricultural specialist will accompany the wheelbarrow.

#### Baptisms in Burma

**I**S THERE any other place in Burma where Christmas is celebrated by an early morning service such as that among the Kachins in Namhkam? About 4:30 a. m., while the surrounding world is steeped in sleep, lanterns in colorful display are lit all around our compound and the large gong peels out its slow, dull, vibrating sound. We gather for a service of song, prayer and preaching which usually lasts until first signs of dawn.

Christmas time seemingly helps the Kachins to turn their minds Godward. We have had not less than ten great Christmas gatherings where the people came to meet and rejoice for a period of two days. During the two weeks following Christmas the Namhkam pastor and I baptized not less than 152 Christians.

In Maymyo there is a steady quiet revival among the Kachin soldiers. Practically every month there is a large number of baptisms. The en-

couraging feature of this movement is that it is carried on among the soldiers themselves. Practically all the higher Kachin officers, even the Subedar Major, are earnest Christians.—*Gustaf A. Sword, in "The News."*

#### **Mother of Burma Methodism**

**T**HE foundation of the new edifice of First Methodist Church, Rangoon, Burma, was laid last March, its third building since the commencement of Methodist work in that city in 1879. Starting with street preaching in Tamil and Telugu there grew up congregations which were the small beginnings of the Tamil, Telugu, Hindustani, Burmese and Chinese work. "Today," says the Rev. D. C. Baldwin, Pastor, "the First Methodist Church shares the challenge of the new Burma. The promise of separation indicates a new day for this land of pagodas. In this brighter future our people would share the burdens of citizenship side by side with the peoples of other races and faiths. We believe that Christian character makes substantial citizens; we face the new day with confidence, assured that we will find our best safeguard by playing our part in serving Burma with the highest ideals of our Master."

#### **CHINA**

##### **More Bandits and Missionaries**

**O**N JULY 4TH the notorious Communist leader in Western Hupeh Province, "General" Ho Lun, released the Rev. Oscar Anderson after nearly three months of captivity on payment of a large ransom in medical supplies furnished by the Swedish mission. Ho Lun is reported as storming towns between the Han and the Yangtze Rivers (west and northwest Hankow). He still holds captive Bishop Ricci and four Catholic priests from the Laohokow mission for the release of whom he is demanding a \$75,000 ransom.

The foreign missionaries in Northwestern Hupeh are gathered at Laohokow.

#### **Why Students are Irreligious**

**L**AST autumn the principal of the Middle School, the largest government school in Yanchow, Kiangsu, asked me to teach senior English to his students. This has given me a good opportunity to observe the way things are run in a government school, and also the minds of the students. They seem to be growing increasingly friendly. In their desire to appear enlightened they accept the dictum of the new intelligentsia that religion is a superstitious survival from the days of prehistoric man's undeveloped mentality. Never having seen anything but false religion and ignorant of what Christianity represents, they have lumped all religion in the same category. They are young, things have been coming their own way, and they may not have felt any particular need for religion. But as their experience deepens, they feel the need and therein lies our opportunity.—*Rev. E. H. Forster, in The Spirit of Missions.*

#### **Laboratory of Christianity**

**C**HRISTIAN work in the island of Hainan was opened forty-nine years ago. An adventurous Scandinavian sea captain turned missionary, explored the little known island and reported to the Presbyterian Canton Mission, which accepted responsibility for developing work there. Steadily and successfully preaching, teaching and healing, have made progress. Curiously enough, several stages of its evolution have been skipped; from bean oil wicks she jumped to 50 watt bulbs, from solid wheeled vehicles to 1931 models. Small, modern cities now flourish and an up-to-date hospital has just been opened in Hoihow.

Its isolation led Russian agitators five years ago to select it as "A Laboratory of Communism," and Communists, both Russian and Chinese, have sought by indoctrination, intimidation, misrepresentation, and worse to make the island Communist. A campaign of terrorism forced the evacuation of many members of the

mission for one or two years. Finally the government expelled the worst agitators, but only temporarily as they are again active. Few roads are safe for travel; block houses line the hill tops along the highways; towns and villages are under constant guard.

Here is an excellent opportunity to make the island "A Laboratory of Christianity." The Presbyterian Board is the only one at work there. When four of its representatives paid a recent visit, the president of the Chamber of Commerce said: "Hainan is deeply grateful for the effective and sacrificial service of the American missionaries, and we want them to stay forever."—*George T. Scott.*

#### **Educational Union in Central China**

A PLAN is under consideration for the affiliation, in Wuchang, China, under the name of Hua Chung (Central China) College, of the work of higher education hitherto conducted by various missions in several cities in central China.

The following institutions are included in the plan: Boone College, maintained by the American Protestant Episcopal Church; Wesley College, maintained by the English Methodists; Griffith John College, maintained by the English Congregationalists; Lakeside College, maintained by the Reformed Church in the United States, at Yochow, and Yale-in-China, maintained by the Yale Foreign Missionary Society, at Changsha.

Hua Chung College will have a Chinese president, and a board of directors resident in China, of whom two-thirds will be Chinese. A board of trustees in the United States responsible for the general administration will hold property not yet owned by the affiliating institutions.

The purpose of Hua Chung College shall be to provide for the youth of China a college education of high standard with a view to developing character and intellectual capacity in its students, in order that they may

become loyal and useful citizens of China, and may be prepared to aid in building up and strengthening their respective communities along moral, intellectual, and humanitarian lines, and to promote the general purposes had in mind by each of the several missionary societies in establishing its educational work in China.

