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# THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, *Editor*

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## PERSONALS

(Concluded from second cover.)

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

\* \* \*

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

\* \* \*

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

\* \* \*

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

## OBITUARY

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

\* \* \*

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



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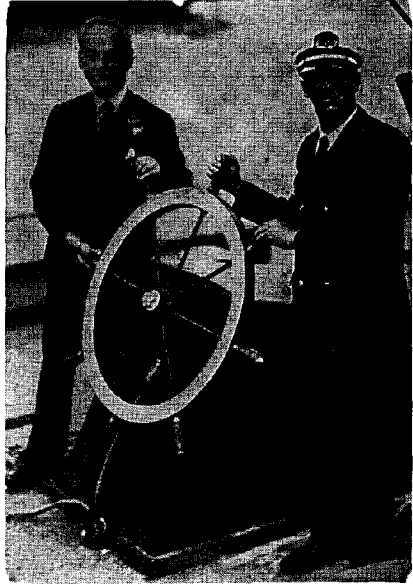
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A copy of the wall map used at the recent Home Missions Congress in Washington, D. C. A large four-color poster is being prepared by the Home Missions Council. Copies may be obtained through denominational Home Mission boards. This map, by Mr. K. R.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





## THE OUTLOOK ON THE NEW YEAR

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

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

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

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

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

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



### The Keithahn Case

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

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

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

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

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

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

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



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

#### Difficulties Faced by Missionary Enterprise

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

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

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

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

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

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

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



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

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

### Facing Opportunities

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

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

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

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

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

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

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



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

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

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

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

---

What of the night, O Watchman?

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

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

---

What of the night, O Watchman?

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

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

—Selected.



# MEETING THE WORLD'S GREATEST NEED \*

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

*Chairman of the International Missionary Council*

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

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

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

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

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

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

## Enlarged Opportunities

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

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

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

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

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



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

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

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

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

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

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

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

### Rising Tide of Inquiry

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

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

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



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

### Criticism and Objection

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

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

### Rising Tide of Faith

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

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

our Lord, that elemental faith which nothing can daunt.

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

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

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



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

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

#### Advance in China

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

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

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

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

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

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

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

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

4. Definite steps to overcome illiteracy among church members.

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

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

7. A clearly increased emphasis on



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

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

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

#### The Program in Japan

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

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

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

"Two hundred forty thousand."

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

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

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

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

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

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



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

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

### Spirit of Evangelism

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

4. Another means is social evangelism.

5. Also newspaper evangelism.

In the National Broadcasting Company studio broadcasting an

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

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

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

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



# WHAT METHODS PRODUCE RESULTS

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

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

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

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

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

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

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

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



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

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

#### Warfare Fifty Years Ago

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

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

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

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

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



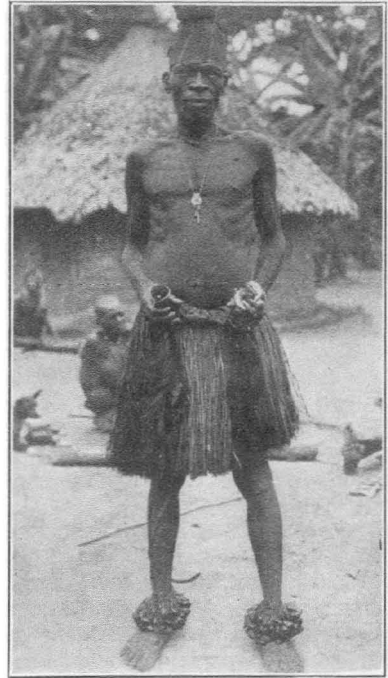
nanas which the Ngoni counted a delicacy they could not grow well in their colder climate, and so they thought it would be a good thing to organize a cattle raid on the Konde living there and they took this means of asking the chief to sanction their doing so. His consent obtained, a war party would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

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

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

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

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



AN AFRICAN WITCH DOCTOR

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

#### Witchcraft

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



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

#### Recognizing Sin

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

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

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

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

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



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

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

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

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



FUTURE CHRISTIAN LEADERS IN TRAINING IN LIVINGSTONIA

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

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

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



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

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

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

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

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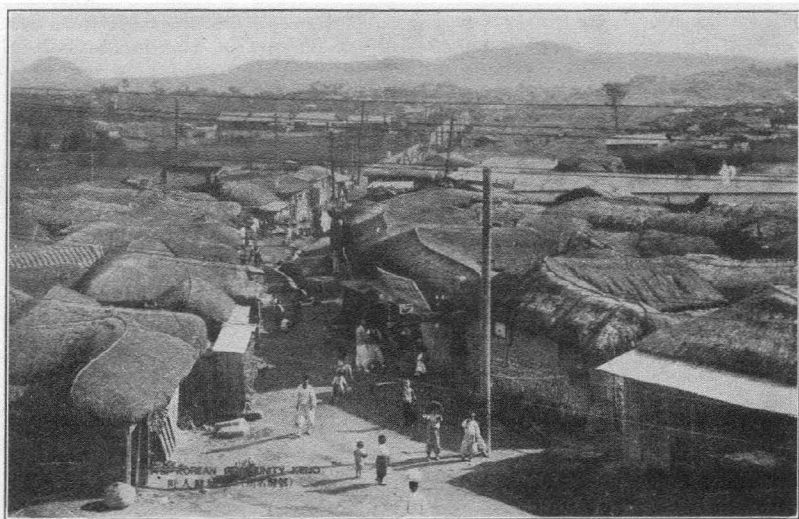
"What we need is not to have Pentecost rationalized, but realized."

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

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

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





A TYPICAL UNIMPROVED KOREAN VILLAGE

## BUILDING A NEW KOREA

*Glances of Progress and Forces at Work*

BY DELAVAN L. PIERSON

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

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

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



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

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

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

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

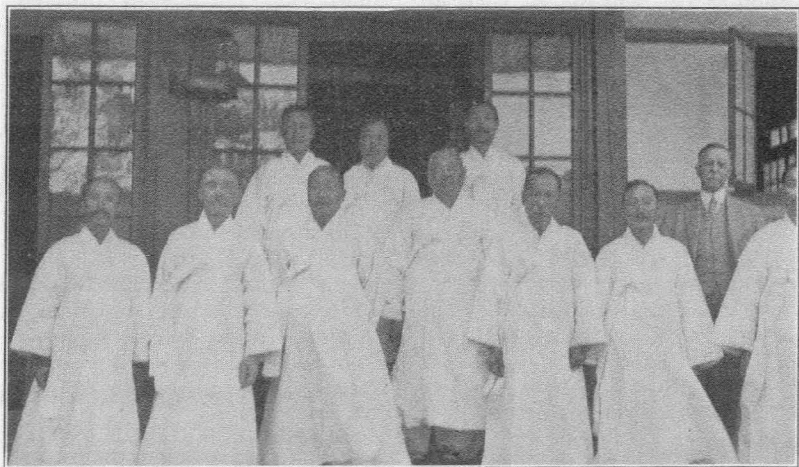
upon as one of the most fruitful and promising fields—in many respects the work being comparable to missions in Apostolic days. But while there is much to encourage, there are also in Korea today, as in Palestine and Asia Minor in the first century, many difficulties to be overcome. One need not look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

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



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

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



KOREAN CHRISTIAN BUSINESS MEN WHOM THE EDITOR MET IN PYENGYANG

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

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

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

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

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

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



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

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

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

"Well, be careful," replied the police.

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

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

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

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

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



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

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

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

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

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



A BURDEN BEARER IN KOREA

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



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

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

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

increased and an anti-Christian spirit is fostered.

### Forces for Building

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

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

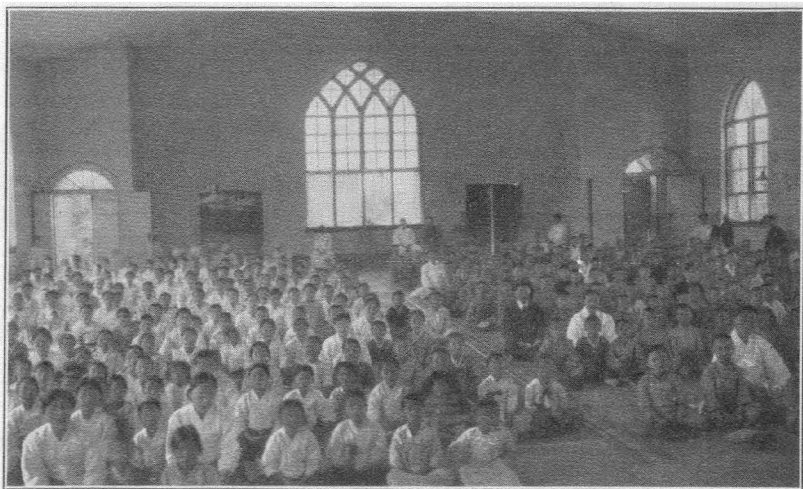


ing or exposition; with one accord they joined heartily in the songs of praise.

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

In the mornings, the Presby-

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



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

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

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

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



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

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

The objectives are:

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

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

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

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

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

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



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

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

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

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

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

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



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

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

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

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

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

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

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



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

training schools will be a great loss to the Church.

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

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



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

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

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

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

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

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

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

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

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



# WHAT THE CHURCH OFFERS MEN\*

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

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

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

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

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

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

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

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

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

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



# WHY SUPPORT HOME MISSIONS\*

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

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

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

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

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

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

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



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

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

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

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

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

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



# CAN RELIGION STOP WAR?\*

BY DR. HENRY A. ATKINSON

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

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

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

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

## Purposes of Conference

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

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

1. To state the highest teachings of each religion on peace and the causes of war.

2. To record the efforts of religious bodies in furtherance of peace.

3. To devise means by which men of all religious faiths may work together to remove existing obstacles to peace; to stimulate international co-operation for peace and the triumph of right; to secure international justice, to increase goodwill, and thus to bring about in all the world a fuller realization of the brotherhood of men.

4. To seek opportunities for concerted action among the adherents of all religions against the spirit of violence and the things that make for strife.

Persuaded that this high purpose will move devoted hearts and minds

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



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

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

#### Leaders of Movement

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

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

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

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

#### Religion's Warlike Past

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

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



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

#### Few Purely Religious Wars

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

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

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

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

#### Religion Affects All Human Life

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



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

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

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

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

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

### Can Religion Stop War?

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

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

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

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

A. J. B.

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### A PRAYER

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



## CHRISTIAN STATESMEN MEET IN WASHINGTON

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

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

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

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

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



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

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

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

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

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

#### EXTRACTS FROM THE FINDINGS

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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



standing of our home missionary needs and motives.

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

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

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

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

## XVI. COMITY AND COOPERATION

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

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

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

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

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

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

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

(3) That it shall show sacred



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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

local church groups for discussion and action.

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

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

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

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

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





# TOPICS OF THE TIMES



## The Outlook for 1931

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

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

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

Africa seems comparatively quiet

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

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



## The Uplook for 1931

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

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

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

## Dr. Arthur J. Brown

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



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

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

### Ten Months at the Front

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

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

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

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

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



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

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

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

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

pan, and the disappointments experienced by many missionaries.

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

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

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



# WOMAN'S HOME AND FOREIGN BULLETIN

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

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

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

## BOYS TOGETHER

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

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

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

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

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

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

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

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

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



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

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

### A CALL TO PRAYER

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

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

### World Day of Prayer

FRIDAY, FEBRUARY 20, 1931

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

### Subjects for Prayer

### MAKE US FAITHFUL

#### *In Our Prayer*

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

#### *In Our Witness*

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

#### *In Our Love*

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

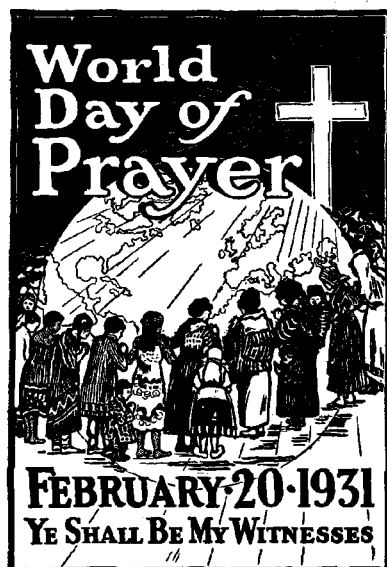
Amen!

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

### HOLLAND SENDS A GIFT

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

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



WORLD DAY OF PRAYER POSTER



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

—(MRS. S. S.) MARY R. HOUGH.

### WORLD DAY OF PRAYER

#### The Authors

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

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

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



MISS KATHLEEN  
MACARTHUR



BARONESS VAN  
BOETZELAER

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

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

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

#### The Artist

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

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

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



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

Do you want a little line cut electrotype of the poster design (1x1½ inches) for your church bulletin or to print on your letterhead? You may have one for 90 cents, or one 1½ x 2½ inches for \$1.15, or 2¼ x 3¼ inches for \$1.50. Write the Council of Woman for Home Missions, 105 East 22d Street, New York City, stating size and sending money.

#### Supplies

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

#### A DAY AND A HALF

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

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

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

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

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

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

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



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

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

F. E. Q.

#### WHY NOT TRY IT?

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

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

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

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

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

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

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

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

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

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



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

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

FLORENCE E. QUINLAN.

### READING COURSE

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

#### SECTION III\*

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

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

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

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

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

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

#### Questions

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

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

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

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

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

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

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

### PLAN FOR ORGANIZED PEACE

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

#### IMMANUEL

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

Thy grace, Thy glory and Thy love.

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

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

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





# METHODS FOR WORKERS



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

## PEACEMAKERS

### A Most Usable Program

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

†Sidney Gulick, Leaflet VII.



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

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

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

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

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

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

(Peace nods to Church, who arises.)

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

We try to train our membership to be world citizens.

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

*All:* We pledge you our support.

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

BY MARY BREWSTER HOLLISTER

#### **Part I**

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

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

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

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

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

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

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

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

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

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



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

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

### Part II

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

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

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

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

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

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

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

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

He covered his head with his arms and screamed!

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

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

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

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

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





# WORLD-WIDE OUTLOOK



## GENERAL

### First Decade of The League of Nations

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

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

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

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

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

### Unreached Rural Areas of the World

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



### Medical Work

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

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

### Week of Prayer

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

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

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

The main topics suggested are as follows:

Sunday, January 4, 1931—World Evangelism.

Monday, January 5, 1931—Thanksgiving and Confession.

Tuesday, January 6, 1931—The Church Universal.

Wednesday, January 7, 1931—International Cooperation.

Thursday, January 8, 1931—Missions and Missionaries.

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

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

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

### NORTH AMERICA

#### Presbyterian Union Voted on November Twelfth

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

The seventy delegates adopted the following report:

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

The committee on church polity



defines the governmental organization of the Church:

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

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

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

Witnessing for Christ is the continuous business of the Church.

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

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

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

#### America's Crime Bill

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

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

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

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

#### How to Close the Jails

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

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

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

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

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

#### Church Contributions in Canada

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



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

### LATIN AMERICA

#### First Caribbean Seminar

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

#### Protestants in San Domingo

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

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

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

#### Bible Distribution in Latin America by Coaches

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

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



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

#### Methodist Church of Brazil

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

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

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

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

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

#### Missionaries Murdered in Brazil

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

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

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

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

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

#### EUROPE

##### The Augsburg Confession and Foreign Missions

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

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

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



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

#### French Protestant Missions

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

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

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

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

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

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

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

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

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

#### Seen in Soviet Russia

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

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

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

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



apartments for workers, modern factories.

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

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

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

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

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

## AFRICA

### New Constitution for Egypt

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

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

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

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

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

### Liberia Ends Slavery

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

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

### Trouble in Kenya Colony

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



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

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

#### WESTERN ASIA

##### Turkey Imitating America

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

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

##### Christ and Womanhood

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

##### Daughters of Damacus

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

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



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

## INDIA AND BURMA

### Present Disturbances in India

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

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

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

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

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

### Away with Purdah!

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



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

Gandhi's subalterns issued the following appeal:

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

## CHINA

### Dangers in China

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

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

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

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

### Christians, Soldiers, Bandits and Famine

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

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

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

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

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

### Razing Mission Schools

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



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

#### Character Training in Mission Schools

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

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

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

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

#### Shall We Withdraw From China?

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

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



sion is sending out one company after another.

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

## JAPAN-CHOSEN

### Christmas in Japan

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

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

### A Revival in Chosen

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

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

### Cooperation in Seoul

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

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





## BOOKS WORTH READING



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

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

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

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

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

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

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

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



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

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

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

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

HARLAN P. BEACH.

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

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

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

S. M. ZWEMER.

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

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



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

A. J. B.

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

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

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

A. J. B.

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

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

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

A. B. J.

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

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

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

D. J. F.

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

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



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

### BOOKS FOR YOUNG PEOPLE

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

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

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

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

Pickering and Inglis have also issued a handsomely illustrated series of

calendars for the year 1931 with appropriate daily Scripture texts.

### BRIEF MENTION

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

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

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

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





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# THE MISSIONARY REVIEW OF THE WORLD

DELAVAN L. PIERSON, *Editor*

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## OBITUARY

THE REV. WILLIAM BISHOP BOOMER, a retired missionary under the Presbyter-  
ian Board of Foreign Missions, who had  
worked for thirty-eight years in Chile,  
died Nov. 14th at Columbia, S. C. He  
completed a Spanish hymn book which  
he began in Chile before his retirement.

\* \* \*

MR. H. W. MA, the first Chinese Prin-  
cipal of the Christian College, Mukden,  
died suddenly on October 3rd. In August  
he had gone to the National Conference  
of Christian leaders and had come under  
the spell of Mr. Kagawa, of Japan.  
Everyone in the college noted how since  
then he lost no opportunity of bringing  
the direct Christian challenge before the  
young men. He impressed everyone as  
a man with a lofty and very decided  
sense of the Christian vocation.

\* \* \*

THE REV. WILBUR B. STOVER of the  
Church of the Brethren, died on October  
31. The Rev. and Mrs. Stover were the  
pioneer missionaries of that Church in  
India, having arrived at Bulsar in No-  
vember, 1894. They returned to America  
in 1920.

\* \* \*

MISS ELIZABETH B. VERMILYE, for  
many years a member of the Women's  
Board of Domestic Missions of the Re-  
formed Church in America, died Decem-  
ber 10 at Asbury Park, N. J.

\* \* \*

THE REV. DR. CHARLES ALVIN BROOKS,  
secretary of the American Baptist Home  
Mission Society, who had been an official  
of Baptist organizations for twenty-  
three years, died at his home in Tarry-  
town, N. Y., on January eleventh.

Dr. Brooks was born at Watkins, N.  
Y., on January 7, 1870, and was thus  
sixty years of age. A large part of his  
career was spent in various Ohio pas-  
torates and in Chicago and later he  
served as executive secretary of the  
Cleveland Baptist Association, secretary  
of the City and Foreign Speaking Mis-  
sions, as well as secretary of the Social  
Service Division of the American Bap-  
tist Home Mission Society. Last March  
he was elected to succeed Dr. Charles L.  
White as executive secretary of the  
Home Missions Society.