#### **Christianity and National Differences**

LONG-STANDING as have been the differences between Japan and China, an interdenominational conference held in Shantung, China, had for its principal speakers Dr. Cheng Ching-yi, General Secretary of the National Christian Council of China, and Dr. Toyohiko Kagawa, Japan's great Christian Socialist. "It was an evidence of the power of Christian experience to triumph over national differences that the Chinese delegates could give such a cordial welcome to a Japanese leader," declares Grace M. Breck of Lintsing. Dr. Kagawa began by apologizing for the political wrongs of Japan against China. His sweet spirit soon won all hearts. The Chinese delegates prayed in Chinese; Kagawa in Japanese; the foreigners sometimes in English—but they all understood the spirit. As all rose to sing at closing, "God Be With You Till We Meet Again," all felt, as Miss Breck expresses it, "the reality of Christian unity and fellowship regardless of national or lingual differences."—*The Congregationalist.*

#### **Bandits and Pastors**

THE Chinese Christian pastor made prisoner by bandits endures sufferings about which the world never hears. Mr. Jen's salary is nine dollars a month—barely sufficient to cover the most meager expenses. Jen owned some farm land, upon which, of necessity, he was semi-dependent. He was captured by bandits with other prisoners, some of whom were beaten, mutilated and killed. Before he was free, his family had to sell his farm and give more than four hundred dollars



to his captors...Twenty-five miles from Tehchow lived the widow of a Christian pastor, herself a former Bible woman. Her husband had carried a thousand dollar insurance policy with a foreign company. Upon his death the money went to his widow. She was abducted and held until her family had turned over twelve hundred dollars, the insurance money plus other savings. Yet, in the face of such tales, Rev. Leonard Outerbridge declares that "this has been the most encouraging year in evangelistic work that I have seen in China."—*The Congregationalist*.

### Peril in China

**T**HE shadow of a new civil war in China has resulted in all Americans near Foochow being warned to withdraw to escape rebels advancing down the Min River. General Chiang, professing little concern for the rebellion in the South, has taken the field to crush Hunan and Kiangsi Province bandits and then he promises to retire from office to repudiate assertions that he desired to become a dictator or to found a new dynasty. Coincident with assertions that the Southern China insurgents were Communists, encouraged by Russian cooperation, the government announced Nationalist troops had defeated 20,000 bandit Reds of Southern Kiangsi.—*New York Times*.

### Christian Influence

**A** STRANGER came into the church one Sunday (at Chinkiang), an hour before the time for service, and just sat there. She had no friends in the church; no one had asked her to come; nothing human had been brought to bear upon her coming. She said that she wanted to be a Christian, and the Sunday before had come to church at eight o'clock instead of ten. As no one came in, she went home, then came again the next Sunday at nine o'clock. She said that she had been visiting in Shanghai when the grandson of a Christian became ill with meningitis and the doctor said

he could not live. "Then I saw those Christian women kneel down on the floor, and some with tears, pour out their hearts in prayer for his life. I was not a Christian and had never been to church, but even I could feel that influence outside of ourselves that filled that room. In three days the child was well and running about the room. I know there is power outside of us that can help us, and I have come back to Chinkiang determined to be a Christian."—*Mrs. S. C. Farrior, of Chinkiang*.

### Rip Van Winkle China

**I**T IS interesting to watch this modern Rip Van Winkle emerge from the customs of hundreds, even thousands of years, and become up-to-date. This is happening in our part of China today, in this provincial capital, Chinkiang, forty miles from the national capital. The streets that have been so narrow that you could almost touch the two sides with your outstretched arms are now broad streets with wide pavements, a credit to any town. As you step out of the way of the wheelbarrow or the ricksha you have to be careful not to be run over by the automobiles and trucks that are whizzing by. We used to see men strolling down the street, hand in hand like a couple of school girls but now we may see young men and women enjoying the companionship of each other as in America.

Straw-covered huts are still to be seen, even on the new streets, and by the side a very up-to-date building with a concrete wall. A man with the latest-cut foreign clothes, with pressed trousers and the latest style overcoat, may find his way blocked and speed lessened by one who still ambles along in his blue bags of pants and his queue tied around his head.

In this convulsion of 400,000,000 people can be seen the new life predominating, then the old seemingly swallowing it up, and then again the new coming to the top until a lasting impression is made.—*Mrs. S. C. Farrior*.

## JAPAN, KOREA

### Women Buddhist Priests

THE Shingon sect of Buddhism in Japan has adopted another modern innovation, namely, the ordination of women to the priesthood. American and European missionary methods have been copied for a number of years, such as opening Sunday-schools, founding orphanages, hymns sung to Gospel tunes, but with different words, as "Safe in the arms of Buddha," "Onward, Buddhist Soldiers," and the establishment of a Young Men's Buddhist Association. Women priests are to pass an examination before ordination, according to a recent conference held in Kyoto, dress their hair in sober fashion, and wear no colored vestments. They may not, however, serve in the large and more important temples, but are to be appointed to the branch temples of which there are nearly 10,000 in Japan, and of which number nearly one-fifth are at present without priests.

### How a Barber Helps

ABOUT a month ago I had an interesting peep into the rural life of Japan and the work that is being done by evangelists in the villages where there are no Christian churches. The evangelist from the Reformed Church Mission at Sendai asked me to go along to a community of about 800 where he was to help a native pastor from a neighboring city give a lantern-slide lecture based on Van Dyke's story, "The Other Wise Man."

There is no church or pastor in this community but a barber and one or two others in the village are Christians and they had arranged that this service should be held.

We were taken to a warehouse which was already jammed with people, a large proportion of whom were children. There were no seats of any sort and the room was not heated although it was the middle of February with snow on the ground. The crowd was squatted on the floor as close together as they could be packed and

the children were surprisingly quiet and orderly. There were between two and three hundred there. While the evangelist handled the projector, the Japanese pastor told the story which includes an outline of the life of Christ. Tracts were distributed among the people in the audience.

Barber shops in Japan are open every day from early morning until late at night but they are closed one day each month, on the seventeenth. Accordingly this barber has arranged to have a church service once a month at his home, always on the seventeenth whether it comes on Sunday or not. They are also preparing to have a Sunday-school every other week, but that, too, will have to be on some other day than Sunday because the pastor working in that district already has a full Sunday program.—*Charles M. LeGalley, in "Outlook of Missions."*

### The Value of Kindergartens

IN JAPAN mothers have little idea of training and governing their children," writes Miss Cornelia Judson of Matsuyama, Japan. "Many little ones come to us showing that they have never yet known the way of obedience. Here they first learn (most come from non-Christian homes) that there is a Father-God watching them, loving them, wanting them to be kind, truthful, obedient, unselfish, and the results of the training are shown in the large number (86) of our children who have become monitors of their classes in primary and higher schools. Our Night School Sunday-school with an attendance of about 150 is largely composed of children who have been in the Kindergarten; others attend the Church Sunday-schools. All Christian workers in Japan are very strongly emphatic about the value of teaching the little children."

### A New Church in Korea

THE union of the two Methodist churches in Korea was not the patching together of two similar ready-made systems. It was a case of

thinking through policies, plans, and doctrines to find what was best for a modern church in a new field.

Take, for example, the episcopacy. There was a strong sentiment in favor of a "president" who would be a presiding officer of assemblies rather than a bishop or full-time paid leader. They wanted to make sure that there would be no third order or apostolic succession ideas in the new church. When they decided to have a general superintendent they proceeded to limit his powers in such a way that democracy should have a chance.

Baron Yun, the leading Southern Methodist layman, feared at one time that too many new things might be adopted. He urged moderation so that the child would be recognized by its parents. He claimed that the report of the commission put the Korean Church 300 years ahead of the mother churches and he did not think the mothers would recognize any of those that went further. In substance he said, "We are a young church, only a few years old. The mother churches have lived long—maybe 200 years. We have given women the right of ordination, and it will take them a hundred years to get it in the Southern Methodist Church. We have granted laymen equal numbers in the Annual Conference and it will take them a hundred years to gain that privilege in the Northern Church."

It was not independence that primarily started the move for this new church, it was the desire and necessity for union of two small groups in the face of their mountain-like obstacles. They have a great opportunity. Help them meet it.—*Dr. George F. Sutherland, in "The Christian Advocate."*

#### Mission Work in Korea

KOREANS packed to the doors, on a terribly hot Sabbath afternoon in June. What was it—a political meeting, a movie? Neither. It was the regular church service in West Church, one of twenty-three Presbyterian churches in the city and immediate environs of Pyongyang. Think

of a church service in America at 2:00 P.M. in mid-summer heat, with a semi-tropic sun added, attracting a capacity audience as a regular and not an extraordinary thing. The Christians in Pyongyang go to church by the thousands.

More than 900 Christians in a country circuit pledged themselves recently to work definitely for the conversion of three friends, each praying daily for them throughout a six months' period. As a result, every church has a large growth in membership and two doubled in size.—*The Presbyterian.*

#### ISLANDS OF THE SEA

##### Philippine Commissioner's Views

CAMILO OSLIAS, Commissioner for the Philippines in the United States, is a product of Christian missions. When asked recently whether foreign missions have been of real service to the Philippines he replied:

Absolutely, and the service has been most constructive. The Philippines stand as exhibit A, testifying to the efficiency of the foreign mission enterprise. Ninety-two per cent of our own people are nominally Christian, due to the influence of missions. The American people should not judge the efficacy of missionary work in terms of church membership or physical assets alone. It should be judged more on the basis of the larger service engendered. Religious freedom, the open Bible translated into the vernacular, and the spirit of democracy are a few of the notable fruits of Christianity not measurable by statistics.

*Dr. Osias feels that missionary effort should stress three points:—developing a deeper spirituality; promoting a native Christian literature and striving to secure church union.*

#### New Zealand—Then and Now

ONE hundred years ago when Samuel Marsden went to Wainate, New Zealand, to establish a mission, the Maoris were cannibal warriors. Sometimes, one of the missionaries said, he would find in the morning a row of heads stuck on his fence. They were the evidences of a raid and a cannibal feast. Today the Maoris are

Christians, with their own pastors and bishops. The first church was built at Wainate in 1831 and George Selwyn settled there in 1842. An old Maori spoke as follows at the recent centenary: "I believe in the Word of God. In Wainate the first school was opened in New Zealand and there the first oak was planted.... I don't like to advise the white folks not to work on Sundays. The Maoris may do likewise and spoil their reputation! Unity is the great thing."