## A CORRECTION—LUTHERAN PIONEERS

By an oversight, the article on "Yes-  
terdays in Home Missions" by Dr. Wm.  
R. King, omitted reference to the im-  
portant work Lutherans have done in Home  
Missions in America. During the First  
Period (page 886) *German Lutherans*  
should have been mentioned as among  
the settlers in Pennsylvania and in the  
Second Period (page 886) Muhlenberg  
(1742) should have been designated as  
a *Lutheran pioneer* in Pennsylvania.





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### PERSONALS

REV. E. A. ODELL, of the Board of National Missions of the Presbyterian Church, U. S. A., will accompany the Caribbean cruise sailing from New York February 14 and returning March 4, as special lecturer, interpreter, and guide for the land trips, for those members of the party engaging passage for the purpose of seeing the missionary work being done on the Islands. Mr. Odell has lived in the West Indies, both Porto Rico and Cuba, for over 25 years and speaks Spanish fluently.

\* \* \*

MR. C. T. STUDD, the former famous Cambridge cricketer and founder of the World Evangelization Crusade, recently celebrated his 70th anniversary (Dec. 2, 1930) in Africa. His story is told in a small book by Thos. B. Walters. The past seventeen years of his life have been spent in the Belgian Congo.

\* \* \*

DR. J. A. GRAHAM of Kalimpong, India, has been elected to be Moderator of the Church of Scotland for 1931. This is the first time that the old Church of Scotland (now a part of the United Scottish Church), has had a missionary Moderator. Dr. Graham, has spent 41 years in the mission field, and in 1900 started the St. Andrews Homes for Anglo-Indian orphans. He has the love and respect of Indians and European officials alike, and has been awarded the Kaisar-i-Hind Medal and has received the C. I. E.

*(Concluded on third cover.)*

### COMING EVENTS

February 1-6—FLORIDA MISSIONARY ASSEMBLIES in Orlando, Haines City, Deland, Sanford. Daily Lectures and Rallies. Fourteen speakers. Mrs. Henry W. Peabody, Chairman, Orlando.

February 14-March 4—CARIBBEAN SEMINAR, West Indian Tour.

February 16-19—THE PRESBYTERIAN CHURCH (South) is planning to hold a Presbyterian Congress of World Missions in Chattanooga, Tennessee. They plan to make this the greatest and most inspiring and far-reaching in power of any congress or convention ever held.

February 20—WORLD DAY OF PRAYER. For local churches and missionary groups in all countries. For further information write to denominational headquarters of the Women's Home and Foreign Mission Boards.

February 24-26—WESTERN SECTION OF WORLD ALLIANCE OF REFORMED CHURCHES, Washington, D. C.

June 22-26—A WORLD CONFERENCE ON STEWARDSHIP AND CHURCH FINANCE is to be held in Edinburgh, Scotland. Five representatives from each of the 25 denominations which constitute the United Stewardship Council, in the United States and Canada, and one for each 100,000 members will comprise the delegation from these countries. Entertainment will be extended to accredited delegates, though the conference will be open to all visitors.

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**SOME ABORIGINES OF WESTERN CHINA WORTH WINNING**





## DOES BIBLE WORK IN CHINA PAY?

BY THE REV. G. CARLETON LACY, D.D.

*Secretary, China Agency, American Bible Society*

**Y**ESTERDAY a prominent minister said to me: "Until recently I did not believe in the work the Bible Societies are doing in the widespread distribution of Chinese Gospel portions at a nominal price. But I have been converted by the experience of one of our highest provincial officials, who in the days of Yuan Shih-k'ai fell under that powerful ruler's displeasure. It became necessary for him to flee from Peiping (Peking) with nothing but what he could carry in a small hand bag. In his destitution and loneliness he threw open his bag. On the top lay a little book which he had bought from a despised peddler on the train. He began to read the Gospel story. It laid hold of his heart. The message met his need. He sought a church and a Christian pastor and now he is known everywhere as an earnest Christian."

Yearly millions of copies of the Scriptures are distributed. Much of the seed falls by the wayside, but so long as the harvest continues it is worth while to use every means available to sow the seed. Hundreds of faithful men and women are ready to help and during the past year 1,225 volun-

teers shared in the distribution of more than five million copies of Scripture in China. All but 65 of these were in Chinese.

In Yuncheng, Shansi, a band of twenty Christians go out regularly in the winter months to sell the Scripture portions and a number of people are brought to Christ. Many times these volunteers are greeted with scorn and even with violent attack. During the past year, however, the Book was received more frequently with signs of eagerness. A missionary physician who for sixteen years has persistently distributed the Gospels among the passengers whenever he travels on a river steamer did not meet with a single rejection last year.

The Chinese Church has become increasingly conscious of its opportunity in the distribution of the Scriptures. The steady cultivation through recent years is showing its effects. The number of foreign missionaries in China is twenty per cent less than three years ago but the circulation of Scripture portions is thirty per cent greater.

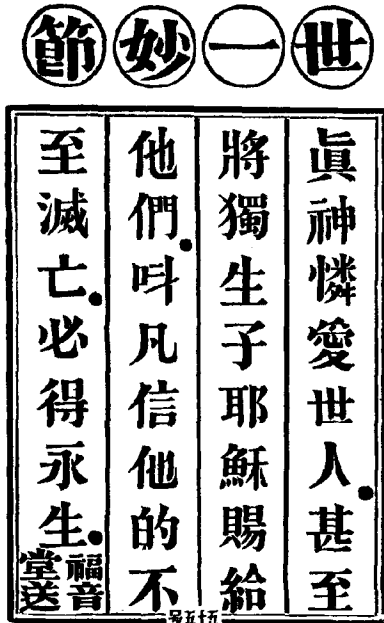
All over China there is evident a widening field of thought and activity. Newspapers are more nu-



merous and popular. Means of communication have been greatly improved. The stirring events of the past two or three years have shaken loose men's thought processes and even those who are most pessimistic with regard to the Revolution are forced to admit that

not tell the half of what the people of China are enduring under the heel of the military chieftians and their mercenary armies, and under the bloody sword and fiery torch of brigands and outlaws, many of whom are the product of recent wars and rebellions. Nor do they tell how widespread and deadly has been the famine in several of the provinces, or how many faithful missionaries and Chinese business men and children of the wealthy have fallen into the hands of bandits to be held for high ransom, or of continued attacks on Christian gatherings and some successful efforts to break up or close Christian schools.

We know of the heart-break of many humble followers of the Man of Nazareth, who, like Him, have been cruelly misunderstood by those closest and dearest in the home or in the circle of intimate friends and have been rejected by those to whom they came with the Word of Light. "He is despised and rejected of men" may be written of many a faithful Christian—Chinese or foreigner—who continues loyal to his Redeemer, telling the Gospel story, distributing the Gospel portions where he goes, and living sacrificially and triumphantly.



#### THE GOSPEL IN CHINESE

(Literal Translation): The True God so passionately loved mankind, even so far as to take (His) only begotten Son, bestowing Him upon them in order to cause all who believe on Him, not to reach to destruction, but to certainly obtain eternal life. John 3:16.

the stolid peasant has been introduced to a bigger world than he knew before. These awakened minds are receptive and the Book of Truth has a new appeal.

On the other hand a glance over the nine years past shows the pathetic details of China's suffering—suffering from famine, flood, warfare, hatred, and wickedness of every description. The reports do

#### GOD'S HANDWRITING

BY JOHN OXENHAM

He writes in characters too grand  
For our short sight to understand;  
We catch but broken strokes, and try  
To fathom all the mystery  
Of withered hopes, of death, of life,  
The endless war, the useless strife—  
But there, with larger, clearer sight,  
We shall see this—His way was right





THE DISTINCTIVE DRESS OF WEST CHINA ABORIGINES

## ABORIGINES IN WEST CHINA

BY THE REV. HY PARSONS, Shimenkan, Kwei, Yunnan, China

*Missionary of the United Methodist Mission, 1903*

THE Ko-pu, a branch of the great No-su family, may be referred to as aborigines of Yunnan, although there are stories of their having been invaders in the shadowy past, and of their having pushed back the "real originals" to the mountain recesses. This is true of the Miao (Flowery Sprouts) who were the victims of the stronger tribe. History has been repeating itself, for the policy of "push" was adopted most successfully by the Chinese. The various branches of the No-su family have steadily given ground before

the more crafty Celestial. Most of the best land has already passed into his hands, and today, by theft and otherwise, the aborigines are slowly but surely being dispossessed of their country. Ko-pu land has been "borrowed" by Chinese neighbors, "just for inspection," and after a year or so a demand for rent is made. This being refused, a lawsuit follows, and almost invariably the Chinaman's possession of the deeds and of the longer purse wins the day.

The aborigine is no match for the Chinese. This fact has been



stamped upon the mind of the Ko-pu and has given birth to mistrust, fear and racial hatred.

We have a strong suspicion that the recognition by the Ko-pu of their own inability to withstand the forward Chinese has been one factor in their movement toward Christianity, or rather toward the real or fancied security, which association with the foreign teacher has brought.

Mr. Arthur Nicholls, of the China Inland Mission, writes: "At a Ko-pu village I was requested, at the point of the knife, to assist in a matter which might involve sending to the magistrate. I refused, and on receiving their ultimatum, 'Help us or we will not believe,' I saddled my horse intending to leave. The Ko-pu immediately gave way, blaming some absent member of the community."

Physically, the Ko-pu are between the Miao and the Chinese. They exceed the stature and the powers of endurance of the former, but do not attain to those of the latter. Socially the Ko-pu rank higher than the Miao, but are inferior to the No-su and Chinese. There is some ground for believing that formerly they were the serfs of the stronger half of the No-su tribe. Heartily despised and exploited by the Chinese, the Ko-pu do not fail to reciprocate the feeling of hatred. Long years of oppression and loss have generated a deep sense of wrong and resentment.

The Ko-pu are endowed with a large share of deceit, self-love and a capacity for looking after themselves. They are much less trustful and responsive to the Truth than the Miao; but seem to be more easily persuaded than the Yunnanese Chinese. Though igno-

rant of all book learning, the Ko-pu have nevertheless a due appreciation of the advantages of being able to read an agreement in the Chinese character. "Teach us to recognize Chinese writing, that the Han will not then so readily hoodwink us."

The Ko-pu are grouped in villages and hamlets containing from five to sixty families congregating for mutual protection against wild animals and more dreaded thieves. Their village life is based upon the communistic principle—a Mutual Help Society. The land, such of it as remains in Ko-pu hands, is divided among the several families forming the village. As a family increases in size, its land is divided and sub-divided, until many of the plots are insufficient to support the persons dependent upon them. These, then, support themselves by working for their more wealthy neighbors.

The people are clannish, but feuds often break out between different families and villages. Forays and blows follow and internecine strife continues for generations. A lamentable outcome of these quarrels is the large amount of litigation which ensues. The Chinese officials bleed both parties to the disputes, and are naturally pleased with this fruitful source of income. Justice is as often a matter of chance as of judgment. The Mandarin language spoken by the aborigines is, to say the least, not distinct, and the official not infrequently has difficulty in arriving at the facts of the case.

There is surprisingly little intercourse between villages. Folks living in hamlets divided by a deep valley only, are sometimes unknown to each other. The result of this isolation shows itself in



quite distinct types of dress, and marked variations in language, and even in facial differences. This aloofness and reluctance to gather at any common center makes mission work among the Ko-pu more difficult than among the Miao. Each Ko-pu village demands its own teacher and preacher and will not readily send its boys to school in a village even a short distance away. Hence a whole regiment of men would be required if every request for a teacher or worker was granted. We are seeking to break down these barriers by organizing district festivals with competitions among the various schools.

The people are fond of sports, especially bull fighting. Two bulls are placed in a ring and excited to push each other with their horns. The owner of the vanquished one has to treat the company with wine, so that drunken brawls often follow.

#### Morals and Drink

The state of the people's morals leaves very much to be desired. The drink habit has a tremendously strong hold upon the people. Many of them part with it very reluctantly. It has enabled the Chinese to cheat the aborigine easily, and is often a great stumbling block to the full acceptance of the Gospel. The brothel stands, or has stood in most villages. Immorality among the unmarried—an elastic term—is not considered improper; nor does any sense of shame or wrong disturb the participants. "Just old tribal customs," the people say, adding "Our fathers from time immemorial have done the same; and why may not we?"

A few of the Ko-pu copied the Chinese in opium smoking, and quantities of poppies were grown.

It is a lamentable thing that contact with the Chinese seems almost invariably to lower the character and conduct of the Ko-pu.

Like all children of nature, they are very superstitious; greatly terrified at the thought of devils and what these demons are supposed to be able to perform, while wizards and medicine men hold the people in thrall. All forms of sickness are believed to be the evil expression of demon thought. Sacrifices of cattle are sometimes resorted to in order to propitiate the spirits of the dead.

The ancestral tablet—copied from the Chinese—has been generally set up in the homes, but idols of prayer, wood and stone do not seem to have been worshiped. Trees are held sacred, and the evil spirits supposedly residing in them sacrificed to. It is all a religion of fear; an existence without hope for the future; a darkness hanging around the people which can almost be felt. Yet, above all, the Ko-pu acknowledge One who is supreme, all-powerful and uncreated. They named him Ya-so-mu. How they worship him we have not yet been able to ascertain.

The people are very musical. They delight in songs of their own composition. More Gospel truth has been inculcated by the method of hymn-singing than in any other way. Whenever a teacher arrives at a village, the people will sit and sing by the hour. They never seem better pleased than when given a new tune.

#### Missions to the Ko-pu

Our introduction to the Ko-pu was through the medium of a village of Christian Miao, living to the north of Tong Chuan City. The Ko-pu came to service, were



received kindly, and invited us to come again. The movement spread rapidly. Village after village opened its doors to the Miao preachers; indeed, invitations from the Ko-pu poured in. The trained Flowery Sprouts from the Stone Gateway district gave themselves splendidly to the work. They traveled among the people, stayed in their homes, daily teaching them to sing and pray. Week after week this itineration continued. Week-night and Sunday services were arranged, and the movement placed on a working basis, almost entirely through the agency of the Miao. Without the aid of these Flowering Sprouts only the barest fraction of the work could have been undertaken. Chapels sprang up—there are a score of them now—erected entirely by the people themselves, without cost to the Mission. These mud-built chapels are of little worth but their value lies in that they represent a sacrificing and worshipping spirit. Schools have been opened, trained Miao teachers are engaged in teaching companies of intelligent Ko-pu scholars.

Members of the same tribe scattered in other districts are constantly asking for books and instruction. We supply their needs as quickly as we can. A hymn-book and Mark's Gospel have been printed in dialect, the latter being made possible by the generous as-

sistance of the British and Foreign Bible Society. The people readily grasp the script (the same as adopted for the Miao), which has been used in reducing the language to writing. There are a few gutturals and a tantalizing range of "tones" decidedly difficult to a Westerner. Generally speaking, Mandarin is not serviceable in teaching the Ko-pu, for only a small percentage of the men understand it, and fewer women.

The people appreciate the interest manifested in them and the effort made to teach and help them in their sicknesses. It is an interesting sight to see the decayed tooth brigade, inviting an application of the forceps. In one village only, in the course of two visits, I have extracted nearly 70 teeth.

It is both unwise and impossible to be dogmatic respecting numbers—there are, however, several thousand Ko-pu aborigines calling themselves Christians. There are signs of the movement spreading to other peoples, neighbors of the Ko-pu.

We are only at the beginning of the evangelization of the tribe; many difficulties confront us; very much spade work waits to be done. We see many signs of encouragement, and anticipate the day when the whole Ko-pu people shall, through Grace, be found praising God.

Be prayerful and thou shalt have strength equal to thy day;  
Prayer clasps the Hand that guides the world—  
Oh, make it then thy stay:  
Ask largely, and thy God will be  
A Kingly Giver unto thee.

—From "Prayer and the Promises."



# THE CHRISTIAN MESSAGE FOR MODERN JAPAN

BY THE REV. WILLIAM AXLING, D.D., *Tokyo, Japan*

*Missionary of the American Baptist Foreign Mission Society*

THE early messengers of the Gospel to the Japanese people proclaimed it to a mind which was largely environed in simple, serene surroundings. For centuries, custom and courtesy had decreed that it was a teacher's prerogative to teach and the pupil's place to listen. In the Meiji era, the students developed an inquiring attitude, but the mind of the masses was still cast in an uncritical mould. Today, however, the mind of Japan is alert and active; it is critical and questioning, and immersed in all the problems which harass modern man.

The Gospel of Christ is still *the* Gospel. The Jerusalem Conference sounded no truer note than when it declared: "Our message is Jesus Christ. He is the revelation of what God is and of what we may through Him become. In Him we come face to face with the ultimate reality of the universal." However, we proclaim this Gospel today to men with changed minds and living in a changed world. There must, therefore, necessarily be new emphasis, new applications, and broader and deeper interpretations of its meaning. Christianity in Japan today must be a venture in life. Christian missions, as a propaganda, no longer appeal to the Japanese people. Christian missions as a practical illustration of Jesus' way of life still challenge and grip them. Preaching is still necessary but preaching alone is not enough.

Kagawa, the inimitable, during

the past year has gone like a flaming torch across Japan preaching the Gospel to the masses. Under his leadership the "Kingdom of God Campaign" has been launched with the goal of a million souls in Japan for Christ in the next three years. Recently, however, he surprised his friends and fellow workers in this campaign by accepting the post of Honorary Head of the Social Welfare Bureau of the City of Tokyo with the understanding that he will give ten days a month to this work. To a group of friends who protested, he replied: "I have preached too much during the past year. I must practice more. This position offers me an opportunity to demonstrate the Gospel on a large scale and is an integral part of the 'Kingdom of God Campaign.'"

Christianity singles out the individual and saves him, but its message and mission reach out beyond the individual and encircle all life. Today ours must be a message and a demonstration which comes to grip with the hard, harsh realities of modern life, and point the way spiritually, first of all, but also economically, industrial and socially to a finer and fairer industrial, social, and world order. Modern man refuses to postpone the relation of his dreams until he passes on to the great unknown. Consciously and unconsciously he prays: "Thy kingdom come. Thy will be done as in heaven so in earth." And in his thinking he underscores *So in earth*, and yearns



to see the Kingdom come and prevail in all the life around him.

Moreover, the ethnic faiths have elaborate systems of ethics and morals and a philosophy of life vicariously and laboriously worked out across centuries of intense mental struggle and soul-agonizing experiences. These faiths are today sponsored by some of the best minds and the purest spirits in Japan and the Orient. They cannot be ignored. Christianity must meet these cultures on their own ground and demonstrate its supremacy, its sufficiency and its uniqueness in the realm of reality, life and present day needs.

Furthermore, Japan wants a disentangled Christianity. Across the years Western Christianity has formed entangling alliances which paralyze it in this land as a pioneering, conquering faith. Compromising entanglements with capitalism, secularism, denominationalism and nationalism raise high barriers to its progress among this thoughtful, discriminating people. Japan and the Orient want Christianity but they want a Christianity stripped of these robings, and disentangled from these hindering, crippling alliances.