Captain Rushwork, a member of Parliament, said: "When the early missionaries came to New Zealand they had no hope of returning home. It was like going to the moon. How many of us would volunteer for such a service? Today we honor these early Christian pioneers while nothing is planned in memory of the traders or the beachcomber who lived and drank riotously."

#### Seed on Good Ground

**A** PATIENT in the Tagbilaran hospital, in the Philippines, was given a Testament. After recovery he took his Testament with him into the distant mountain *barrio* and later, when a colporteur of the American Bible Society was unsuccessfully trying to sell Bibles in a near-by town, an inhabitant said to him: "In the hills they are all asking for that book."

The colporteur went to the *barrio* indicated and found that the chief man was the one who had been in the hospital at Tagbilaran. This man had been leading his people in Bible study, had organized them into a congregation and regular worship was being held every Sunday.

"We had no teacher," said he, "so we just read the Bible before the people and let the Bible speak to us. We had no prayer book, so we just closed our eyes and talked to God."

#### NORTH AMERICA

##### A Law Observance Campaign

**A** COUNTRY-WIDE campaign will be launched in September to organize the dry sentiment of the na-

tion into an effective political and educational force. The announcement originates from a group of individuals upon whom many dry counsellors have informally laid the responsibility of leadership with something like a mandate. These individuals will begin an intensive drive to last from September, 1931, to June, 1932, designed to erect in every county and precinct of the United States a working organization of "Allied Citizens Supporting the Eighteenth Amendment." Three men in the leadership of this aggressive program are Dr. Daniel A. Poling, the Hon. Oliver W. Stewart and Col. Raymond Robins. They have the confidence of the entire dry public and they know the problem. They have no professional connection with any dry law-enforcing or legislative agency. They stand above the prejudices with which either wets or dries have assailed this or that agency. They therefore may hope to command a unified response on the part of the dry citizenship.

The appeal will be addressed to all citizens who hold that the traffic in beverage liquor is a social evil of the first magnitude; that prohibition of the traffic by constitutional enactment is the only effective way for American society to deal with it; that, despite its violation and much weakness in its enforcement, prohibition is a far greater success than the distorted interpretations given in the dominant wet press have led many to believe; and that the present need is for dry public sentiment to embody itself in organized form in order to meet effectively the present crisis, and to mobilize general public opinion in behalf of the voluntary observance of the law.—*The Christian Century*.

##### Million Dollars Put to Work

**D**URING the thirty years of its history, the Bible House of Los Angeles has received and expended over a million dollars for the dissemination of Christian literature. The Society was organized shortly after the close of the Spanish-American War for the special purpose of provid-

ing Testaments and Gospels for free distribution among the new Spanish-speaking citizens of the United States. Since that time more than seven million New Testaments and Scripture Portions have been given without charge to missionaries and colporteurs in Spanish-speaking lands throughout the world. Large editions of similar literature have been issued in Portuguese, French, Italian, Arabic, German, Chinese, Hausa and Icelandic. Besides all this, many millions of the well-known "Underscored" tracts and booklets in several languages have been widely scattered. The work is supported wholly by voluntary offerings.

#### Century of Presbyterian Foreign Missions

ONE hundred years of organized Presbyterian Foreign Missions were celebrated at the meeting of the General Assembly in Pittsburgh, May 28-June 3. The centennial of the organization of the Board will be observed in 1937, but the Synod of Pittsburgh in 1831 organized the Western Foreign Missionary Society.

The American Board of Commissioners for Foreign Missions (Congregational) was organized in 1810 and for many years Presbyterian churches sent their foreign mission gifts through the American Board. Strong feeling existed, however, that the work of foreign missions was an obligation of the Church itself *in its distinctive character as a Church* and that the Assembly should organize its own Board of Foreign Missions. In 1831 the Synod of Pittsburgh, realizing that the Church itself in its distinctive character as a Church *is a missionary society*, organized the Western Foreign Missionary Society, and appealed to the whole Church to make sure of its work. The Rev. Dr. Elisha P. Swift was active in promulgating the principle that "the work of foreign missions is not an optional interest to be left by the Church to individuals and voluntary associations." He was

a great personality and pastor of Second Presbyterian Church, Pittsburgh. Dr. Swift received his education at Williams College under the powerful missionary influences which flowed from the Haystack Prayer Meeting of 1806, was himself accepted for missionary appointment but never went to the field. He was the first secretary of the Society.

Africa and India were the first fields of service for this new society. On January 31, 1832, the society recorded this action: "Resolved, That in view of the spiritual wants of Africa, this committee will make it their first object, if the providence of God shall seem to open the way, to plan a mission at some suitable place on that continent as soon as the requested measures can be adopted to effect that important end." Rev. John C. Lowrie, from Western Theological Seminary, Pittsburgh, offered himself for service in India, and on May 30, 1833, sailed with Mrs. Lowrie for India.

#### Experiment in Missionary Education

AT THE Madison Avenue Church of Albany, N. Y., one Sunday evening each month is set aside for missionary education. Group meetings for informal discussion and questions are held; one group for men, one for women, another for boys and girls of high school age, and a fourth for young people, the subject again being presented at the regular evening service. Later motion pictures are shown and opportunity given for further discussion and questions. Three missionaries, Rev. Boude C. Moore, of Japan, Dr. Taeke Bosch, of China, and Rev. John D. Muyskens, of India, have assisted in the project. The Board of Foreign Missions has furnished excellent motion pictures for \$1.50 a reel. Information has been given and interest stimulated in the countries studied; also the meetings have given the opportunity for the people, especially the youth, to meet missionaries in an informal way.—*Christian Intelligence*.

### Will the Protestant Episcopal Church Enter India?

THE committee of the National Council of the Protestant Episcopal Church reports a letter from the Archbishop of Calcutta, expressing again the hope that the Church in the United States will undertake work in India. The Rt. Rev. V. S. Azariah, LL.D., Bishop of Dornakal, urges that the American Church begin work in India in the Singareni area of Dornakal.

Part of this area has been worked by the American Methodist Episcopal Mission but the Methodists have withdrawn and have turned over the entire responsibility to the diocese of Dornakal. Bishop Azariah states that they are unable to meet this new responsibility without aid both in personnel and money.

A forward step was taken by the National Council by a report for reference to General Convention, asking that consent be given to the undertaking of the work outlined by the Archbishop of Calcutta and the Bishop of Dornakal, on condition that sufficient financial support can be secured to carry it on for a trial period of three years at an approximate cost, including capital expenditure, of \$15,000 a year.

### The Most Courageous Woman

WHEN Dr. Edward A. Steiner toured Europe to find the man lowest down, he found the greatest burden bearer to be the Slavic woman. Recently a group of thirty-four people, nineteen white and fourteen black, toured our southern states in the first interracial seminar on wheels. Going as a fact-finding group they, too, found a woman—the most courageous one in the United States. She is the Negro wife and mother.

In a double sense, the Negro woman is the bearer of her race. Besides bearing children, she is forced, by the economic conditions under which her people live, to join her husband as wage earner. If her husband is in the

lineup waiting for a "white collar job," there are forty-two white men who take precedence over him; if he is in the unskilled labor group, he must compete against fourteen. The high turnover jobs are his and even here, as well as in the traditional trades of his people, such as barbering, serving as waiter, etc., there is a definite trend to replace him by white labor. No matter what his work, his wage is lower than that of the white man in a like position. So the Negro woman turns earner. —*Leila A. Rothenberger.*

### New Dry Daily Newspaper

THE New York City newspaper which Stanley High is organizing will be "first of all a newspaper, run by newspaper men, under a hard-boiled business leadership," said Stanley High after his resignation as editor of *The Christian Herald* was announced.

According to present indications, he said, the first issue of the new paper would appear this year. Approximately one-half of the \$10,000,000 capital has been subscribed, and the rest is "hopefully in sight."

"It is a mistake," he said, "to get the idea that this will be a prohibition newspaper. There are certain definite issues, in my opinion, more pressing than prohibition. We intend to do more definite crusading on economic and international issues than we do on prohibition. And we shall give these subjects as much news and editorial space as we give to prohibition."

On the basis of recent research in newspaper circulation Mr. High said that he expected 100,000 paid subscribers, not including newstand buyers, before the first issue appeared. The primary circulation emphasis, moreover, will be outside New York in the area beyond the commuting zone. Thus national and international issues will command more space than in current dailies, although city news will be covered "adequately." The paper will appear every week day morning, but Sunday editions will be

omitted. Its publishing plant will be in the metropolitan area. A few "key men" of the staff have already been selected. If business conditions continue to improve the first issue will probably appear before 1932.—*Herald-Tribune*.

## LATIN AMERICA

### Progress in Tolerance

**P**ROTESTANT Christians have won respect in Guatemala, as shown by the fact that Protestants are in great demand as servants, bill collectors, overseers and similar positions requiring honesty and reliability; and by the classes of people being reached. At first, only the down-and-outs who had nothing to lose dared come to evangelistic services. The well-to-do would not even come, like Nicodemus, by night. Gradually the literate class began to come, then the intelligentsia. Over 1,200 meet every Sunday in Guatemala City to study the Bible and are not afraid of being called Protestants. In most outside towns meetings can be held with no likelihood of interference, and in any event support of officials can be relied upon.

### Another Uttermost Part

**T**HE *New York Times* announces a special expedition into Bolivia to study the last remaining remnants of the Uro-Chipaya Indians. These Indians, who were established in the highlands of Peru and Bolivia, hundreds of years before the Incas of the Aymaras or the Quechuas, live in miserable round mud-huts with thatched dome-shaped roofs, scattered in small groups on the desert between the Andes and Lake Poopo, the same region to which their ancestors were exiled by the conquering Aymaras before the arrival of the Incas. In their life of isolation, these Indians have preserved many of the customs observed before the Spanish conquerors arrived, and the women still wear dresses such as those found on prehistoric Peruvian mummies. Because of their remoteness and the difficulty

of overcoming their suspicion, scientists have studied them very little.

### A Guayaquil Campaign

**I**N A Gospel campaign in Guayaquil, the Christian message was forcefully heralded to 120,000 Ecuadorians for fourteen days. Every day the two leading papers of the country, *El Telegrafo* and *El Universo*, published well-written announcements and invitations to the "Templo Evangelico," and 5,000 circulars were distributed daily. These efforts, backed by prayer, brought together large adult assemblies. A meeting for men only was attended by nearly a thousand representative doctors, lawyers, city officials, as well as artisans; perhaps the largest group of men ever assembled in Ecuador to hear the Gospel. In all the after meetings, many knelt in repentant prayer, and decided to accept Christ.