Not long ago the writer listened to a veteran Japanese pastor making a passionate plea for a "naked Christ." He pled for a Christ unadorned with the wrappings and labellings of sect and class, of na-

tion and race, the disentangled Christ of the Gospels.

Christianity in Japan today must keep its feet on the ground and come to grips with life in all its ramifying phases, but its head and heart must lay hold of the unseen. It must never be so absorbed in the things of this world that it drifts out of touch with the other world, loses the vision of the unseen and fails to grip the things which are ultimate and eternal. In their heart of hearts the Japanese are mystical, and no religion which misses the mystical in its message and experience will win them.

It is the Christ of Calvary that moves the Japanese heart. The cross still challenges and captures the human heart for God. But it is not the cross which is pictured in art with clinging vines and smiling flowers. It is a cross rugged and rough hewn. It is a cross aflame with the passion of His great soul and crimson with His rich, red blood—the cruel, climatic cross of Calvary.

What was true of Christ is true of us. An easy-going, passionless, sacrificeless, bloodless service will never win Japan for Christ. The call is for something of sterner and sturdier stuff. The call is that our preaching and teaching and serving shall be backed by a personality consciously centered in God and shot through with high heroism and the spirit of bleeding sacrifice.

#### GIFT

What can I give Him  
 Poor as I am?  
 If I were a shepherd  
 I would bring Him a lamb;  
 If I were a wise man  
 I would do my part;  
 Yet what I can I give Him,  
 Give my heart.

—Rosetti.



## RELIGION IN CHINESE SCHOOLS

*Chinese Christians Petition Their Government for Greater Religious Liberty*

SUPPORTERS of missions in China have watched with growing concern the demands of the Nationalist Government that religion should be excluded from all Christian schools. We have received from the Rev. A. R. Kepler, D.D., General Secretary of the General Assembly of The Church of Christ in China, the text of the Petition which the General Council of the Church, upon recommendation of its Board of Education, addressed to the National Government, protesting against the regulations promulgated by the Ministry of Education forbidding religion in church schools. The Petition is a memorable document, stating the case for religious liberty with such mingled dignity and cogency that it is of historic interest. We therefore cite its principal points, assured of our reader's recognition of its importance.

A. J. B.

We, the undersigned, are herewith submitting to you a petition for your consideration. The purpose of this petition is to request your honorable Ministry to allow all grades of church schools to have elective religious courses and to permit the primary grades to have the privilege of worship.

But when we make a careful study of the Regulations stating that

A private school founded by a religious body is not permitted to give religion as a required subject, nor is religious propaganda permitted in the class instruction. If there are any religious exercises, students shall not be compelled or enticed to participate. No religious exercises shall be allowed in primary schools; and in view of the official interpretation put on the first sentence of said

article as prohibiting voluntary religious instruction in schools lower than senior middle, we are bound to feel that these restrictions are of such a nature as to make it necessary for the majority or our church schools to discontinue . . . It is unanimously felt that the circumstances compel us to protest and to submit the following reasons for our position for your consideration.

*First*, the purpose of the Church in conducting schools is to nurture Christ-like personality, to serve society and state . . . This can be realized to the highest degree, we believe, only through the gateway of religion. We also are of the firm conviction that the religion of Jesus Christ, His teachings of love, liberty and equality, and His vicarious sacrifice, are such as can inspire and enable the students to achieve the ultimate aim of education—namely, the development of healthy and perfect personality.

*Second*. There has been a strong movement during the last few years in educational circles for the "separation of religion from education" . . . But when we consider the real value of education, we cannot conclude that education without religion is complete. A full-rounded personality is a personality mentally sound and emotionally sane. Reason and feeling cannot well be divorced.

*Third*. In a country like ours, we cannot afford to discontinue educational activities. . . .

We believe that religious liberty is essential to one's own conscience. In matters of faith, students have perfect freedom. We have never tried to "entice" students in our schools to become members of the church. The reason we have religious education is to guide the students to get a right start in their lives. To share such re-



sponsibilities with the Government, we maintain, is the duty of patriotic citizens and should not be prohibited . . . We have religious instruction and worship in our schools, because we are of the conviction that a full-rounded personality cannot be fully developed apart from religious experience and religious influences . . .

In short, our church schools have religious instruction and worship because we firmly believe that education without religion is incomplete. The religion of Jesus Christ helps a student to give expression to the things most beautiful and most idealistic. It does not close the mind of an intelligent student, but guides him to understand the true meaning of life, a life that is for the well-being of others. . . .

Dr. Sun fought a good fight for our country for over forty years. He was educated in church schools, and even on his deathbed he proclaimed that he was a Christian. He did not regard religion as something which would make one blind to knowledge. He did not suspect church schools as institutions to drug youth and make them apathetic. Because he knew the essence of the religion of Jesus Christ and the functions of church schools, he whole-heartedly supported Christian institutions to even the last moment when he was in this world. Why should his followers act contrary to his intention?

It is deemed necessary and our duty to call the attention of your honorable Ministry to all these facts and reasons as above stated. The consequences of the Regulations and of the official interpretation thereof will mean education exclusively without religion, the closing down of a majority of our schools, and the loss of opportunity for an education to thousands of children and young people. Can our country afford such consequences at the present moment? We, therefore, sincerely hope that your honorable Ministry will reconsider the whole matter and so modify the article in question as to allow all grades of church schools to have religious instruction and

church primary schools to have the privilege of worship.

(Signed) Church of Christ in China, Methodist Episcopal Church, American Baptist Society, Protestant Episcopal Church, United Lutheran Church, Swedish Missionary Union, Evangelical Church, Church of the Brethren, Rhenish Missionary Society, Methodist Protestant Church, Basel Mission, United Methodist Society.

*Shanghai, China, July 1, 1930.*

The Ministry of Education sent its reply to the foregoing Petition on July 24, and a translation was received a month later.

Your petition requesting that all grades of church and mission schools be permitted to have elective religious courses and primary schools to have the privilege of worship, has been received. Upon consideration of the points raised in your petition, we find them not free from misunderstanding. Let us consider these points serially . . .

To sum up: There is not only *one* religion. If we allow each religion in the name of education to vie one with the other to propagate religion, the natural tendency will be to create divisions and strife. The Ministry of Education, in order to guard against such a possible future calamity, is obliged to impose these restrictions which do not apply only to Christianity but to the other religions as well.

Hence to have elective religious courses in junior middle schools and to have the privilege of worship in primary schools embodies obstacles too difficult to permit the Ministry to grant the request. Moreover, we hope that you will consider in a sympathetic way this our humble opinion regarding the restriction upon propagation of religion in schools. Let this be considered final and not subject to further review.

(Signed) MOLING TSIANG,  
*Minister of Education.*



# MISSIONS SUFFER IN HUNAN

BY AN OLD WORKER IN HUNAN PROVINCE

THIS large and important city of Changsha, the capital of Hunan Province with its twenty-two million population, the city itself having some half million, has been through a terrifying experience in the hands of a small army of Reds.

The opposing army of regular soldiers was too small, only 6,000, against 20,000 well armed Reds, who ring the changes heavily on the word *qing-teng* or "equality," and lure many to their net.

This city has fifteen Christian institutions, the first of which came a year or so after the Boxer Uprising of 1900 — China Inland Mission, since turned over to the Liebenzeller Mission (the German branch); Christian and Missionary Alliance, since turned over to the Evangelical Mission; the London Mission, taken over by the Presbyterian Mission after the home call of Griffith John; Norwegian Mission; Swedish Mission; Wesleyan Mission; American Episcopal Mission; and the Hunan Bible Institute, a branch of the Institute at Los Angeles; Blind Girls' School, a branch of the Liebenzeller Mission; Norwegian Mission Hospital; Yale Hospital, residences and chapel; Faith Orphanage, and the Broadcast Tract Press, largely supported by the Galilee Baptist Church of Denver, and supplying Gospel tracts in the eighteen provinces.

There is also the cathedral and orphanage work of the Italian Roman Catholics, and the Seventh Day Adventists.

Communism came into China some twenty-five years ago, through

Karakan, the Russian or Red Ambassador at Peking, and was diligently spread all over the land. It was brought violently into Central China, and especially Hunan, Hupoh and Kiangsi Provinces, in 1926, when the Southern Army came from Canton, headed by Tsiang Kai Shik, and officered by Russians, principally Borodin and Galen. Later, after Nanking had been raided, and captured, the Russian faction was cast off, but the evil seed had been sown widely and we have since that time seen the bad harvests. The "Reds" have taken and held the small border cities of three provinces, and have been in Ping-kiang and Liu-yang, for a period. Taking advantage of this time, when so many of the Hunan soldiers were north fighting against the coalition of older generals north of the Yangtze River, they made an effort to get into this larger city, take ransom, and secure arms, so much needed.

They broke through the small opposing army, and on July 27th, entered this city on the eastern side. Their awful presence was soon noted by burnings all over the entire city.

All *yamens* and official places, and records were burned, the many prisoners were released, to become handy agents of the Reds. Later the foreign *hongs* and residences, and many of the missions, were either looted, burned, or given to the mob for their pleasure.

The mission suffering the most was the China Inland Mission where eighteen foreigners were located, ten being absent at the time. All lost their entire personal effects



and homes, except Dr. and Mrs. Eitel, and Miss E. Fischer, of the Hospital. The explanation of this, and the sparing of the Yale Hospital, seems to have been that the Reds needed doctors and medicine. Superintendent and Mrs. Witt and children, Mr. and Mrs. Wohlleber, Mr. and Mrs. Steybe and children, R. Hildenbrand and wife, Mr. O. L. Fuhrmann and Misses C. C. Denninghoff and H. S. Roller lost all they had.

By the looting of the Blind School, Dr. E. E. Witt and wife, Misses Valsel and Fortsmeier lost all, and the blind children, some forty in number, were robbed of everything, even to basins and toothbrushes. The Inland Mission church building, a large structure, was entirely stripped, even to the woodwork of windows and doors.

The Evangelical Mission lost all contents of buildings and chapel on the new Dr. Sun Road, but their Tong-pai Leo property was only damaged on the outside.

Mr. Lingle, of the Presbyterian Mission, was the last to escape the city, getting away Sunday at midnight. His home, and the two large school buildings near, are either burned or wrecked. This was particularly sad, as a "send off" to our veteran worker, for Mr. Lingle will be seventy next year. He escaped to Hankow with a mere hand bag!

The Norwegian Mission on the Main South Gate Street was wrecked by the local populace, egged on by the Red sentinels at the door. The Swedish Mission, located three blocks further north, was passed by.

The Wesleyan Mission had their safe rifled, but the large Episcopal Mission, with its foreign cut stone church building, on the Main North Gate Street, was badly

wrecked, and foreigners (absent at the time) lost all they had there.

The Roman Catholic cathedral and orphanage were brutally treated, the "father" in charge taken captive, but soon released for a small money payment, and the 190 orphan girls there were also robbed of all they had. So far we can learn of no particular mistreatment of women and girls, but much news is still uncertain.

The Bible Institute, being large and cool, was made the headquarters of the Reds, and so, with the valuable Scofield books of Pastor Cheng Chi Kuei, escaped ruin, and their flight was so hasty on the entrance, early August 5th of the army, that they did not fire the buildings.

Missions escaping this time were the Institute, the Taylor Hospital, the Yale Hospital, though damaged slightly, the Wesleyan Mission, the Faith Orphanage and the Broadcast Tract Press. These latter are located in the far southeast corner of the city, in a quiet spot, away from main roads or old city gates, and principally owe their escape to the smallness and plainness of the buildings, mostly Chinese in style, and to the fact that Chinese Costume has been adhered to rigidly all these years.

The superintendents were able to stay through the entire nerve racking nine days, and none of the children are lost, the tract printing and Miao booklet work went on all but two days, and it is a cause of great praise and gratitude to God that so much is saved. Some foreigners are now reentering the city, the Reds being driven out by a large Nationalist army. The rains fell in time to allow nine gunboats of four nations to assemble here. We hope for better times.



# AN INDIAN VIEW OF CHRISTIAN MISSIONS

BY THE REV. B. C. ISHWARDAS, Ludhiana, India

**W**HEN speaking in different churches in America during the last six weeks, I have been asked such questions as the following: "What is the future of the Foreign Mission work in India?"

"Has the time come when the Foreign Mission enterprise should come to an end?"

"Is the Indigenous Church strong enough to take the work into its own hands?"

These questions have been asked with a desire to know the real situation. I therefore undertake to give some personal experiences and facts that will give a fairly well-balanced viewpoint of the things as they stand in India today. There are some Indians in America who undertake to misinterpret and undermine the Foreign Mission enterprise.

At times individual missionaries have committed serious mistakes, but the wonder is that, being foreign, they have not made greater blunders. On the other hand they have done a yeoman service in the creation of a "New India." Their services in the realm of education, breaking down of caste, abolishing untouchability, and instilling a democratic spirit into the Indian people, are very real. They have been pioneer fighters in battles against moral, social and religious evils which have been great enemies of India's happiness and progress. But the greatest of all these services is the establishment of the Church of Christ in India.

The British Government, through western influence, education, and culture, has created the "Modern

India"; and this new creation, as it is growing in age, experience and vitality, is demanding equal rights, better treatment, and freedom of action. Similarly—the foreign missionary, through Christian message and influence, has created a "Christian India." This too as it is growing in size, life, and experience, is demanding



THE REV. B. C. ISHWARDAS  
An Indian Christian Studying at Princeton

greater scope for self-development and self-expression within the Church. This is a period of transition and a time of devolution and readjustment. A new church consciousness is in evidence all over the country and particularly in large centers. The Indian wants to change his mode of worship, style of church architecture and methods of evangelization. He believes in what he calls an Indian approach to India.

This state of affairs has at times created unpleasantness between the foreign and the national work-



er, but let it be said to the credit of the missionary that in many cases he has shown a magnanimous spirit, and given evidence of broad vision and outlook by giving the nationals more responsible positions and greater scope for development. Recently the North India Presbyterian Mission passed a resolution to the effect that it is prepared to work under the direction of the North India Synod of the United Indian Church. These forward steps should make us lift our eyes to God in praise and thanksgiving that a strong Indian leadership is springing up to shoulder the evangelistic responsibilities in India. The time is coming when the mantle of the foreign Elijah will fall on the Indian Elisha. This is well since the objective before Foreign Missions is to found a strong indigenous Church which ultimately will undertake the evangelization of India.

Has that time come? Should the foreign missionaries in India pack up and buy their ticket for London and New York? Emphatically No! Foreign Missions are entering upon a new era in India. India has just begun to appreciate Jesus Christ. He who was a *Melich* (untouchable) to a Hindu forty years ago has taken the highest place in India's life and thought. He today is being secretly worshipped by thousands of India's sons and daughters. He who was once despised and hated, because of his association with western race and civilization, is rising above all racial, cultural and national barriers and is appearing in India in true colors—the Christ, the Son of the Living God. India has begun to realize the matchless beauty and the saving power of the divine Nazarene.

The work of Christianizing India is not completed. Foreign Missions are entering a new tract which so far they have not covered—a new scene in this great drama. The audience has changed, and now the drama is to be performed before a crowd which intellectually, morally and spiritually is awakened. It is "New India." "Old things are passed away, behold all things are become new." Therefore what kind of missionary is needed to cope with this new situation? I cannot describe him better than in the words of a great Indian Christian leader: "He should be acquainted with the religious books and literature of the people among whom he works. We should raise workers of this grade in India as well as in the West. England and America and other "sending" countries should send us workers with deep scholarship backed by deep religious experience; this will be a potent force in permeating the mass. I plead for consecrated men and women for our work. What we need today is emphasis, not on Western culture, but on Jesus Christ as the divine Saviour and Satisfier of all our spiritual needs and longings. We need to emphasize Jesus as a living reality. Education makes the educated Indians lose their faith in their ancestral religion. Unless Christian workers supply this void, these classes will drift."

There was a time in India when Christ was despised and hated. Then came a time when India began to understand him better and tolerate him. Today we are in the midst of an India which admires Christ, and the eye of faith sees how this esteem may eventually lead India to accept Him as Lord. I strongly believe that India is



passing through the *cross-experience* which will lead her to the *Crucified One*.

Here is a challenge and an opportunity. Will those who have been supporting Foreign Mission work in India close their fists and decline to give any more? No, there is yet a second mile to be covered. It is a great opportunity and a rare privilege to share in the establishment of God's kingdom on earth. If you have given less in the past, give more now because you see very definite results on the field. India does need more missionaries but of the type described. Men and women are called who are especially prepared to meet the new situation and who go to India not as superiors but equals; not as patrons but brothers; not as teachers only, but as learners too; not obsessed with their own cultural and national ideas but seeing goodness and beauty wherever it is found; not preachers of a civilization but of Jesus, the Son of God and His teachings; not merely as destroyers but as builders. Such men and women will accomplish a great deal for the Master in India. In the words of Bishop Bradley; "He who would live in India must love deeply; he who would work here must toil patiently; he who would succeed here must do so humbly."

We praise God for all that has been done for Christ in India through the missionaries. Let this be an incentive to remobilize our Christian forces and keep marching on until we have conquered all the unoccupied territory and have established a strong indigenous Indian Church.

As I write I think of those heroic men and women who have gone out from America to witness for

Christ in a foreign country and among a foreign people. Some of them are camping in the villages these cold winter months, and pass on words of cheer and comfort to the Indian villagers. In spite of separation from their home, friends, and civilization, there is a glow on their faces because they have the joy of telling the old, old story to the masses of India. I think of one who has now been the head of that great college in North India for the last twelve years, pouring out his life to influence the youth of the Punjab for Christ. I think of another, old in years but young in spirit, sitting at his desk late hours in the night in an effort to solve some of the pressing problems of the mission and the Church today. I think of another, young in years but old in wisdom and understanding—a teacher in a theological college—inspiring candidates preparing for the ministry. I can never forget the words of his mother in whose home I stayed in America: "I have two boys and both are missionaries in India. My heart is there. I love India and her people."

I am reminded of another woman who is gloriously laboring for the Master, a leader, an exemplary character, and a skilful surgeon—taking young girls from the towns and villages of India and molding them into women of character, vision and usefulness. These are a few of my many faithful servants of the Cross who are proclaiming Christ to India's millions. We Indians thank God for these lives. The home Church, may well be faithful to these messengers who are obeying the last commandment of the Master Who said, "Go ye into all the world and preach the Gospel to every nation."



## MANIFESTO ON CHURCH UNION IN INDIA

THE following manifesto on Church Union issued over the signatures of nearly 170 leading Indian Christian clergy and laymen in India, will be read with much interest:

The divisions of Christendom have been a great stumbling block to many. They have stood in the way of the effective spread of the Gospel. In the providence of God, South India has been called to lead in the matter of Church Union. Already some earnest men have spent considerable time and toil in thinking over the problem and we pray and hope that as the result of this toil a definite step forward will be taken.

Even as early as 1892, Kali Charan Banerji, of Calcutta, urged in the Decennial Missionary Conference, Bombay, that immediate steps should be taken for church union. There was considerable opposition from missionaries at the conference and his attempt fell through.

This urge for union has become deeper and stronger with time as all over India in all the fields of life there is a marked longing to compose differences, such as those between different communities. It is felt by all that the attainment of unity is fundamental for India's progress. This desire vigorously expresses itself in the Indian Church as a movement for church union. It may also be said that the desire for union is in keeping with the spirit of tolerance of different forms of belief that has been characteristic of the people of India. Further, Christians in India are free from those memories of historical struggles which the Christians of the west have inherited from their past.

The theological dogmas accepted by western Churches have not dominated the Indian mind as they have not been indigenous, and the attitude of the Indian Christian has been one of in-

difference towards them. The existence of denominations tends to retard the growth of Christian experience and limit the scope of its expression in those ways of thought and life which are more normal to the people. The Indian has always stressed "Bhakti" and feels that through faith in God his highest feelings can best be expressed rather than through dogma. A United Church, free from the bonds of the present separated denominations, will provide a congenial atmosphere for the Indian expression of Christianity.

We have further to remember that the United Church of South India must form an integral part of the Universal Church and whatever is of abiding value in her must be conserved here.

In the absence of any other scheme and in view of the fact that the present scheme provides ample room for development and also the possibility of Union with other churches, we urge our fellow Christians in South India to accept the present scheme as early as possible for further negotiation. The present scheme, whether perfect or not, certainly affords a working basis and such changes as are felt to be absolutely necessary can be introduced.—*National Missionary Intelligencer, Madras.*

### COMMISSIONED

Out from the realm of the glory-light  
Into the far-away land of night,  
Out from the bliss of worshipful Son  
Into the pain of hatred and wrong,  
Out from the holy rapture above  
Into the grief of rejected love,  
Out from the life of the Father's side  
Into the death of the crucified,  
Out of high honour and into shame,  
The Master willingly, gladly came:  
And now, since He may not suffer anew,  
As the Father sent Him, so sendeth He  
you.

—Henry W. Frost, D.D.



# THE NEXT STEPS IN HOME MISSIONS

*Recommendations of the Home Missions Congress that Met in  
Washington, D. C., December 1-5, 1930*

IN TOWN AND COUNTRY—Home Missions Boards should be urged to make wider use, in rural home mission fields, of college and seminary students for summer service, as a sound and effective method of recruiting for the rural ministry and other full-time Christian life service.

Theological seminaries and Bible schools, not now offering such opportunity, should be urged to provide in their curriculum courses for training pastors for rural leadership.

State Universities and agricultural colleges should be encouraged to follow the example of the University of California in inviting the pastors of the state to be the guests of the university or college for several days at the experimental farm, for the purpose of becoming better acquainted with the problems and needs of agriculture and country life.

We request the Home Missions Council to consider the feasibility of preparing a report or statement, in pamphlet form, for all denominations, covering the spiritual, social, educational and economic conditions obtaining in American country life, for use in seminary classes, discussion groups, schools for town and country ministers, and in other church groups concerned with the rural situation.

Rural people find it very difficult to adapt the complex large-scale system of religious education to the small-scale churches, and are not receiving adequate assistance and guidance at this point.

We request the cooperation of the Publication agencies, both denominational and interdenominational, on this important task in the field of religious education.

We recommend that the Southern Mountain problem be considered as an integral part of the rural problem, the difference being in degree and not in kind.

Because of the rapid changing conditions which are bringing the modern world into the mountains with all the perplexing adjustments to be made, the need of the Southern Mountains is more important and urgent today than ever before.

The principles of comity and cooperation already recognized among the constituent boards of the Home Missions Council should be especially observed in the administration of our mountain program and that steps be taken immediately to adjust the situations where such principles are not already in operation.

The Home Missions Council should again urge upon its constituent boards favorable consideration of the larger parish type of organization, both on a denominational and on an interdenominational basis, as one practical method of solving the church situation in many rural fields.

We recommend that the Home Missions Council add to its staff a person qualified for interdenominational service to town and country churches, especially for denominations whose size and resources



do not warrant full-time rural life departments and secretaries.

Whereas there are large areas of the country with tens of thousands of people whose spiritual welfare is sadly neglected and for whose Christian welfare no responsibility is now assumed, we urgently request the Home Missions Council to use its services for furnishing ministry to such areas.

**THE INDIANS**—Our task is preeminently spiritual—the bringing of every Indian into allegiance with our Lord and Saviour for worship and service in His Kingdom, that with Christians of other races they may interpret and accept the full meaning of His Lordship in their lives.

Those who work among Indians should be urged and aided to study their cultural, religious and economic background; their present status and future possibilities; and that they be equipped with at least a conversational knowledge of the language of the tribes among whom they minister.

Conferences of missionaries among Indians should be arranged, bringing the various missionaries together for the better formulation of a comprehensive missionary program.

As Christian workers, who seek his highest good, we should use our utmost endeavors to discourage all exploitation and commercializing of the Indian as a curious relic of barbarism.

*Resolved*, That this Congress cannot favor any permanent policy of segregation for Indians. We advocate the use of mission funds for the training of promising Indian youths for Christian service in the various professions and callings that demand higher education.

*Resolved*, That the purpose of the Home Missions Council and the Council of Women for Home Missions to provide religious education directors in all government reservation and nonreservation schools is hereby commended; that they be requested to work out a suggested course of religious instruction for these schools; and that the boards represented in these two Councils be asked to finance this cooperative piece of work.

*Resolved*, That the question of overlapping and unreached areas be referred to the Joint Committee on Indian Work, and that all mission boards be urged to face courageously the steps necessary to consolidate the work on certain fields, to reinforce that on others, and to begin the new pieces of work needed.

**THE NEGROES**—This group of Americans number twelve million souls. They have wrapped in them powers and possibilities which, if wisely directed, will be numbered among America's most valued and dependable assets in the years ahead.

To deny justice and fair play to an American because of color or race is as pagan as the caste distinctions of India are un-Christian.

The Church must take a pronounced stand on the question of fairness and justice to the Negro as an American citizen. Unless this step be taken it is now plainly evident that the more intelligent Negro will lose confidence in the type of Christianity which American Protestantism seeks to promote.

We recommend that the Mission Boards continue to strengthen and develop their colleges and second-



ary schools as needed for Negroes in the South.

We note with deep regret that the young people who are in training in Negro colleges are not turning in large numbers to the gospel ministry. While it requires more than 1,600 new men annually to fill Negro pulpits, yet there are not more than 100 college and seminary men annually graduated to fill these vacancies. Immediate steps should be taken to get into the thinking of our Negro young men the claims of the gospel ministry, its marvelous opportunities for the exercise of the best talents with which God has endowed them and the unparalleled openings for service for Christ and humanity.

**THE WEST INDIES**—It is a source of satisfaction to find that after some thirty years of work in Cuba and Porto Rico the national elements have developed to such an extent that Mission Boards are now able to find their superintendents from among the national elements from which come practically all the pastors of churches.

Porto Rico has one of the best cooperative missionary programs in any part of the world. It has been in operation for thirty years and now includes a splendid Union Theological Seminary, Union Press and Union Paper, an annual conference of workers and, in fact, a continued working together of evangelical forces along all lines. The development of cooperation in Cuba is an essential need of the work in making Cuba Christian.

Now that the Haitian people are about to assume the whole responsibility for developing themselves educationally, economically, socially, as well as politically, it seems to be of special importance that the evangelical forces should

unitedly face the question as to how they can render assistance to Haiti.

We call attention to the areas unoccupied by any evangelical church in Cuba, the Dominican Republic, Haiti, and to a lesser extent in Porto Rico.

We believe that the greatest need of our evangelical schools in these countries is to shift their emphasis from classical training to a curriculum which will definitely train students to meet the great problems which are holding back the development of their countries.

We register our profound conviction concerning the necessity of a larger program for Christian literature in the West Indies, appealing to each one of the Boards to definitely provide in their budgets for this work, especially along cooperative lines which have already been established.

**OUR JEWISH AND CHRISTIAN RELATIONSHIPS**—The fact that there is a larger number of Jews in America than in any other land and that the pressure of secular civilization has withdrawn the majority of them from the religious life of Judaism, creates a situation of great responsibility for all who are concerned with the spiritual life of our people and especially for those who believe, as we do, that for the individual as well as for the nation, Christ holds the keys of life.

We desire to put on record our goodwill and friendly feeling toward the Jewish people; we deplore the long record of injustice and ill-usage of the Jews on the part of professedly Christian people; we declare such conduct to be a violation of the teaching and spirit of Christ. It is our privilege to present Christ to our Jew-



ish brethren and to share with them the riches which we have found in Him Who loved us and gave Himself for us. We reaffirm the declaration of the Jerusalem meeting in its application to the Jew as to all men: "In this world, bewildered and groping for its way . . . we proclaim our message. Our message is Jesus Christ." The aim of the Church must be to interpret Christ to the Jew in all the splendor of His character, His teaching, and His work. But this involves not only words but the whole life.

In this realm of relations between Jews and Christians we recognize the need and importance of a new literature to interpret the Jewish people and their religion to Christians and Christ and Christianity to the Jews. Such literature must be positive, scholarly, and mellowed by the spirit of sympathetic understanding. We recommend that the Home Missions Council endeavor to secure the co-operation of related agencies in the production and circulation of such literature.

**THE MEXICANS, MIGRANTS AND ORIENTALS**—Among the foreign-speaking peoples within the borders of this country the Mexicans and Spanish-speaking peoples stand among the first as constituting the outstanding challenge and opportunity for Home Mission Work. Mexicans are best reached by those types of work which have proved successful in evangelization of other races, and the results of such work are truly surprising as seen in the 375 Mexican Evangelical churches in the United States, with more than 26,000 members whose total offerings exceed \$150,000 annually.

We are convinced that there is an overwhelming need for Social Service Centres, as well as for suitably equipped churches, with adequately trained leadership, and in some cases Mission Schools among the Mexicans, and a vast field for work among the Migrant Groups.

We recommend that our Home Agencies make a careful reevaluation of the various projects composing the Home Mission task with the view of adjusting budget appropriations in a way that will more adequately meet the challenge in Mexican and Spanish-speaking work.

Since race prejudice is the greatest obstacle to our Home Mission work and very seriously retards our efforts to evangelize the Spanish-speaking peoples in our midst, we most urgently call upon our American churches to manifest a greater Christian spirit in their personal contacts with the Mexican immigrant.

*Migrant Groups.* We recommend a larger Interdenominational Co-operation with special emphasis upon Promotional work through the various Boards to local denominational units, such as local support of migrant projects through evangelistic effort, housing and social contacts for workers and volunteer service.

We recommend federal, state and community cooperation in service through boards of health, education, labor, agriculture and other existing organizations.

We suggest that special attention be given to the health, housing and sanitation of these migrant groups seeking to improve said conditions. We suggest a survey of employment agencies with a view to securing the establishment



of federal agencies for the employment of the groups with local cooperation with said agencies. We heartily endorse the ideals of the recent White House Conference relative to migratory child labor and education.

*Oriental.* There is need of a nation-wide program for Christian contacts with Chinese, Japanese and Filipinos as well organized and effectively carried on as that on the Pacific Coast where the councils of superintendents have attained a very successful cooperation and a fairly adequate covering of the field.

In our judgment the denominational boards may well continue their separate work in centers of large Oriental population while in smaller centers the responsibility might well be allocated to a single board but the large number of widely scattered small groups could wisely be cared for by a central unified administration employing a traveling evangelist.

It is our strong conviction that the discriminatory legislation in our Immigration Law, which is a great hindrance to our Christian work and an obstacle to international peace, be changed so that equal and just treatment be extended to all the peoples of the world. We respectfully request that Congress give this matter immediate and sympathetic consideration.

**MORMONISM TODAY**—The Protestant Church should recognize that it has a very definite responsibility within Mormon territory. It is twofold—to care for the growing Gentile constituency and to preach the gospel to the Mormon people. Seven large counties in Utah remain without a single Protestant church and several hundred com-

munities are without the regular preaching of the gospel. Colporteurs and Sunday-school missionaries should be sent into the unchurched regions of Mormondom with a loving, Gospel message.

We recommend that the denominational superintendents in Utah be constituted a steering committee to formulate plans and policies to be presented to the Home Mission Boards interested in Utah.

Christian academies now operating in Utah should be permanently maintained and adequately equipped for the Christian training of both Gentile and Mormon young people.

**FOR ALASKA**—We recommend that the Joint Committee on Alaska of the Home Missions Council and the Council of Women for Home Missions be instructed to complete its study of the unreached and neglected portions of Alaska with a view to assigning to mission boards now operating in Alaska responsibility for such areas.

We recommend the tentative plans of the Joint Committee to hold several conferences with Christian workers in Alaska next summer and we express the hope that these conferences may result in a better understanding of the work and a fresh approach toward the evangelization of the whole territory.

Having learned that there is danger that large commercial interests may secure virtual control of the reindeer herds of Alaska, thereby depriving the Eskimos of their economic independence, and of the cultural and salutary effects of native ownership, we urge the Federal Government to take every possible step to protect these defenseless natives in the ownership of the deer.



# THE NEED OF THE CHURCH TODAY

BY THE REV. CHARLES L. GOODELL, D.D., New York

*Executive Secretary of the Commission on Evangelism and Life Service, Federal Council of Churches of Christ in America*

IF ONE were sailing leisurely over a smooth sea, resting at his ease in a cushioned deck chair on the deck of the *Corsair*, or amid the elegance of any other multi-millionaire's yacht, and some ocean steamer should come along and the Captain cry frantically, "Dive into the sea and we will pick you up!" one would probably answer, "Thank you, but I am very comfortable where I am, and see no reason to risk life or limb or clothes in such an episode." If, on the other hand, you had been drifting for days clinging to a slippery mast, famished and thirsty, likely to drop at any moment into the buffeting sea, you would use every power of your feeble breath to claim attention of the passing ship that you might yet be saved.

If, as some tell us, the sense of sin as well as the fact of it, has disappeared, and sin itself is only righteousness in the making; that good men are not as good as they think they are, and the bad men are not as bad as they might be, there seems little reason why one should concern himself about Him of whom it was said, "His name shall be called Jesus for He shall save His people from their sins."

Were the old affirmations which were thundered from the pulpits in our boyhood false alarms? We do not hear as much as we once did from our preachers concerning the dread reality of sin. Indeed, Matthew Arnold years ago took Emerson to task because he paid little attention to that great fact in human life, which, by whatever name

you call it, is the mightiest thing in moving human life and effort. But if the pulpit has ceased to dwell upon sin, its place has been taken by other agencies which one would think might be less seriously concerned. Scientists have been showing us that sin is an ancient heritage which must be fought by tooth and nail. One so-called "modernist" has affirmed that "novelists have written no great novel that does not swirl around some central sin." And now the psychologists dig down into the unremembered thoughts of men to bring into the light the origins of our spiritual miseries in frustrated and suppressed desire.

We do not need artificially to conjure up a sense of sin. All we need is to open our eyes to facts. Since sin is the most ubiquitous thing in the universe and has lost none of its power or venom since Cain saw it crouching like a wild beast at his door; since Oedipus and Samson realized the ruin it wrought, and since the last man who sinned against "the nature of things," which is another name for God, cried out, "Oh wretched man that I am, who shall deliver me from the body of this death," it would rather look as though the biggest thing with which the Church could concern itself would be the eradication of this terrific catastrophe and the salvation of those who are its victims.

Men are not satisfied with platitudes. Cold theologies are not enough. Jesus said, "The words that I speak unto you, they are



spirit and they are life." And it is for that Spirit and Life that people are waiting.

In his latest book, "Pathways to Certainty," Professor William Adams Brown has a chapter on "The Christian Way of Dealing With Sin." He says, "By its success in dealing with evil every religion must in the last analysis be judged. The great religions have been religions of redemption. It is in the cross that Christians of every age have found the ground of their brightest hope, for in the cross they have seen God dealing with evil and overcoming it."

#### The Evangel of Christ

The Evangel of the Son of God has long been proclaimed to the world. It is the Good News of salvation from sin and, as good news, it is as true now as it ever was. It is a comfort to know that amid all human mutations there are great abiding facts and experiences which never change. Over against a religion that some men strive night and day to bring "up-to-date," there is another Religion that is as changeless as its Author, Who is "the same yesterday, today and forever." The same power that conquered sin in Cæsar's time conquers it now. The evangelism for today is the evangelism of Jesus Christ that bears fruit in changed lives. Those persistent convictions which have recurred from age to age mark its evangel as a vital experience.

We need to realize that the word *Evangelism* connotes something more than an emotional experience. Home training, Christian education—all that help make character—are a part of evangelism.

We talk about "applied religion."

The first thing is to have some religion that can be applied. It is the changed heart that makes the changed life. It is the life from above which transforms the life which is "of the earth earthy," and makes it something divine and mighty for good. This is the message which must go forth from the pulpit. There are many things which ministers are discussing today which are interesting from a speculative standpoint but there is nothing at the end of them. The preacher marches up the hill and then marches down again, but there is no victory. There is no thrilling sense of spiritual triumph. There is no awakening of such impulses as moved out from the day of Pentecost until the whole world felt their power and Rome itself gave way before a force which she did not understand and which she could not overthrow.

We have been talking about truth but in academic fashion. The only kind of truth that amounts to anything is truth which lays hold upon the soul. That is something more than a speculation. It is a certainty and the world today is seeking religious certainty. When the man who knows most does the least, every sensible man says that, if necessary, he would better know less and do more. Because we have not made truth evangelistic, because life is not struck through and dripping with spiritual power, we are lamenting the dearth of conversions in America, the paucity of both numerical and spiritual results. What is true in America is true around the world. It is only where the missionary accent is thrilling with the same power that the first missionaries knew that dark continents are enlightened and darkened souls be-



hold Him Who is the Light of the world. When it comes to mystic speculation, the religionists of the East are more than our match. In the midst of fears and questionings which fairly stagger the world, shall we fail to bring forth that blessed evangel of light and life which Jesus said would meet every human need and overthrow evils which had smitten the world for ages with a blasting force?

### The Message of the Pulpit

We must recast the message of the pulpit, and recast the life of the churches, if we are to lead our generation up to God. In the last few months I have seen a score of churches whose cost was in the aggregate more than a million dollars each. What is the value of ecclesiastical architecture if there is within it no *Shekinah*, if the fires upon those altars have gone out and men stand shivering in doubt and fear, whereas, by humbler altars, their fathers glowed with warmth in the triumphs of faith? When marble stands in the way of men, the marble must go. When form has become powerless, forms must go to the scrap heap.

We pass across England, we see the ruin of a stately cathedral. Its towers are crumbling, its roof has fallen in, its walls are mossgrown, and its rose window is emptied of beauty and color. Near by is a humble chapel. Its structure breaks all the laws of architecture and, as a building, it ministers to æsthetic mortification instead of satisfaction, but on its homely altars spiritual fires are ablaze; humble men and women on their knees catch there a new inspiration and from thence they go out

to face the cares and denials and sorrows of life and to conquer them through a wisdom and power greater than their own. The æsthetic may minister to the sense of beauty, but it ministers to the soul's development only when it is the shrine and mouthpiece of spiritual consecration.