### Brazilian Worker for Africa

**T**HE Brazilian Church, in its comparative youth, is planning to furnish missionaries for Africa. The first to enter upon this service was Miss Celenia Pires Dantas, who went to Angola over a year ago under the auspices of the Women's Missionary Society of the United Church of Canada. Enthusiastic reports of her work have been received.

Miss Dantas, a teacher in the Government school in Campina Grande, was converted about six years ago, and has rendered efficient service in the Sunday-school of her own town. The Angola Mission is seeking additional workers from Brazil, where the Portuguese language is spoken.

## GENERAL

### Laymen's Foreign Mission Inquiry

**A**BOUT a year ago plans were made by leading Protestant laymen (among whom was John D. Rockefeller, Jr.), to conduct a thorough investigation of foreign missions as conducted by Protestant churches of the United States at a cost of about 40 million dollars annually.

The executive committee appointed at that time, headed by Albert L. Scott, a leader among Baptist laymen, announces that 10 of the 12 members of the investigating commission have now been named. They are: Dr. W. E. Hocking, professor of philosophy at Harvard; Mr. and Mrs. Harper Sibley, of Rochester, N. Y.; Miss Mary E. Woolley, president of Mt. Holyoke College; Dr. H. S. Houghton, dean of the University of Iowa College of Medicine; Dr. Charles P. Emerson, dean of the University of Indiana School of Medicine; Dr. Arlo A. Brown, president of Drew University; Dr. W. P. Merrill, of the Brick Presbyterian Church, New York City; Dr. Albert R. Mann, dean of Cornell University Agricultural College, and Dr. Rufus M. Jones, professor of philosophy at Haverford College.

The names of the other two commissioners will be announced later. This commission will leave next October for a nine months' study of missions in India, China, Japan and Burma.

#### More Church Union

**A** REQUEST for the union of Congregational, Methodist and Presbyterian churches in Australia was made in 1916. At a recent meeting of the three churches under the leadership of the President-General of the Methodist Church, negotiations took a step forward. A committee was named to arrange a basis for federation, and in the meantime there will be an interchange of pulpits in order to further the process of unification.

A Federation of Evangelical Churches has now been formed in Brazil, as the outgrowth of a meeting in Rio de Janeiro (February 3d) attended by representatives of the Presbyterian, Independent Presbyterian, Episcopal, Congregational and Methodist bodies. Professor Erasmo Braga, a distinguished Protestant leader of Latin America, was elected Corresponding Secretary of the new organization.

The constitution is now before the

five denominations for their official approval.

Three denominations, Congregational, Christian and United Brethren, have recently organized the Evangelical Church of Puerto Rico. This new church embraces a total of 36 native organized churches, with a total membership of 3,518. The movement toward union originated in the island, and with the full approval of the Boards in the United States, the actual working out of details was left with the Puerto Ricans and the few missionaries on the field.—*Federal Council Bulletin*.

#### Men and Missions Anniversary

**N**OVEMBER 15, will mark the Twenty-fifth Anniversary of the meeting at which the Laymen's Missionary Movement was launched in the Fifth Avenue Presbyterian Church, New York City, in 1906. It is recommended that churches everywhere commemorate this day as "Men and Missions Sunday," with sermons on some phase of the theme; with a layman to speak on the same topic for five or ten minutes; taking up this subject in men's Bible classes and on "the air" in order to call men to renewed interest in the study of Christian missions at home and abroad.

An interdenominational men's meeting is to be held in the Fifth Avenue Presbyterian Church, New York, in the afternoon and simultaneous men's meetings in other cities from coast to coast. Some of the foremost laymen and missionary leaders will speak concerning the world-wide missionary obligations of Christian men. Probably the interest of men concerning their relation to the world work of Christ has increased a hundredfold in the past twenty-five years. It is probable that over 800,000 men will listen in on the discussion over the radio next November.

The offices of the Movement are located at 19 South LaSalle, St., Chicago, Ill. and at 419 Fourth Ave., New York City.





## BOOKS WORTH READING



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

Archibald Orr Ewing—"That Faithful and Wise Steward." By Marshall Broomhall. 150 pp. 2s. 6d. China Inland Mission, and The Religious Tract Society. London. 1931.

There is no endowment so great as the memory of sacrificial service. This "Faithful and Wise Steward," was born in Liverpool 1857 and died in 1930 at Southampton. His long life represented two periods of service in China in Shansi Province to the North and Kiangsi the South. In 1911 he returned to England for health reasons. Heir to his father's fortune he was not only an honorary missionary of the China Inland Mission, but a steward whose bounty made possible the expansion of the work at a critical period in the history of this Society. "As a missionary he knew a missionary's needs, and his gifts in the headquarters at Shanghai, in the school at Chefoo, in the sanatorium at Kuling, and in a hundred other ways, were for the efficient service, the well-being and the comfort of his fellow-workers. In this way he became the beloved minister and servant of his brethren."

Such a life of sacrifice and devotion is inspiring. Here is a present-day illustration of a rich young man whom Jesus loved and who *did* forsake all to follow Him. Mr. Ewing's manly courage, bold evangelism, affectionate home-life and cheerful disposition are outstanding characteristics.

S. M. Z.

The Field Is the World. By James I. Vance, D.D., LL.D. 164 pp. Presbyterian Committee of Publication, Richmond, Va. 1930.