Perhaps there was never a time when the ministry of America had a broader training in human wisdom. It is familiar with history, philosophy and theology; but our schools of the prophets must be the center of a spiritual devotion if they are to make mighty the messages of human wisdom. Our ministers must be something other than "pickers-up of philosophic trifles," or expert promoters and organizers and money getters. Is it not time for the prophetic note which only can unfold the glorious evangel?

Long ago an earnest prophet cried, "Woe is me for I am undone, because I am a man of unclean lips, and dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts." When the prophet had seen that vision something was sure to happen. It was then that there came the touch of a live coal from off the altar and the voice of the Lord saying, "Whom shall I send, and who will go for us?" It would mean the bringing in of a new day if from every manse and from every pulpit the cry of a new devotion should thrill the lips of every pastor—"Here am I, send me." It is such a commitment on the part of the ministry and laity that will bring us the glorious evangel which the Church so needs today.



## CRIME PREVENTION THROUGH MORAL AND RELIGIOUS EDUCATION

The Church League, an interchurch and international organization with headquarters in New York has issued a pronouncement which deals with such a vital subject and contains such interesting information that we publish it herewith.—A. J. B.

### Cost of Crime

**C**RIME steals  $6\frac{1}{2}\%$  of the entire income of every American. "The total annual income of the American people is ninety billion dollars, and a very conservative estimate of the annual cost of crime is six billion dollars," writes Vincent Cullen, Vice-President of the National Surety Co., New York. "Half of this \$6,000,000,000 annual crime waste," says Mr. Cullen, "is lost through theft, burglary, larceny, stock frauds, credit frauds, mercantile frauds, insurance frauds and a thousand and one other swindles and confidence games. The other half is paid in taxes for the prevention, prosecution and punishment of crime, including police, prisons, courts, district attorneys, sheriffs. This anti-crime taxation in New York City alone is \$60,000,000.00 a year." The enormity of these losses can be better understood in contrast with other costs. The churches of America contribute to all purposes less than one billion dollars annually. Public school education costs just over two billions a year. The budget of the Federal Government is about four billions of dollars. Crime costs as much as the public school system and the Federal budget combined, and more

than six times the total sum given by all churches.

### Lack of Religious Training

Many judges, prison wardens, chaplains and others in close touch with delinquents and criminals declare that the vast bulk of crime is committed by young men whose home influences have not been helpful or whose moral and religious training has been neglected. Of 34 millions of youth in America between five and eighteen years of age, only about one-half are now receiving religious training, either Catholic, Protestant or Jewish. This is a seed-plot of enormous proportions out of which criminals may naturally develop.

In a study of this situation, the General Committee of the Church League, decided to appoint a National Commission on Crime Prevention Through Moral and Religious Education. It is not intended that this Commission should duplicate any work being done by other agencies but to supplement and cooperate with them. The primary purpose is to enlist and use more fully the religious forces in building moral character and thus prevent youth from evil as well as criminal careers. Building moral character among all youth is the controlling objective. Not only the prevalence of youthful delinquency and crime but all low moral standards of thought and conduct constitute a challenge to religion. And vital religion must accept the challenge.

After a preliminary study of the situation, this Commission on



Crime Prevention presents the following constructive policy and program as important steps in meeting this national need and peril.

I. Religious Education Should Supplement All Public School Education. As it is not the function of the State to teach morals and religion, and since a knowledge of both is essential to the State as well as to the home and to the individual, the different moral and religious agencies should take steps to supplement public school education with moral and religious education. Many communities have already proved this to be practical, and it should be made universal. Public school education is now costing about \$100 per pupil per year. In many communities a system of week-day religious education is now being provided at a cost of not over \$5.00 per pupil per year. It is easily within the power of religious groups to provide such education for all youth of the nation. There are over twenty-four millions of pupils enrolled in our public schools. Even if as many as twenty millions of them could be led to elect religious education in any single year at an average cost of \$5.00 per pupil per year, this would be an annual total cost of only one hundred million dollars. Religious groups are now giving nearly ten times this sum annually to their present work. We are persuaded that they can be led to add from five to ten per cent to their present gifts in order to provide the youth of the nation with this absolutely essential element in comprehensive education. It will require a nation-wide awakening to bring this about, but it should be undertaken seriously. Even if it requires ten years to get the plan into universal operation,

it would probably be the most significant thing accomplished during that period.

II. Character Education in the Public Schools Should be Encouraged in every way possible. In Australia there is systematic moral instruction of a non-sectarian character given in the public schools with the approval of the various groups, Catholic, Protestant and Jewish. It is likely that much more of this can be done in this country than has yet been wrought out in actual practice. One of the purposes of this Commission is to study with experienced educators how this can best be done.

III. Education of Parents and Prospective Parents Should be Seriously Undertaken to help them in the training of their children. This should be a regular feature of the program of religious education in each community. Special immediate influences should also be brought to bear upon all homes from which retarded or delinquent children come. Properly conducted work of this type has already proved highly successful in many communities and should be made universal. Special training should be given to workers in this field.

IV. Extend Supervised Play and Recreation Privileges to All Youth, Under Trained Leaders. The churches are only beginning to appreciate the moral value of directed play and recreation under leaders of high character and moral purpose. Play is a universal instinct. It is an invaluable outlet for youthful energies. It should also be used to bring boys and girls into natural friendly personal fellowship with young men and women whose influence can be of the



greatest value in shaping ideals and helping to make personal adjustments. Through an organized "youth movement," an effort should be made to enlist and train an army of perhaps one million of the best young men and women of the nation to provide this essential volunteer leadership and supervision to younger boys and girls. This should include leaders for Boy and Girl Scout Troops, boys and girls clubs of all kinds, as well as all kinds of public recreation. It should also include tens of thousands of Sunday-school teachers who prepare themselves to give their classes leadership in recreation and play, as well as in religious education. These two features of leadership should be combined wherever possible. Many thousands of churches should add play and recreation facilities to their present equipment. Leaders of the Playground and Recreation Association of America are prepared to give expert counsel and training to large numbers of persons willing to qualify for leadership in these fields.

#### Support to Sunday-Schools and the Sunday-School Agencies

In addition to the foregoing objectives, the Commission would lend its largest support to the churches and their agencies for religious education. The Sunday-schools of America have rendered a service too vast to be measured. They deserve far more generous support than they have yet received. In view of the fact that at least three-fourths of the entire church membership has come from the Sunday-schools, these agencies deserve the best thought of all leaders as to how they can be made most attractive and effective. With

an expanding program of week-day religious instruction, the Sunday-schools should become still more powerful forces than they have ever been in the past, in the interpretation to youth of the deepest problems and possibilities of life. The leaders of the Sunday-school movement deserve and should have the fullest possible sympathy and cooperation of all who are concerned in a program of universal religious education.

#### Working Program of the Commission

As a practical means toward reaching these objectives, the Commission adopts the following Working Program:

1. To invite every national religious denomination, Catholic, Jewish and Protestant, to appoint a Cooperating Committee to work with this Commission, and name one of its own members as a full member of the Commission, in cases where they have a membership of 50,000 or more; otherwise a "Corresponding Member."
2. To invite the fullest help of all these Cooperating Committees: (1) in improving the general policy outlined in this "Pronouncement," (2) in securing the adoption of the policy by its own organization, and (3) in putting the policy into practical operation in every community.
3. To prepare a series of brief, condensed, convenient manuals of information and suggested method, covering each of the four main features of the policy.
4. To build up gradually a strong national committee of experienced men and women on each one of the four features of the program, who will be ready to represent the Commission and



its program in every state and in local meetings of all kinds.

5. To build up an Associate Membership of the Commission consisting of some hundreds of men and women, competent and willing to lend their personal services to reaching the objectives in mind.
6. To invite all churches, pastors, associations and religious federations or associations in each community in the United States to cooperate with the Commission,
  - (1) by making a survey of their own community to discover and locate all youth not having moral and religious instruction and make plans to reach them in some way.
  - (2) to take suitable advantage of all the literature, speakers and other helps made available by the Commission,
  - (3) to be a fact-finding and reporting agency for the Commission to report progress made and methods found most useful.
  - (4) to work with juvenile courts, visiting teachers, delinquency officers and others in bringing moral and religious influences to bear upon all retarded and delinquent children and also in helping their parents in every way possible in the wisest handling of their children. The "Manuals" to be prepared will include information and suggestions on this vitally important phase of the work.
  - (5) to cooperate with the national commission in reaching its main objective of

every American youth receiving moral and religious training and to study carefully each of the four features of the program of the Commission in its possible application to the local community.

- (6) to keep sending an increasing stream of information to the Commission headquarters showing how vital religious teaching profoundly affects human ideals, convictions, character and daily conduct, that this information may be made available to the largest possible number of people.

The Commission on Crime Prevention Through Moral and Religious Education believes that much can be done to carry into practical effect the above policy and program. The rapidity with which it can be done must depend largely upon the cooperation of the most devoted and competent men and women of all religious faiths in each community, as well as upon the amount of funds made available for the promotion of the work. What is needed is a detailed and continuous study of the entire situation, together with a national campaign of education and direction, through a period of years, with the clear objective of making moral and religious education universal among the youth.

No educational institution has ever been able to deal with students by the million. But here is an educational process that can do so. This Commission feels that it would be difficult to conceive of a greater service than this to be rendered, either to youth or to America or to God.



## BURMESE GOSPEL TEAM IN SIAM\*

**T**HE Burmese Gospel Team first met with suspicion and dislike because they came from Siam's hereditary enemy across the mountains. The Gospel Team, however, soon allayed ill-will and made its way into the hearts of all races alike. They had come to conquer by love.

How came the Gospel Team to go so far afield as Siam which, though a neighbor on the map, is separated from Burma by high mountains with no good road between? At the All-India Student Conference, which met in Madras in December, 1928, the party of students from Burma (more than 30) felt like foreigners. No place had been given on the program to problems arising from Buddhism and other conditions in Burma. Dr. John R. Mott suggested that the Baptist students of Burma get in touch with those of Siam, a land of similar races and religion, and arranged with the American Presbyterian Mission in that country to receive a group sent from Burma for that purpose.

Following this plan, one hot morning toward the end of April, saw a group of eleven set forth, five Burmans, four Karens and two missionaries, Mr. Dyer and Dr. Marshall. One of the Karens had lived many years in Siam and by his knowledge of the language and customs he was able to smooth out many of the difficulties of travel in a foreign country.

A motor took them to the border, then came three days of hiking eighty miles over the mountains; then another 100 miles by bus over

what appeared an impossible road straight through the jungle. This brought them finally to Pitsanulok, 350 miles north of Bangkok.

### A Testimony from Siam

One of the young missionaries at Bangkok Christian College gives a picture of campaign methods in a round-robin to America.

"The Burma students were very successful in their campaign at the Bangkok Christian College and other schools. Their campaign was based on a complete surrender of one's self, with but one dominant desire, a life in Christ. These boys were visible proof that their plan works and they have stirred up the Siamese people as no other evangelist has done.

"Their campaign plan is like this: First a meeting to make friends with the students. Then two days spent mostly in a study of one of the Gospels, the school divided up into classes taught by different members of the team. There was time also for songs, games, pageants, all these things working up to a decision meeting at the end of the second day. Where full cooperation was given them, the results in conversions were a matter of satisfaction and there is also an influence for good that will last for years even with those who have not yet given themselves to Christ. As a result of their visit old fires have been rekindled within missionaries and older Christians, and we pray that this fire will never go out."

The team held meetings in four mission stations, Pitsanulok, Bangkok, Nakom Pathom, and Chiangmai. At the last two named

\*From *The Burma Baptist Bulletin*.



places, the Karen members of the team were glad to look up their Karen brethren who are scattered throughout Siam and among whom the Karens of Burma are doing Christian work.

At Bangkok Christian College they spent a week and although the missionaries in charge had little faith that anything could be accomplished among the Buddhist students, they were happily surprised by having 40 boys decide for Christ. A missionary member of the staff wrote: "We can never express our gratitude for all the good you were able to do here at the college and in Bangkok as a whole. You will be happy to hear that last Sunday three of our finest boys made public confession and were baptized, the first fruits of your work. There's no doubt they have seen the vision and experienced a change of heart."

From Bangkok the team journeyed northward 600 miles, 25 hours by train, to Chiangmai, the capital of the north, where the American Presbyterian Mission has a large work. Here they also had a successful campaign especially at the large girls' school, Dara Academy, where fullest cooperation was obtained. At the evening meetings at the church in town, from seven to eight hundred were in attendance nightly.

The rains had already begun before they left and in spite of remonstrances that it would be impossible to return over the mountains at that season, the team started on their 140 mile hike to Papun in eastern Burma.

For ten days they tramped over the hills—four of these days walking in the bed of jungle streams for there was no road. One night they were separated from their

carriers and so had to sleep without food or bedding.

The greatest achievement of the trip was the second campaign carried on by Peter and John (one might imagine himself back in Apostolic times!) in the large girls' school of Wattana Withyya in Bangkok. These two young men returned to Bangkok and gathered together a group picked from the Bible School and the Siamese church in Bangkok, twenty-two in all. They gave a day's intensive training and with much prayer and some misgiving started off for a two-days' campaign in the school. Much to their joy thirty girls from Buddhist homes decided for Christ, while another group of twenty was formed into a class for further instruction. Some of these were later baptized.

The marvel of this second campaign was that it was carried through entirely by these two young theologues without missionary leadership.

From many words of appreciation there is only space to cull from two. Dr. Clark, senior missionary at Nakom Pathom, wrote in August, three months after the visit, "The effects of your visit are stronger than ever in the aroused desire of our folk to accomplish something worth while in the Kingdom of Christ."

Another testimony came in a letter written by a Karen in Chiangmai. He says—"I feel as if I had been sifted and obtained great help. This group has gone away but if you go on the roads of Chiangmai, you will hear the songs which they taught sung by everyone, Siamese, Chinese, Shans, Indians and Karens. We find groups of people talking about them and asking who were these people."



# A MISSIONARY JOURNEY IN ITALY

BY REV. STEFANO L. TESTA, Brooklyn, N. Y.

ON MY recent journey to Italy, my aim was to see whether Protestant mission work was possible under Fascist laws, especially after the Concordat with the Vatican. This Concordat reaffirms the first article of the Constitution, that the Catholic Church is the State Church and holds a position of privilege, because of its preponderance. But the non-Catholic cults are now admitted into the state and are officially recognized as on equal footing before the law.

Though the Catholic Church in Italy has acquired new impetus and increased prestige because of the Conciliation, the Protestants also now have legal standing and religious liberty. Clericals complain that too much liberty has been granted the Protestants.

The Government now gives official authorization to regularly ordained Protestant ministers who are Italian citizens and who are recommended by the Boards of their denominations, and they are recognized as officers of the State when they celebrate marriages. The Judge in the Ministry of Justice, who has to do with the giving of these authorizations, is a Protestant, an elder in the Waldensian Church in Rome.

All the Protestant churches are progressing, though against tremendous odds with the very meager means at their disposal, and opposed at every turn by the Roman hierarchy, which is supported by the State. The most active and enthusiastic Protestants are those having the simplest

forms of worship and the most democratic government. Non-liturgical churches make a greater appeal to the Italians who leave the gorgeous services of the Roman Catholic Church. In Rome I visited a great congregation of Pentecostalists, packed in an ill-ventilated sub-cellar, like a catacomb excavated under a building. Seven baptisms took place that night. One of the converts was an engineer who last year rebuilt the campanile of the Catholic Church of St. Lorenzo and collected the money for the work among his friends. Some congregations in Sicily march to the brook near their towns, singing hymns, to baptize their new converts.

One of the remarkable things I noted was the small number of Italians who attend mass. Roman Catholics in America attend their churches in greater numbers than Italians in Italy. Even in St. Peter's Cathedral in Rome, I saw a priest saying mass with only five people present. In Palermo, on Pentecost Sunday, at 9 A. M., I entered the Catholic Church of Santi Zita, and there was only one woman attending, the janitress. At 10 A. M. I entered a Greek Orthodox church, where there were twelve ecclesiastics chanting mass, with only fifteen people in attendance, including children.

At the Protestant Waldensian church that same day at 11 A. M., there were 200 people present and at 12:15 in the Evangelical Protestant church over 100 were present, and eleven new members joined the church.



In Rome a remarkable union service was held on July 20th in the largest Protestant church in the city, the Kennedy Memorial. The vast temple was filled to the doors. I was told that the services were always crowded since the new laws.

The Roman Hierarchy does its best to encourage its people to attend their services and promises many indulgences for the faithful. Many churches have an inscription on the front door that any one entering will receive a plenary indulgence and an indulgence of one hundred days is promised to any one kissing a certain image.

By the aid of the Rev. Lorenzo Palmieri, of Bari, who wrote the booklet, "One Hundred Questions on Romanism," 5,300 copies of the booklet have been mailed to Government officials in Italy. The booklet shows where the Evangelicals agree and where we differ from the doctrinal positions of the Roman Catholic Church. As Mr. Palmieri is well known and well connected in Fascist circles, he mailed the book to all the prefects of the kingdom, police commissioners, federal secretaries, judges and magistrates, to the mayors of many cities and towns, and even to the daughter of Mussolini, Countess Ciano. Few of the booklets were refused. Many even asked for a Bible, and some were soundly converted and united with Evangelical churches.

We made a discovery in Italy this summer—that the Roman Catholics in general, and Italians in particular, will read the Word of God in letter form, when addressed to them even when they

cannot be induced to read the Bible itself for fear of the church. So we printed a series of religious "letters" or messages, the words of which were taken entirely from the Bible. The titles are:

A Message From Jesus Christ to You.

A Message From Saint Peter.

A Message From Saint Paul.

A Message From Saint John.

Life and Words of the Virgin Mary.

Forty-five thousand of these messages were printed and distributed throughout Italy in a few weeks. These messages were sent free to any one who requested them, to be handed or mailed to relatives and friends. Each reader in turn becomes a "Messenger of Christ" or a voluntary "letter carrier" to continue and enlarge the chain. Religious papers and Evangelical ministers hailed the novel idea. The agent of the Scotch Bible Society in Rome requested 5000 copies of the "Message from Jesus Christ to You," to be distributed by colporteurs as the best introduction and foretaste of the Bible. Even a Roman Catholic priest, president of the Sacred Heart Society, sent an urgent request for 2000 copies of the "Message from Jesus Christ," "for distribution among the victims of the earthquake in the province of Avelino, who had lost all in that dire catastrophe, and to whom the comforting words of Jesus Christ would be a heavenly balm."

Some sent for the entire New Testament, a few requesting the Catholic version. This has proven the most practical and successful method of propagating the Word of God among the people.



## PROTESTANTISM IN BRAZIL

BY THE REV. PROFESSOR C. THEODORE BENZE, Mt. Airy Seminary, Phila.