Dr. Vance is an experienced pastor who has had much occasion to build and

maintain an intelligent missionary interest in his church in Nashville, Tennessee. He is also chairman of the Executive Committee of Foreign Missions in the Presbyterian Church in the U. S. Yet he insists in the introduction to this book that he is not "a missionary expert." For all that, he is very much an expert on the home end of the world enterprise and pastors can learn from the volume how to approach people who have all kinds of difficulties about the work. It is a book, as good after a few years as today, hence, it does not deal with merely passing world conditions, except by way of illustration. Several chapters are of peculiar importance for the present hour, such as the one on "The Intolerant Christ," which furnishes a needed answer to the easy proposal that all religions shall be reckoned of equal value, and another on "The Creed to Conquer the World," which deals with the somewhat spineless suggestion that Christianity is whatever one likes to think it is and that it is so much a "way of living" that it is not also a way of thinking. The book is instinct with common sense and Christian sagacity.

C. B. McA.

"By My Spirit." By Jonathan Goforth. 189 pp. Gospel Publishing House, Springfield, Mo. 1931.

Dr. Goforth after engaging for many years in various lines of missionary labor in the province of Honan, North China, with ever increasing emphasis on direct evangelism, responded years ago to his conviction that he had received a very clear call of God to a wider ministry, both to

nonChristians and to those already in the Christian Church. Invited to many parts of China to conduct revival meetings, he has not only called "sinners" to repentance, but has also summoned the Christian "Pharisee and Sadducee" to bring forth fruits meet for repentance in confession and reparation. It is of his manifold experience and observation of results in this nation-wide ministry that Dr. Goforth writes in this book in copious attest of his mature conviction that the Spirit of God is the only power which can set pagan or Christian right with God and with fellow man, and transform the individual, the family and the social relations of men on earth into the relations of the Kingdom of Heaven. While perhaps somewhat over-critical of those who have not altogether agreed with his methods, and of his fellow-missionaries in general, he yet relates many telling incidents of the great Manchurian revival and of subsequent local movements of the Spirit in many places, leading up to his establishment of the Canadian Presbyterian Church's new Mission in Manchuria. The book will contribute to the reader's assurance that the day of spiritual miracles has not passed.

**The Key of Progress: A Survey of the Status and Conditions of Women in India.** By Several Contributors. Edited by A. R. Caton with a Foreword by H. E. the Lady Irwin. 7s. 6d. Oxford University Press. London.

Here in small compass, are the main facts concerning the life and progress of Indian women. It is a survey, packed with information presented in a highly concentrated form, and carefully organized and documented. The subjects dealt with are education, health, marriage and home life, the social evil, rural life, and the place of women in industry. A complete and well arranged bibliography adds to the value of the book.

This study has been made from a purely objective and scientific standpoint. While there are certain por-

tions that portray in detail, disadvantages and evils which still handicap the progress of a portion of the women of India, even these sections are free from any taint of personal invective. An important place is given to Indian agencies of reform, such as the Women's Indian Association, and the All-India Conferences for Educational and Social Reform. Both in the sources referred to throughout the text, and in the bibliography, Indian and European writers have been referred to impartially, and the bibliography includes writers ranging all the way from British officials to the most ardent Nationalists. A. B. VAN D.

**Seen and Heard in a Punjab Village.** By Miriam Young. 228 pp. 5s. Student Christian Movement Press. London.

This is the story of how two English women lived and worked for three years in village fashion, and by natural contacts with simple friendly neighbors came nearer to understand the way the Indian villager looks at life and at the Christian message of the missionary. It is suggestive of the simplicity of their effort that the word mission and missionary seldom occurs in the story, written by one of them.

Nearly the entire first year was spent as a sort of apprenticeship, satisfying curiosity, overcoming the handicap of being known as a foreigner, making friends and studying how to adapt the message to the mentality of the listeners, and how to get them to listen. The whole book delights the reader by its fresh, intimate and readable account of Punjab village life, and there is much of genuine missionary interest in the attempt of the writer to sum up the value of the mass movement. The last chapter, "How We Tried to Present Religion," will be read more than once by many workers in the foreign field as they seek to know what was and what was not accomplished by this unusual outpouring of loving sacrifice. J. C.

**The Grass Roof.** By Younghill Kang. 367 pp. \$3.00. Scribner's. New York. 1931.

This life story of a young Korean is as refreshing as a mountain breeze. The author, with fine powers of description, graphically tells of his birth in a little village in Northern Korea shortly before the Russia-Japan War. He describes the poverty, and yet the simple dignity of his parents, and his own life of varied adventures, struggles to secure an education, imprisonment by the Japanese police when he championed the independence movement, and a voyage to America with a friendly missionary. He rightly says: "The life that I have lived, with all the joys and sorrows, is an interesting life. . . . My one aim is to tell the human story of one man, made up with the stuff called love, hatred, smiles and tears. All I can do is to tell this sincerely and frankly, for life has always seemed to me bigger than anything else." It is a charming narrative, and it gives the reader a clearer understanding of the ability and aspirations of many educated young Koreans.