THE July number of the *Zeitschrift fuer Missionswissenschaft* contains an informing article on this subject by the Rev. R. Becker, Rio Grande do Sul, from which we quote the following facts.

When Pedro Alvares Cabral discovered Brazil, April 22, 1500, the Roman Catholic Church began its missionary work in the newly found land. The first mass was read immediately upon his landing. The first Jesuits arrived in 1549 and devoted themselves primarily to missions among the Indians. The following year the first bishop set sail for Brazil; but he was not destined to exercise his functions. His ship was wrecked on the northern coast and the bishop and others who had reached the shore were slain (and the legend says, eaten up) by the Indians.

Brazil is usually considered a Roman Catholic country. But in 1891 the constitution of the Republic effected a separation between Church and State, introduced civilian marriage, and banished religion from the public schools. However, in some of the states the founding of new sees was aided by state monies. In 1929, the President of the State of Minas Geraes permitted religious instruction three times a week for fifty minutes a period, and only when Protestants objected was the decree extended to include non-Catholics. Other such instances might be mentioned.

Of the 40,000,000 inhabitants, 30,000,000 are counted as Roman Catholics; but in the interior there are thousands of Indians who have

not yet been reached by the Christian message in any form. The lower populace is held in superstition, and the Negroes especially have not freed themselves from their African habits. The educated people belong either to the Free Masons who oppose the Roman Catholic Church, or to French Positivism, or believe in spiritism. This means that the Roman Catholic Church has only a superficial hold on the people.

The priests are recruited from foreign countries, principally Holland, Italy, Germany and Spain. There is one priest for every 50,000 inhabitants. In the northern part 11 dioceses have no seminary for the training of priests. One seminary had to be closed because there were no students; in one large diocese only one priest was ordained in 1926. The Luso-Brazilian element furnishes very few priests. Out of 307 priests in the archdiocese of St. Paulo, 216 were foreigners and only 91 natives.

In recent years the competition of the Protestants has caused the older Church to exert itself more actively. Protestantism exists in Brazil in two large groups, German and Anglo-Saxon, the latter mainly American.

German Protestantism did not come through missions for the greater part, until the era of German home missions began. The imperial Government since 1824 permitted the entry of evangelical immigrants and even paid the salary of the first ministers until some Germans in Rio Grande do Sul got mixed up in the political



controversies which lasted from 1835-1845. But the Government allowed the German Evangelical congregations to enjoy the fullest liberty in establishing and maintaining their congregations, except that these churches were not allowed to have steeples or bells.

During the century that has passed since the arrival of the first Germans, an extensive German Evangelical Church activity has taken place, particularly in the southern states of Rio Grande do Sul, Santa Catarina and Parana, where the Germans are most numerously settled. But there are also many German Protestants in the States of S. Paulo, Minas Geraes and Espirito Santo. The latter have increased greatly since the post-war days. There are also German congregations in the coast cities from Rio de Janeiro up to Bahia and Pernambuco (Recife).

At present most of these congregations are connected with four large organizations. The largest of these is the Rio Grande Synod in Rio Grande do Sul. It was founded in 1886, has 90 pastors, 25,000 families, and 148,000 souls in all. It is the only one of the German synods that has a theological seminary of its own; but the training is not complete and the candidates have to finish in Stettin. It owns a pension fund of 109,000 milreis, and the congregations raised 40,000 milreis (1 milreis this year equals 12½ cents) for the expenses of the Synod in 1928. Since 1922, following the example of the Missouri Synod, they are divided into 10 districts. They also maintain a teachers' training school (the only one of its kind in all Brazil), an orphanage, a home for the aged, a girls' high school, a teachers' union, a Gus-

tavus Adolphus Society, and 70 women's societies. A beginning has been made in young people's work and in missions among the Indians.

*The Evangelischer Gemeindeverband*, working in Santa Catarina, the Evangelical Lutheran Synod extending over Santa Catarina, Parana, Sao Paulo and Espirito Santo, and the Synod of Central Brazil, which is scattered over S. Paulo, Rio de Janeiro, Minas Geraes and Espirito Santo, are all much smaller and not so well organized.

Of these three, the first has 17 pastors, 102 congregations and 8,128 members. The last (Central Brazil) has 15 pastors. The Lutheran Synod in 1928 had 33 pastors, 92 congregations formally connected and 2 cooperating, 6,899 voting members, and 40,781 souls. For synodical expenses it raised 3,402 milreis. The rest was contributed by the Lutheran *Gotteskasten* and the State Church of Bavaria. These contributions during the last three years amounted to 101,158,000 milreis. From this it can be seen that this Synod is itself a mission church and still largely dependent upon contributions from the homeland. The four synods together are composed of 270,000 members served by 155 ministers and assistants.

These synods have their own publication houses which publish monthly, weekly and daily papers, as well as a number of parish papers and a widely circulated church almanac. As a matter of fact this church work largely resembles what we are accustomed to call Home Missions; but they themselves are not doing very much as yet for Foreign Missions.

The Anglo-Saxon churches have



developed a different aspect. Like the Germans, they began with English and American immigration. The new-comers in Rio and other port cities soon united in congregations of their own faith. But their pastors, as soon as they had mastered the language of the country, began to work among the Brazilians. Thus notable missionary beginnings were made by the Presbyterian minister, Simonton and the Baptist Bagby, who were soon followed by others equally zealous.

The first Protestant congregation—not to mention earlier preaching efforts by the Methodists—was founded by the Congregational minister, Kalley, in 1858, in Rio de Janeiro. In 1862 Simonton founded a Presbyterian Church in Rio also. The first Baptist Church was started by Mr. Bagby in Bahia in 1882 and he is still active there. The Methodists made their permanent beginning in 1876. In 1888 the Episcopalians began their mission in Rio Grande do Sul, and in 1900 the Missouri Synod began its work in Rio Grande do Sul.

With the exception of the Congregationalists, who received their first inspiration from England, all the other churches are the result of American missionary endeavor. The Catholics have made this the basis of the accusation that the American missionaries are the advance agents of American capital, but unjustly so. These accusations have perhaps helped to make the Americans stress the nationalistic element in their organizations. They aim very decidedly to nationalize the churches. This is done in three directions: the education of native helpers making themselves more and more independent of foreign influence, increased efforts

at self-support, and a closer union among the several Protestant denominations. There is a Union Theological Seminary at Rio de Janeiro. Several of the larger denominations also conduct their own training schools for ministers. Each of the denominations runs a theological seminary, maintains various schools and conducts special courses for the training of helpers of all kinds. While the Roman Church has never succeeded in gaining enough natives for its priesthood, the American Protestants have never had any difficulty in this line and the majority of their pastors are natives of Brazil.

The financial contributions are really great. The Independent Presbyterians, founded in 1903, in 1929 raised among their 11,301 members, 363,519,000 milreis. Such gifts prove what a live Christian consciousness is at work among these people. But withal even the great sums raised on the field are not equal to the work that is being done and large contributions are sent from the mother churches in America.

Among the interdenominational efforts we might mention the Comissão Brasileira de Cooperação, which constitutes a sort of National Council; the Seminário Unido in Rio de Janeiro, which is a union seminary supported by several denominations; an Indian mission in Matto Grosso; a Protestant hospital in Rio; a convalescent home for pastors; a sort of hospice in St. Paulo for poorer people; a Christian Boy Scout development; Bible colporteurage; Union Sunday-school conferences; and the Week of Prayer of the Evangelical Alliance.

These Protestant churches are doing a very notable work.



## MODERN SLAVERY\*

THOSE not acquainted with China are dismayed to discover that slavery, or something indistinguishable from it, persists in Hong Kong, a British colony, decades after it was made illegal on British territory. The *mui tsai* or child domestics, who are bought and sold as other property, number about 100,000 in Hong Kong alone.

In her book *Slavery*, Lady Simon reminds the public that the battle is far from finished; there are still abuses to be fought, but her record includes some bright spots. The Maharajah of Nepal took courageous and enlightened action; in a few months he overcame the force of centuries of tradition and freed the slaves of that country. There is also a chapter on recent successes in Burma. But there is sad reading about many lands—Abysinia, the Sudan, Sierra Leone and China. (Abyssinia abolished slavery at the recent coronation of the Emperor.)

The King of the Hedjaz is under treaty with the British Government to cooperate in suppressing the slave trade; not a word has been said about the abolition of slavery.

In Sierra Leone, the Protectorate not the British colony, the Courts decided only four years ago that an owner could retake a runaway slave, a doctrine that caused a ferment in England and evoked instructions from the Colonial Office to amend the position by legislation. That was done and 214,000 slaves found themselves

declared free from January 1, 1928.

Liberia has denied at Geneva that there is slavery anywhere within its boundaries, whereas the truth is that slave-owning is widespread and Liberian and American negroes are exploiting the indigenous natives under forms not distinguishable from the slavery against which the name of the country is a standing protest.

In China slavery has been technically abolished, yet the sale of children is winked at and no steps are taken to protect them against the brutality of their owners.

When the fourth assembly of the League of Nations unanimously accepted Sir Arthur Steel-Maitland's motion calling for inquiry and report on slavery throughout the world, the new struggle began; as Sir John Simon writes, Wilberforce and his friends were concerned so to change British law that slavery would not be recognized by British Courts, whereas the modern problem is not national but international. "The new task is not to convince enlightened men and women that slavery is a monstrous and hideous thing, but that it still prevails over large portions of the earth. Unfortunately the League of Nations, under the inspiration of France, has refused to accept the British proposal regarding slave traffic as an international crime like piracy.

When all that can be said in defence of slavery has been said there is something about the ownership of fellow-men that first debases and then brings out the "very devil" in the nature of the owner, whatever his race or color.

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\*From *The Statesman*, London.



## UNLOOSING GOD'S WORD IN PERSIA\*

BY REV. WILLIAM M. WYSHAM, Teheran, Persia

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

NEXT to the birth of a human soul, what event can give one a greater thrill than the birth of a book? A good book, like a soul, is immortal, and even one edition can influence generations. Our Literature Committee is now revising a Persian Christian book of which the first edition appeared nearly a century ago. Only God can measure the influence of that book for Jesus Christ. So the chairman of this "factory" has many a thrill as one book and tract after another are born into the world of Christian literature to begin a useful life.

The "factory" is a busy place these days. Two earnest Christian Persian associates help make the chairman's task a pleasant one. Proofs to be read come in constantly from two presses in Teheran, from Cairo by air, from Beirut by transdesert post, and from Germany across Russia and the Caspian Sea. Back they go by the next post if possible. We know that fine work will not only honor Christ but will set a standard for all Persian literature in its coming new era.

The great fear of the managers of every efficient enterprise is that its product may not reach consumers after it is ready for use. When the Intermission Committee first began its work in 1925, distribution of Christian literature in Persia was negligible and there was grave danger that the committee might "glut the market" with unused books and tracts. But the

great advance in literature distribution during the past year has removed this danger entirely.

To what extent literature should be sold and how much of it may be given away is a moot question in some fields, but most missionaries in Persia are definitely committed, for the present at least, to the policy of free distribution of cheap tracts if it is done wisely. In many places the rule is that such tracts should be given only to those who are literate and wherever possible to young men and women. Persia is thirsty for information of all sorts. Drop a tract from a speeding automobile, as the writer has sometimes done, and pedestrians will race one another to pick it up and read it. Practically never is a tract refused and it is often read by many people. One missionary tells of a single copy of "The Perfect Law" which a Persian Christian loaned to fifty men one by one in the bazaar. It seems unwise to haggle over a few pennies in insisting on selling tracts to eager readers such as this, and one missionary feels that we should "plaster" Persia with Christian tracts while our great opportunity offers. He reports that last year in his own populous province about 25,000 copies of Christian literature were distributed.

The greatest aid to our free distribution program is through the Scripture Gift Mission. This society has provided in Persia three beautifully printed Scripture portions, with cover pictures in color, and requires that these be distrib-

\*From *The Presbyterian Advance*.



uted free of charge. The committee cannot sufficiently express its gratitude to that organization for all that it has done to further literature distribution in Persia.

One of the greatest distributors of tracts is a "Christian dervish." Last year it was stated that he had worked his way clear across Persia in his double capacity of itinerant "dentist" and scatterer of "seed," as he calls his tracts. After a year has elapsed he is still on the same tour. From northwest Persia he went south to Kermanshah through Kurdistan, where he was in danger of death several times, and from there found his way via Hamadan to Isfahan, to Shiraz, to Kerman, to Yezd, and again to Isfahan, visiting many hundreds of villages besides these larger centers. He passed through Teheran on his way to his headquarters in Meshed. Everywhere he has sown his "seed," and the committee has sent supplies of tracts to him at each large city. No one knows how many teeth he has pulled or how many tracts he has distributed. Missionaries in every center have spoken warmly of his work and his help to them, and from Shiraz comes a striking story of how he brought a highwayman to Christ. Paul's catalogue of hardships and dangers would apply almost exactly to him, but on he goes plotting his own course, always happy in his chosen work.

Interested friends often ask whether conversions can be traced to individual tracts and books. Sometimes this can be done, but more often it is the cumulative effect of literature distribution which is so powerful. Very recently, the chairman heard of a definite case where the reading of Kanamori's "Three Hour Sermon"

was the cause of the conversion of a well educated gentleman in an inaccessible city. He had called himself an atheist, but the reading of this book and the conversations with an evangelist which followed brought him to a full belief in God and in Christ.

The methods of distribution in Persia are many, but all can be effective if the heart of the Christian is in his task. Even the most unpromising places yield results. Some months ago an educated Armenian Christian young man was drafted into Persia's conscript army. Instead of bemoaning his fate, he threw himself into his new work and soon won the respect of his officers and fellow soldiers. He did a lot of reading and studying himself, and found others eager to do likewise. So he began to give them tracts, and soon, as his officer remarked, he had a reading room in full swing each evening. Through his efforts scores of Christian books and tracts were read by these rough Persian soldiers, and it was not long before the young Armenian borrowed an English Koran in order to prepare himself better for the religious discussions resulting from his literature distribution.

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#### EPIGRAMS

So long as we emphasize the cross and the empty tomb, we shall go forward together.—*W. J. McGlothlin.*

We do not need a new gospel; but we do need the Gospel anew.—*S. M. Lindsay.*

The Church is a living organism, vitalized by the indwelling life of Christ.—*W. B. Riley.*

People think spiritually more easily in adversity than in prosperity.—*A. W. Beaven.*

The world says that men exist for things; Jesus says that things exist for men.—*Harold C. Phillips.*



# A VENTURE IN MISSIONARY TRAINING\*

BY THE REV. J. LOVELL MURRAY, D.D.

*Director of the Canadian School of Missions, Toronto, Canada*

THE Canadian School of Missions presents features which are unusual, and perhaps in some cases unique, in the field of missionary training.

The School represents a partnership of Churches, which was inaugurated nine years ago by the Mission Boards of Canada for the preparation of their candidates and the post-graduate studies of missionaries on furlough. Toronto contains the national offices of all the Canadian churches and at the same time offers the facilities of a great university center. Eight Mission Boards, representing the five communions having headquarters in Canada—Anglican, Baptist, Disciples, Presbyterian and United Church—unite in financing and directing the School. Five theological colleges located in Toronto are also officially related to it, with appointed representatives on its governing body. These colleges and the three national training institutions for women of the Anglican, Presbyterian and United Churches all accept several of the School's courses as electives in their own curricula.

The primary purpose of the institution is, of course, academic. The student body consists of candidates and furloughed missionaries of the eight cooperating Boards. Members of the Boards are eligible and frequently attend classes. Each year, also, a number

of missionaries of American and British Boards are admitted to the lectures and other privileges of the School. The yearly registration is about one hundred and fifty.

The base line in the program of instruction is the directing of missionaries and candidates into courses which are available in the classrooms of other institutions in the city. Missionaries who wish courses in theology are referred to the theological colleges; others enroll as graduate or undergraduate students in the University of Toronto and some find their requirements met in the Technical School. Those making their furlough headquarters elsewhere than in Toronto are helped by correspondence to find a solution for their academic problems in some neighboring college center or, where this is not possible, by courses of reading.

The curriculum of the School covers a wide area, upwards of thirty courses being offered each year. Some courses, such as anthropology, religions, phonetics, science of missions, history of missions, philosophy of religion, nursing (given in the Toronto General Hospital), personal hygiene, public health, the missionary message, hymnody, account keeping and moral hygiene, are standard. Others vary according to opportunity and demand. Last year a desire was discovered on the part of two or three for a course in the historical geography of the Holy Land. One week later, a class of twenty was taking notes on the first lecture of the course.

\*A visit to the Canadian School of Missions so impressed the acting Editor with the value of this method of missionary training that he asked Dr. Murray to write this article about it.—A. J. E.



Other courses in last year's curriculum which had a large popularity were the teaching of religion, kindergarten principles and methods, girls' work, journalism, present conditions in mission fields and the Christian mission and other international contacts. Many courses are grouped in two intensive sessions, one lasting six weeks and the other one week. Frequently lecturers from outside of the city are enlisted for lectures. Last year short courses were given by the Rev. William Paton, of London, Secretary of the International Missionary Council; Professor D. J. Fleming, of Union Theological Seminary, New York; and Dr. Arthur J. Brown, Secretary Emeritus of the Presbyterian Board, New York, and at that time Acting Editor of *THE REVIEW*, besides the annual course in Phonetics by Professor T. F. Cummings of the Biblical Seminary, New York.

A six-year syllabus of theological instruction for medical missionary candidates is meeting with considerable success. Each year from ten to fifteen of these students are registered in two twenty-hour courses, given usually by professors of theology. This part of the School's curriculum makes it possible for a student to receive 240 hours of theological instruction during his six-years' medical course.

To provide the curriculum of the School from forty to fifty lecturers are drafted yearly. The policy has been to invite only persons who are foremost in their respective fields of study. Almost every one of these requests has been granted and all of this service is given without financial recompense. No fees of any sort are received for the academic or other privileges of

the School. "Sharing" is its watchword.

In many cases, instruction in a certain subject is desired by only one missionary, and some subjects can best be taught individually, so that the School arranges for private tuition in voice, piano, organ, violin, and other branches at the Toronto Conservatory of Music. Anaesthesia, X-ray, house building, poultry raising, loom weaving, hospital management, compounding of drugs, cartooning, library cataloguing, the pedagogics of manual training and many branches of medicine and surgery are a few of the other subjects taught in this way. Every year upwards of forty instructors are coaching our missionaries privately in a wide variety of subjects, bringing the teaching staff of the School to a total of four or five score persons. And all without pay!

There is a carefully selected and growing library of books and magazines in which the aim is to provide a good working collection of material on every phase of missions. Another activity of the School is the periodical preparation of a list of the best recent publications on the following subjects: anthropology, history and biography, sociology and economics, fiction, essays and poetry, religious education, missions and theology. The titles are selected by experts and the lists are then sent out to all missionaries of the Canadian Boards.

The other side of the School's life is fellowship. The building is a Club (non-residential) as well as an academic institution. It is a general headquarters and rendezvous for Canadian missionaries and candidates and the secretaries and members of their Boards. The



weekly prayer service provides comradeship in worship. Observation visits to centers of interest, including courts, playgrounds, hospitals, schools of various types, industrial plants, the Ontario Parliament Buildings, the Royal Ontario Museum and the Toronto Art Gallery have a decided social as well as educational value. Conferences dealing with some of the central and timely issues in the world missionary movement not only give opportunity for the interchange of ideas and experience, but also develop a recognition that the major interests and problems of missionary service are common to workers of churches in every field. These activities center in the new building of the School, which is com-

modious, and at the same time is most comfortably and artistically furnished.

Perhaps no other undertaking or agency in the Dominion visualizes in so striking a way the essential oneness of the Christian Churches and the possibility of groups which differ in many of their views on doctrine and polity working together as an absolutely harmonious unit in a common Kingdom enterprise.

Recently a missionary about to return to China wrote: "The School has been for me a place of intellectual delight, of spiritual strengthening and a refuge from loneliness. It has been 'home' for me in a sense that no other place has been."

#### STATISTICS OF NATIONAL CHURCHES

##### *The Outgrowth of Mission Work in Various Countries*

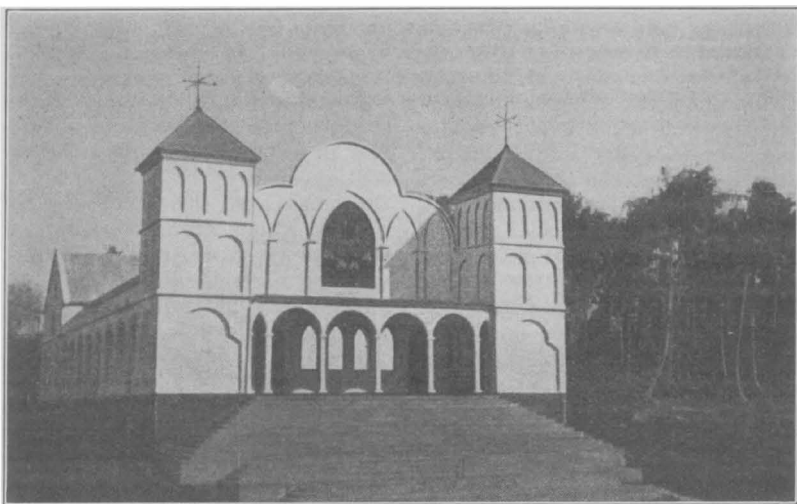
| <i>Name of Church</i>             | <i>No. of Churches</i>              | <i>Communi-cants</i> | <i>Pastors</i> | <i>Other Evangelistic Workers</i> |
|-----------------------------------|-------------------------------------|----------------------|----------------|-----------------------------------|
| Church of Christ in China .....   | 795                                 | 107,936              | 357            | 1,767                             |
| Presbyterian Church of Chosen ..  | 2,013                               | 91,756               | 505            | 832                               |
| United Church of India .....      | 914                                 | 66,698               | ...            | 1,883                             |
| Church of Christ in Japan .....   | 283                                 | 44,762               | 215            | 220                               |
| National Church of Brazil .....   | 177                                 | 24,132               | 97             | ...                               |
| National Church of Mexico .....   | 49                                  | 3,593                | 23             | 23                                |
| United Church of Philippines..... | (1st yr. of orgn.—Figs. Incomplete) |                      |                |                                   |

#### UNION AND COOPERATIVE WORK

|                     | <i>National Force</i> | <i>Communicants</i> | <i>Students</i> | <i>Patients</i> |
|---------------------|-----------------------|---------------------|-----------------|-----------------|
| China .....         | 568                   | ...                 | 4,926           | 59,168          |
| Chosen .....        | 202                   | ...                 | 1,025           | 37,500          |
| India .....         | 65                    | ...                 | 1,539           | .....           |
| Japan .....         | ...                   | ...                 | 2,380           | .....           |
| Latin America ..... | 37                    | ...                 | 97              | 10,931          |
| Philippines .....   | ...                   | ...                 | 598             | .....           |
| Mesopotamia .....   | 4                     | 505                 | 874             | .....           |
| Totals .....        | 876                   | 505                 | 11,439          | 107,599         |

*Report of Presbyterian Board, 1930.*





THE NEW CENTENARY CHURCH AT SAPARILLILI, SAMOA

## PROGRESS IN THE SOUTH SEAS

*Encouragement in the London Missionary Society Work*

### A Great Day in the Gilbert Islands

THE London Missionary Society Ship *John Williams IV* made a successful visitation of the islands of the Gilbert group last Summer. Delegates were taken from all parts of the group and conveyed to the southernmost island of Arorae, where the first United Conference of the Protestant Church in the Gilberts was held. Never until now has it been possible for delegates from every island to be present. The interest of the Conference this year was greatly increased by the fact that it coincided with the opening of a beautiful new church at the village of Tamaroa on Arorae Island.

Under the leadership of one of the L. M. S. Samoan Pastors, the local band led a big procession of people to their appointed places outside the church. All were dressed in white, with certain decorations for the natives of Arorae to indicate from which

village they came. Some had red sashes and collars, others mauve, and the people from the other end of the island where the church is called "The Morning Star" each wore a red star.

The conference was the first on so large a scale in the Gilbert Islands and was of great value to the group as a whole. There was a sense of unity throughout the whole proceedings to an extent which would have been impossible only a few years ago. There was ample evidence of the fast growing sense of the need for cooperation in church life in place of the old idea that each village must fight its battles alone.

The last day of the meetings was Sunday, with a timely sermon on United Effort in World-Wide Work for Christ, and a Communion Service. In the afternoon, various delegates spoke of the progress of Christianity and wane of paganism during recent times on their particular islands.



Christian truth has made great strides in recent years and is rapidly gaining ground.—*L. M. S. Chronicle*.

### The Samoan Centenary

One hundred years ago, in August, John Williams landed in Samoa, and began the work of the L. M. S. in those islands. Recent celebrations have commemorated this historic moment.

On the island of Savaii, the guests arrived in Faasaleleaga on Thursday, August 21st. Some came in the long boats, forty of which brought no less than 3,000 people. His Excellency the Administrator, came on his government vessel, and was met by the missionaries, pastors and teachers.

The Centenary Church of Savaii was opened in the presence of many thousands of people. The church is almost on the scale of a cathedral, and it is lighted by stained glass windows which have beautiful soft shades of color and is visible for miles from the

sea. The church has cost £7,000 but was opened entirely free of debt.

On August 24th the people marched to Sapapalii to unveil the memorial stone to John Williams. The procession was over three miles long. Some were in modern clothes and some were dressed in the mode of living when the first missionaries arrived. The Williams memorial stone will be seventeen feet high and will stand on a base thirty-five feet high, on the spot where John Williams first landed in Samoa.

Later many thousands of Samoans were present at a service, several hours long, which was held in the huge open-air church at Malua. This church was made by covering a coconut paddock with a roof of palm leaves. The thanksgiving offering amounted to £5,000 (nearly \$25,000). A pageant was produced entitled "The Coming of the Light." Sunday was a great day with a Communion Service and other meetings.—*The Chronicle*.



OPENING THE NEW L. M. S. MISSION CHURCH AT TAMAROA, GILBERT ISLANDS





# METHODS FOR WORKERS



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

## INTERESTING ADULTS IN CHILDREN'S WORK

(Given by Mrs. C. K. Lippard at Mountain Lake Park School of Missions.)

SCRIPTURE—*Story of Eunice, Lois and Timothy.* 2 Timothy 1:5-9.

Key verse—five.

EXERCISE—*The Fountain of Youth.* Author, Mrs. Milton Fish. (Published by Literature Headquarters, 723 Muhlenberg Building, Philadelphia, Pa.)

This exercise requires seven adult characters and a baby or a large doll. Leaflet—"What Are You Doing?"

## Do They Go to Sunday-School Regularly

If so, their religious education gains about 24 hours, or 2 days of waking hours out of 365 in a year.

Where Sunday-School sessions are discontinued during the summer the time is shortened.

How much of this period is devoted to Bible teaching and missionary training?

## Figure It Out for Yourself

52 Sundays in the year.

5 Sundays subtracted for special services as Rally Day, Christmas, Easter—

47 divided by 3 (where the lesson period is 20 minutes) or

47 divided by 2 (where the lesson period is 30 minutes).

3)47

2)47

Allows 15½ hours or 23½ hours of actual Bible and Missionary training.

## Do You Think It Is Enough?

If not, the Light Brigade is ready to help you do more.

*Free Literature* on how to organize a Light Brigade may be had for the asking from Literature Headquarters, Women's Missionary Society.

*Will you help us by sending your boy or girl to (name of missionary organization.)*

EXERCISE—*Four Parables.* Each of these stories is to be read by a junior age child or woman. After the stories, the words found on the back of leaflet—"The Remedy Is the Children Now" to be repeated by all four readers and again by entire audience.

## The Garden

There was once a lady who owned a garden. The gardener was young and handsome. Every morning he brought bright, beautiful blossoms to the door, and the lady of the house rejoiced as she arranged them. Her garden was a mass of beauty and every evening as she walked there she saw strong, big plants and shrubs well pruned and watered and cared for.

"He doesn't have those cluttery little beds of seedlings and slips about, either," she said. "His garden is always neat and trim." The young gardener too hated the cluttery, messy beds of new seedlings and slips. "They are so small and make no show," he said.

But when the winter had worked her will upon the big, strong shrubs and plants and the spring had come, the lady walked in a garden sear and bare. "Where are the new plants and flowers of spring?" she asked.



"There are none," the young gardener said. "I hated to work with seeds and to train new plants. I did not know all the strong, big ones would die."

So that garden remained without beauty, and always bare.

#### **The Forest**

Upon a mountain side there was once a deep, strong forest. The trees were all tall and straight and beautifully matched. The forester had planted new young trees upon the edge of the deep woods, where the sun could touch them.

But after he planted them he forgot them. The rains came and washed the earth from their roots. Cruel winds beat them down and pulled them from the ground.

The old trees were gradually chopped down and carried away and none grew up to take their place. Here and there a wild seedling struggled to grow, but soon withered away.

Now there is only a bare and stumpy field where once the beautiful forest waved and offered shade.

#### **The Home**

There was once a father who was rich and great. He had three sons who were his pride and joy. They were strong and beautiful.

"I have not time to love them now," he said, "but I shall work hard and grow richer so that when they are grown we may be companions and friends."

So he put them from him in infancy. He hired people to care for them and they never saw their father. He enjoyed his home and his business without them. And when they were grown he brought them home, and lo, they knew him not. They were strangers to him and he to them. Their tastes and ideals were different. The sons went their own way, and all his life the father was left alone.

#### **The Church**

There was once a church that was active, prosperous and happy. Its

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members were energetic and intelligent. They had Women's Missionary Societies and Luther Leagues and Brotherhoods. The social side was not forgotten and their contributions to all causes were exceptional.

But no one had time to work for the children. Their Sunday School was poorly attended and they never had a Light Brigade.

After a while the old people were gone. The young people became old. And they looked about in the church and said, "Where are the active ones to take our places? What ails the young people of today?"

The young people were all out in the world, away from the church. The church was dead.

THE REMEDY is *The Children Now!*

PLAYLET—*House of Do What You Can.* (Literature Headquarters, 723 Muhlenberg Building, Philadelphia, Pa.)

#### **ILLUSTRATIVE MATERIAL FOR DEVOTIONAL SERVICE**

Insistent demands have been coming in asking for fresh illustrative help in connection with the devotional service. We have used the following and we believe, profitably:

##### **"In the Beginning God"**

During the French Revolution it was determined to abolish all religion and everything that reminded people of God. Some one was loudly proclaiming this to a poor quiet countryman one fine clear night. "Everything," he said, "will be abolished—churches, Bibles, priests, even the word 'God'; we shall remove everything that speaks of religion and God." The countryman gave a quiet chuckle. "Why do you laugh?" said the other. The countryman pointed to the stars, replied, "*I was just wondering how you would manage to get them down!*"—*J. E. Feasey.*

##### **What Is "Enough"?**

Rev. George B. Scott's little book, "Work and Rest," which years ago



was a favorite with Christian readers, gives the following illustration: "When I was a lad, an old gentleman, taking some trouble to teach me, asked me 'When does a man think himself rich enough'? I replied: 'When he has a thousand pounds, perhaps.' He said: 'No.' 'Two thousand'? 'No.' 'Ten thousand'? 'No.' 'Well, a hundred thousand'? But he gravely replied: '*Man is content when he has a little more than he has, and that is never.*' And is this all that comes of 'seeking rest' in this world? It is."—*The Christian*.

### The Longest Candle

An evangelist was talking to a meeting of children. He brought out a row of candles on a board; a very long candle was at one end, a very short one at the other. Between the long one and the short one were candles of various heights. He said that by these candles he wanted to represent the grandfather, father and mother, boys and girls and the baby of a family who never heard of Christ until a missionary came—whom he represented by a lighted candle—and they all gave their hearts to Jesus, and from that day loved and served Him. He then asked which candle they thought represented the grandfather, the mother, and so on. They all thought that the tallest candle would be the grandfather, but he told them: "No, that stands for the baby, the youngest member in the family." Presently one boy said, "I know why; *he has the chance to shine the longest.*" —*Children's Quarterly*.

### Benefits of an Inheritance Now

A confidential clerk in Wall Street, New York, had an agreeable surprise a few days ago, according to the *Times*. One of the large stock operators called the clerk into his private room and said to him: "I have put your name in my will, and you will get \$10,000 when I die. Now, I am in good health, and don't intend to die soon, and so I will help in the meantime by paying you legal interest

on the amount. Here is a check for \$600, to pay the first year's interest." The clerk was doubly gratified. The prospect of the legacy was good news, and the interest in hand rendered the prospect a reality.

This is, in a far higher sense, the believer's position. He does not have to wait for death to receive his inheritance, though the principal does come then, but daily grace is the interest and promise of an exceeding and eternal weight of glory.—*S. S. Times*.

### Needy Souls, Afar and Near

It is reported that during the Titanic disaster a vessel equipped with the Marconi system of wireless telegraphy passed within a few miles of the ill-fated ship. It was near enough to have rescued every passenger aboard but passed on all unmindful of the lives going down within easy reach. We ask, why was it? The answer comes that the passing vessel's instrument for receiving messages was so keyed as to receive only calls from distances of one hundred miles or more.

It is a pathetic illustration of what is taking place every day in the Lord's work.

How many are there who really feel interested in world-wide missions, but whose hearts are so keyed as to receive only calls from afar while hundreds and thousands of our fellow beings within the limits of our own state are passing through the bitter experience of life-wreck and soul-disaster without response or seeming care from us, though we are so near? —*Selected*.

### Foot Lamps

For many years archæologists kept digging up in Bible lands what seemed to be tiny lamps. Many of them found their way into museums, but no one could explain how these lamps were used. They were rounded on the bottom and attached to the bottom were three rings—one large one in the center, and two small ones on either side. There was no way to place the



lamp on a table or flat surface, nor were there any rings on top by which they might be suspended from above. That they were lamps there could be no question, for there on the top was a spout for the wick. Therefore these lamps were a great mystery.

Some months ago Dr. Melvin Grove Kyle deciphered some tablets on which were references to "foot lamps." Like a flash it came to Dr. Kyle that these tiny lamps were worn on the feet. The large ring fitted over one of the toes, while a cord attached to one small ring went around the foot and tied into the other.

Doubtless this is what suggested to David the thought: "Thy word is a lamp unto my feet, and a light unto my path," (Ps. 119: 195).—*The Banner*.

#### **THE "WHY" AND THE "HOW" OF STORY-TELLING IN MISSIONARY EDUCATION**

MAUD F. ROBY, Riverdale, Maryland

Of what value is the story in missionary education? It takes time and perseverance to master the art of story-telling. Is it worth while? Has it any real value in attaining those objectives which are most important in missionary education?

Undoubtedly, the story has a definite and outstanding place in missionary education. Story-telling is one of the oldest arts in the world, and the story grips the imagination, especially of the child, as no other form of art can. Tests have again and again proved that the part of teaching which is first recalled, longest retained, and most surely acted upon is the part that was conveyed through the telling of a story.

Through the story the child comes to know God, his heavenly Father. The child begins to understand that he is a member of God's great family, and that God's family does not mean just his own family, not only his own neighborhood, nor his own country, not even his own race; but that God's

family includes the whole world and all the races of the world.

Through the stories of Jesus, the real nature of God is revealed to the child, and there is developed within the child the desire to share his knowledge of the goodness and love of God with the world. As the child hears stories of Jesus and other stories of helpfulness and sharing, he too wants to share and to be helpful—he wants to practice the Jesus Way of living with all people. The story affects the conduct of the child and stimulates him to action.

It has been said that, "Missions is the spirit of Christ in the human heart." This is the great value of the story; it awakens the spirit of Christ within the human heart.

The story introduces the child to the world; it broadens his outlook. Through the story the child learns the habits and customs of the people of the world, and because of this knowledge there arises within the child a sympathetic understanding of these people.

A little seven year old once said to his teacher: "I don't like Abraham Lincoln. He set the 'niggers' free, and they should be slaves." The teacher later discovered that the child had heard his father make this statement. Race prejudice on the part of adults finds fertile soil in the mind of the child.

The story deepens the child's appreciation of other people and other races. Let us tell him stories of what other races contribute to American life. Who mines our coal? Who works in our lumber camps? Where do our bananas, dates, pineapples, etc., come from?

Perhaps the greatest value of the story in missionary education is that it helps to secure right attitudes. Certainly we are concerned that our children gain knowledge of other peoples, but our teaching concerns itself mainly with the securing of attitudes.

We do not want our children to have an attitude of race superiority, neither do we want them as they share



with others to possess any feeling of condescension. We do want them to have an attitude of love, friendliness, and sympathetic understanding. It is our desire to develop those attitudes which will bring about world brotherhood, world friendship and world peace.

"In hearts too young for enmity  
There lies the way to make men free,  
When children's friendships are world-  
wide

New ages will be glorified.

Let child love child and strife will cease.  
Disarm the heart, for that is peace."

—ETHEL BLAIR JORDAN, *from the  
Junior Red Cross News.*

In our stories, let us dwell upon those things in which we are alike rather than the things in which we are different.

These points concerning the value of the story in missionary education have been discussed from the standpoint of the child, but they are equally true of young people and adults. The story will grip the interest and stir the heart of young people and adults when other forms of missionary teaching fail. For our young people the story is invaluable as a call to consecration and service. (Stories of service are suggested below.)

Who can measure the influence of a purposeful story when told at the right time and in the right way? It was the story of the Indian at St. Louis that sent Marcus Whitman to save the great Northwest; it was the story of Scutari that sent Florence Nightingale to her great work; it was the story of the deep-sea fishermen that sent Wilfred Grenfell to Labrador.