A. J. B.

**The China Year Book, 1931.** Edited by H. G. W. Woodhead. 730 pp. \$12.50. Simpkin, Marshall, Ltd., London.

This is the thirteenth issue of an up-to-date encyclopedia of information and is accepted as the standard authority on things Chinese. The editor has had the cooperation of a number of experts including two or three writers on missionary topics. In addition to the usual information on geography, statistics, shipping, public health, exports and imports, communications, finance, etc., there is a chapter on religions, on present government and the system of National education. Among the documents in the new issue are: the Convention for the Rendition of Weihaiwei, the Sino-American Aviation Contract, the new Copyright and Insurance Laws, the new French, Japanese, Greek and Czecho-Slovakian Treaties, the Agreements for the Rendition of the British

Concessions at Amoy and Chinkiang, and for the Reorganization of the Shanghai Provisional Court, the British Boxer Indemnity Agreement, and the documents relating to the Sino-Russian railway dispute.

The treatment of the Christian Movement in China (pp. 307-319) is rather inadequate when compared with other sections, but it is up-to-date and sympathetic. There is an interesting "Who's Who" of the present luminaries on the Chinese political horizon; there are no maps and the general index is not full. S. M. Z.

**Confucius and Confucianism.** By Richard Wilhelm, translated by G. H. and A. P. Danton. 176 pp. \$1.75. Harcourt, Brace and Co. New York.

The life of Confucius as recorded by Sse-Ma Ch'ien, the early Chinese historian, and the writings of Confucius and his followers from the basis of this compact volume. Extracts are quoted from the classics to illustrate his teachings. The renderings of the original are free and in many cases are very different from the actual texts, and the translators point out that Wilhelm "was an extremist in his attitude toward the Chinese ethics." For the sake of accuracy, his work should be compared with renditions of Legge and others. However this is a good introduction to the Confucian classics and a fascinating sketch of the great sage. It will also help beginners to understand Islam in China and the sway that Confucianism has exerted. The short bibliography at the end of the book is of value.

C. L. P.

**Which Way Religion?** By Harry F. Ward. 221 pp. \$2. Macmillan. New York. 1931.

We need a practical religion that affects all aspects of life. To accomplish this Prof. Ward urges that the principles of Jesus must be accepted and applied or civilization will inevitably go down.

Dr. Ward differentiates between the principles of Jesus and present-day

organized Christianity. The difficulty is not that most people willfully disregard Him. It is that they do not know Him. The basic fact in American life has been the making of money. The god "Success" is worshipped, consciously or unconsciously. This has resulted in the deification of the machine. The author's theory is that ethical development should be the first concern of religion. As Christianity becomes ethical, life will be enlarged, and the deeper values will function more fully. One wonders if the author believes that the ethical can do all that he claims. Surely there is more in Christianity than animated ethics.

Salvation, according to this view, is not a gift but a search. To trust money makers to bring in a good life for the world is as foolish as to expect medicine men to bring back health to suffering humanity. J. F. R.

**Everyland Children—Candy and Love.** By Lucy W. Peabody. 60 pp. 25 cents. Central Committee. No. Cambridge, Mass. 1930.

Nothing is more important than the training of children to know God as He is made known to us in Jesus Christ and to be in real sympathy with the work that Christ came into the world to do.

Mrs. Peabody has brought out the seventh little book to promote an understanding friendship among the children of the world. Five of these interesting stories tell of child-life in foreign lands. This latest one introduces us to a brother and sister in India, named Candy and Love. We learn what they wore, what they ate, what they were interested in, and how they learned about Jesus and passed the good news along. A clever touch at the end shows that Mrs. Peabody understands how to get reactions from little readers, and also how to turn these reactions to good account.

E. B. D. P.

**A Lutheran Mission Yearbook, 1931** is the 44th annual yearbook published

by the Mission Conference in Saxony. It is a neat little volume of 153 pages. The editor is pastor Wm. Gerber. The book contains a number of very informing and useful articles on mission subjects, a comprehensive survey of Lutheran missions for the preceding year and very accurate statistics of missions as carried on by mission groups in Germany, Australia and America. It is the most comprehensive work of its kind.

**Christus an Torii und Pagode. Devaranne.** Leopold Klotz, Publisher, Gotha. 270 pages. Price \$2.00. The author, already well known, here gives us a book dedicated to those among the educated, who despise foreign missions, but still have a sense of religious values. He offers theoretical considerations and practical discussions and much documentary material. He discusses foreign missions as to motives and results and defends them against modern doubts and opposition.

#### NEW BOOKS

**Hinterlands of the Church.** Elizabeth R. Hooker. 314 pp. \$2.50. Institute of Social and Religious Research. New York.

**The China Year Book, 1931.** Edited by H. G. W. Woodhead. 730 pp. \$12.50. University of Chicago Press. Chicago.

**Coral.** Charlotte Murray. 255 pp. 2s, 6d. Pickering & Inglis. London.

**Annual Report—Home Missions Council, 1931.** 72 pp. Home Missions Council. New York.

**Charles to Studd.** Thomas B. Walters. Belgian Congo. Edited by Richard P.

**An Index to the Holy Bible.** 35 cents. Bible Institute Colportage Association. Chicago.

**Korea, the Old and the New.** Ellasue Wagner. 160 pp. \$1.50. Revell. New York.

**The Outlined Acts.** Robert Lee. 114 pp. 3s. Pickering & Inglis. London.

**The Pool of Sacrifice.** Josephine Hope Westervelt. 219 pp. \$1.50. Revell. New York.

**Religion and Civilization in West Africa.** J. J. Cooksay and Alex. McLeish. 277 pp. Maps. 5s. World Dominion Press. London.