Through the story, young people and adults may come to truly pray that prayer that the children love to pray:

Our Father, you have given me  
So much of love and joy today  
That I am thinking joy and love

To my brothers and sisters far away.  
Wherever they lie down to sleep,

Happy and tired with work and play,  
Yellow and brown and black and white,

Our Father, bless them all tonight.

—AMELIA J. BURR, (4th line adapted.)

Fully convinced of the value of the story in missionary education, perhaps you are asking, "How shall I prepare a story to tell?" First of all, select a story with great care. Be sure that it meets the needs of your group and that it is suited to the age group for which you wish to use it. (A suggested list of stories may be found at the close of this article.)

Analyze the story, and, if necessary, adapt it for telling.

Every properly constructed story is composed of four distinct parts, (1) the beginning; (2) succession of events; (3) climax, and (4) ending. You may make an outline of the story dividing it into these parts and use it as a help in preparing to tell it. It may be necessary to adapt the story for telling. If so, it will be essential for you to know something of these component parts of the story.

The *beginning* is very important. It is like the first impression of a person upon strangers he meets. Begin interestingly, for interest must be gained the moment the story begins. The characters should be brought on the stage immediately that the curtain is lifted, and action must start at once. A suggestion that something is going to happen supplies that element of interest and suspense essential to a good beginning.

Following the rising of the curtain, there should be a series of pictorial scenes that carry the events that go to make up the story plot, strung upon a slender thread of curiosity, and giving the element of suspense to the story. One event must follow on the heels of another, and each event must be filled with action. The events should be planned to hold suspense to the very end of the story.

Something must be happening all the time until suspense reaches its apex in the climax, which some authors prefer to class, not as a separate part of the story, but rather as the last event in the succession of events. The scenes leading to the climax must be so clear and concise that the hearers will forget where they are, what time



it is, who the story-teller is, and follow only the events of the story. In the climax the truth or message of the story is revealed. It is the turning point of the story.

The curtain must fall at last before the eyes of the listener, and the closing of the story drama should be as mind-stimulating as was its beginning. The ending should be short, but not abrupt, just enough words to get the characters off stage in a manner that seems logical and otherwise satisfactory to the hearer. The curtain goes down on the scene as soon as possible after the climax is reached. When the end of the story is reached, stop. A good beginning begins with action and a good ending ends when the action is over.

Let us not be guilty of moralizing at the end of the story. The story, if carefully selected and well told, will carry its own message.

After you have analyzed the story, go through it and eliminate any unnecessary description or other parts not needed to the development of the story. "That which does not help hinders," is a sentence every story-teller should have constantly before him. Change all conversation from indirect to direct discourse. Make the characters speak for themselves, for direct discourse makes a stronger appeal to the imagination and makes the characters seem more real and alive. Direct discourse gives action and life to the story.

Read something of the historical background of the story. If it should be the story of Jimmy Standby (listed below), look up Labrador and Dr. Grenfell in an encyclopedia to get an appreciation of the background of the story. If you are going to tell an African or Chinese story, you need to know the manners and customs of these people and their mode of expressing themselves.

Read the story over several times, aloud if possible. As you read it over, picture each event. See the events of the story as clearly as if

they were being reflected on the moving picture screen.

Read the story several times again, now not only seeing each event but feeling and experiencing the story as if you had actually been present and lived the story yourself.

Practice telling the story aloud, referring to the book when it is necessary to clear up any parts that may be hazy. If possible, go into a room, close the door, and practice the story aloud, first, to yourself and then to the inanimate objects of your room. Then, practice your story on someone else. There isn't anything that gives you the confidence that a real audience gives you. Practice on your family, children in your neighborhood, anyone you can get to listen to you.

Criticize yourself and seek the criticism of those who listen. Be open-minded and profit by kindly and constructive criticism.

Love your story and live its message in your daily life and the story will speak through you in a vital way. When we tell of something through which we have lived, we cannot fail to interest those who hear.

If you are sure that you know your story, see your story, feel your story, love your story, and are living your story, you are ready to tell it. Tell it to your group, but do not be content with telling it on just one occasion. Use the story over and over again to different audiences whenever this is possible.

As you come before your audience, the first thing you need is confidence. You must feel with confidence that you have something worth while to give. Think to yourself, "I have a message in this story—it is a great life message—which I wish to share with my audience." Then speak with assurance and with authority.

Avoid apology. Deliver the story in an emphatic way. A story-teller once said before the beginning of the story, "I don't know this story very well." Your audience will find that out sooner or later.



Be sure to tell your principal events just as they occur. Do not be guilty of saying, "Oh, I forgot to tell you." If you do forget a part, weave it into the story so that your hearers will not know it has been omitted.

Be natural, be yourself, and look your best. Be yourself at your best and look yourself at your best. If you are ill or tired and must go through with the story, never let your audience suspect it. They have a right to the best you can give them. They don't want to listen to nor look at a half sick or tired story-teller. The story-teller should be neat and attractive in appearance and never wear anything that will detract from the story.

Remember that your audience sees you before it hears your story. Strive to appear at ease. Seek to possess a voice that has purity of tone, clearness, and distinct enunciation. Use correct English and as beautiful English as you know, provided it is simple enough for your age group.

Avoid mannerisms. Do not play with your beads or set the wave in your hair as you talk. We are all very apt to have a mannerism of some kind, and the difficulty is that we do not see our own mannerism as others see it. Mannerisms detract from the story by calling attention to the mannerism rather than to what the speaker is saying.

Remember that you speak through your body, your voice, and your language. Seek to make each one of these agencies always at its best.

Jesus was the Master Story-teller and He used the story for much of His teaching. Let us look to Him for our example. Jesus spoke with authority; He always kept the way open between His mind and God's; He knew the will of His Father; He believed in His work; He believed in His class; He believed in the possibility of the disciples; He saw the possibility of the group. Jesus gave all that He had for His class; He gave His life for His people. Jesus carried with Him a sense of the pres-

ence of God, and as his hearers listened to Him they knew that He had truly been with God.

### **Suggested List of Home and Foreign Missionary Stories and Story Books**

**The Gift.** By Anita B. Ferris, in December, 1928, *Everlyland*, M. H. Leavis, North Cambridge, Mass. (Many other splendid stories in old issues of *Everlyland* may be also secured.)

**All God's Children.** By Julius F. Seebach, Women's Missionary Society, United Lutheran Church in America, Philadelphia.

**Primary Picture Stories.** Missionary Education Movement, New York. Each set consists of a pamphlet of four to six short stories suitable for telling, accompanied by illustrative pictures. Africa, China, India, Italy, Japan, Latin America, Little Neighbors, Negro, Playing Together, Young Americans, Alaska Picture Stories.

**Nine Home Mission Stories.** M. E. M., New York.

**They Love Him Too.** Pamphlet of six stories for primary children. M. E. M., New York.

**Book of Missionary Heroes.** By Basil Mathews.

**Tell Me a Hero Story.** By Mary Stewart.

**Books of Goodwill.** Vol. I and Vol. II. Published by National Council for the Prevention of War, 532 Seventeenth St., N. W., Washington, D. C.

**Friends of Ours.** By Elizabeth Colson.

**Stories of Brotherhood.** By Hunting.

**Love Stories of Great Missionaries.** By Belle M. Braltn.

**Jimmy Standby** (True Story Told by Dr. Grenfell). Story Worship Services for the Junior Church. By Mary Kirkpatrick Berg.

**Our Porto Rican Neighbors.** By Charles W. St. John.

**Great Missionaries for Young People.** By Jeanne M. Serrell.

**Missionary Stories for Little Folks.** Second Series—Junior. By Margaret Applegarth.

### **Stories of Service for Young People**

**The Boy Who Decided to Follow Christ.** By Margaret Eggleston, in *Use of Story in Religious Education*.

**A Cluster of American Beauties.** By Mrs. E. C. Cronk. Published by Women's Missionary Societies of the Lutheran Church, 844 Drexel Bldg., Philadelphia, Pa.

**The Two Searchers and Marked for a Mast,** and other stories. By Margaret Eggleston, in *Fire-side Stories for Girls in Their Teens*.

**The First Christmas Tree.** By Field, adapted for telling in "Youth and Story Telling." By C. P. Maus, pamphlet No. 10, International Council of Religious Education, 5 S. Wabash Ave., Chicago, Ill. Also contains method in story-telling and excellent bibliography of stories for young people.

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No one can dispose of Christianity with *bon mot*. No one can read the Gospel without feeling the real presence of Jesus. His personality pulsates in every word.—*Einstein*.



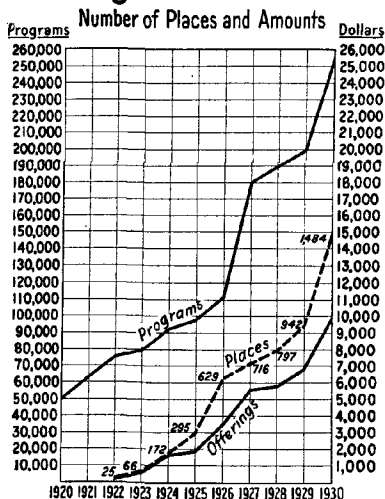
# WOMAN'S HOME AND FOREIGN BULLETIN

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

FLORENCE G. TYLER, 419 Fourth Avenue, New York

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

## World Day of Prayer Offerings for Home Missions



This graph was in the Exhibit of the North American Home Missions Congress held in December in Washington, D. C. So many expressed interest that it is here reproduced.

In 1920 for the first united observance of the World Day of Prayer, 50,000 programs were used. Each year has shown increase. In 1926 the number had reached 111,900; the next year 179,800, and in 1930 it was 254,900.

The contributions for Home Mission work have climbed from \$162 from 25 places in 1922 to \$3,509 from 629 places in 1926, and to \$9,915 from

1,484 places in 1930. The figures for Foreign Missions are not available but are doubtless approximately similar, a total of almost \$20,000 in 1930. Gifts from the 1930 observance are still arriving.

### In 1931—What?

We approach the 1931 observance with keen anticipation. How many more participants will be using the program, and the topics for prayer on the "Call"? How many young people's groups will join the circle of intercession? How many Children's Hours will be held? How many stations, community centers, schools, homes, hospitals conducted by the boards will observe the day? How much advance will be made possible for the four projects through free will offerings?

It is recommended that the entire offering be sent undesignated either to the Federation of Woman's Boards of Foreign Missions, 419 Fourth Avenue, New York City or Council of Women for Home Missions, 105 East 22nd Street, New York City; it will then be equally divided between home and foreign work. It is not necessary to send two checks; there is a reciprocal arrangement between the two offices.

### "ALL ONE BODY WE"

It is an inspiration to have a share in the four projects presented for interest and gifts on the World Day of Prayer. It is equally an inspiration to have those among whom the projects are conducted participate in the

**World Day of Prayer, February 20, 1931**

*Intercession is the putting forth of the vital energy of the Church.*



observance—women and children for whom a plea for Christian literature is made, girls in the union colleges in the Orient, migrant families who travel hither and yon in the United States following the crops, American Indian boys and girls in the government schools having religious work directors—uniting with the other women and young people all around the globe.

Indian students attending Sherman Institute, Riverside, California, joined in the great world-wide observance on March 7, 1930, an Indian student presiding at the meeting. An offering was taken for "migrant boys and girls who do not have the same opportunity for schooling that Indian students at Sherman Institute have." In closing, Indian students, white friends and Mexican children together voiced the "World Family Prayer."

At the government schools in Albuquerque and Sante Fe, New Mexico, the Indian students also held meetings.

Indian students tangibly expressing interest in migrant work—older Indians, including those in Canada and Alaska making their contributions—the Netherlands sending a financial gift to the work carried on by America—silver links of friendship in the forging!

### TRULY WORLD-WIDE

Word has reached us directly or indirectly that the World Day of Prayer is observed in the following:

|                     |                    |
|---------------------|--------------------|
| <i>Asia</i>         | Cuba               |
| Japan               | Porto Rico         |
| Korea               | British Guiana     |
| China               | Venezuela          |
| Siam                | Colombia           |
| Burma               | Brazil             |
| India               | Argentina          |
| Persia              | Chile              |
| Syria               | <i>Oceania</i>     |
| Turkey              | New Zealand        |
| <i>The Americas</i> | Australia          |
| Alaska              | Philippine Islands |
| Canada              | Hawaii             |
| United States       | <i>Africa</i>      |
| Mexico              | Congo Belge        |
| Guatemala           | Cameroun           |
| Nicaragua           | Sierra Leone       |

|               |             |
|---------------|-------------|
| <i>Europe</i> | Switzerland |
| Greece        | Italy       |
| Bulgaria      | France      |
| Hungary       | Denmark     |
| Austria       | Norway      |
| Poland        | England     |
| Germany       | Scotland    |
| Netherlands   | Wales       |

Were one to cite the various provinces or states within each country, the list would indeed suggest a voyage of geographical discovery. In China the observance has reached even to Tibet, in India from Assam to the western frontier. Doubtless there are countries and districts from which we have not heard. If you know of any not included in the above list, will you not send us word?

### PRAYING, WITNESSING—TOGETHER

"Together still! E'en though we part,  
Our life is one in prayer;  
Our hearts are ever where Thou art,  
And Thou art everywhere.  
About the world Thy servants stand;  
With them one song we sing,  
Thy conquering love in every land,  
Thy triumph, Christ, our King!"

—FRANK MASON NORTH.

### SOME OF YOUTH'S "LONG THOUGHTS"

BY JANE GILBERT

In the life of the church at home and abroad young people are vitally important, and are recognized as such. They are not only the hope of the future; they are the indispensable need of the present. Eager as they are for responsibility, for the chance to pioneer, young people expect and welcome friendly cooperation from older people—cooperation of the right sort, not too closely linked with "supervision" or "guidance." Young people are not always convinced they need that. How to blend the energy of youth with the experience of—well, not age exactly, but let's say, middle age—for satisfactory results is a problem which deserves today all the open-minded study it receives and more.

A group of young people's secretaries came together recently through mutual interest in the responsibility



of the church to make Christ known to the whole world. They discussed "some of the outstanding problems of mission work which especially concern the young people of the churches and which are of the greatest import to the adults who have on their hearts the future of the foreign mission enterprise." The quotation is from the published findings of the discussion group.\*

One question which received prolonged discussion was: Why are not young people volunteering for foreign service in as great numbers as formerly, and why is it hard to secure workers for the difficult places abroad? Fifteen reasons, reflecting the frank opinions of young people, were advanced with varying degrees of emphasis. All of them are worthy of thoughtful attention on the part of missionary leaders. Certain of the fifteen come home with special force to the average worker in church and missionary circles. They indicate changed conditions and changed viewpoints.

Note these reasons as stated; the order of the statements has no relation to their relative importance.

1. Some are questioning whether or not we have a right to carry our religion to other countries.
2. Young people are loath to give up a good financial position at home for one which brings smaller financial returns.
3. Many are not willing to spend the longer time in preparation now necessary, and others cannot, because of the real financial problem involved.
4. Antiquated and inadequate idea of what a missionary really is.
5. The fact that there have been more volunteers than there has been money to send has resulted in discouraging volunteers and prospective volunteers.
6. The opening to young women of so many fields of service in Christian education in addition to those of minister, missionary and deaconess.

A careful consideration of these six out of the fifteen reasons will show that conditions for which the young

people themselves are not responsible have had something to do with influencing their views. Why have there been more volunteers than there has been money to send? Some needed contacts have not been made if any young person has an antiquated idea of what a missionary really is. The sixth statement will be recognized as one which, however it may affect our missionary force abroad, has its decidedly bright side. Our own hemisphere has its non-Christian areas, too.

Having advanced potent reasons for the decrease in volunteers for difficult places abroad, those present were not without ideas as to remedial measures. About a dozen suggestions came from the group. Two of these are propositions which have been deep-rooted in the thought of Christian education:

More missionary education should be presented in children's groups.

There should be an integration of missionary education and the program of Christian education in the local church.

A suggestion that naturally followed was that the "programs of missionary societies should be more broadly prepared in order to interest young people," and also that "there needs to be an attractive presentation of missions, dwelling on the larger implications." A valuable hint for effective presentation of the subject is found in the idea that young people are interested in the testimony of nationals. We would all agree that the simple witnessing to the abundance of life brought to non-Christians by Jesus Christ is more convincing than many eloquent addresses.

Here is a reasonable and far-reaching thought:

There should be representation of young women directly associated with young people on the denominational mission boards.

Another challenging suggestion had to do with phraseology:

The word "missions" must be reclaimed in all its beauty and meaning for youth.

\* A fuller report of the Findings was published on pages 373-375 of May, 1930, *Review*.



That the honorable word "missions" has fallen into disrepute has been a matter of frequent discussion. What pale cast of dull meetings or inconsistent action has dimmed that word which should sparkle and glow with truth and love and life, and all the brave deeds that have borne rich gifts across the world? What attitude of patronage, what superiority complex has done this despite to a word so noble? And how may the harm be undone so that the beauty and meaning of the word "missions" may be restored?

Basil Mathews, in his book on the Jerusalem Meeting, *Roads to the City of God*, sees great significance in the changed phraseology of our day. He contrasts the lists of subjects chosen for "Jerusalem 1928" with those for "Edinburgh 1910." "Underlying that whole list," he writes, "is a profound revolutionary change."

For the subject of 1910, "The Missionary Message in relation to non-Christian Religions," we have in 1928 "The Christian Life and Message in relation to non-Christian systems." "Today," Mr. Mathews points out, "'Christian' has replaced 'Missionary,' 'Life' precedes 'Message,' and 'Non-Christian Systems' replaces 'Religions.' Some of the profound implications of this change of missionary attitude we shall see. . . . What they ultimately involve we can only now, however, begin to grasp. It will be the fascinating and often baffling task of the new generation to work them out in thought and action in their bearing on the whole leavening and transforming relation of Christianity to the world community of human life."

Can we make the one word "missions" stand for "The Christian Life and Message in relation to non-Christian Systems?" Can we make it real by a faithful living of the life, undaunted delivery of the message? Who knows but that in the carrying out of this "fascinating and often baffling task" by the young people of today and tomorrow, the word "missions" may come again into its own?

## INTERNATIONAL RELATIONS

The following lists were prepared by the Committees on International Relations of the Federation and Council. Mimeographed copies may be secured from either organization, 5 cents each.

A printed program, "Blessed Are the Peacemakers," has also been prepared by these Committees and may be procured from any denominational headquarters for 2 cents, \$1.75 per 100.

### Courses for Study

\* Courses starred are especially recommended.

- \*I. *The Turn Toward Peace.* Florence Brewer Boeckel has prepared this study book for women and young people. Published by Friendship Press of Council of Women for Home Missions and Missionary Education Movement. Leaders' helps are available. Southern Methodist women are using it in study classes. 60c.
- \*II. *On Earth Peace.* Very usable course of six lessons. A symposium; published by the Central Committee on the United Study of Foreign Missions for the Federation of Woman's Boards of Foreign Missions and Council of Women for Home Missions. Order from Mission Boards or Miss M. H. Leavis, P. O. Box 4, North Cambridge, Mass. 20c.  
To this should be added material on the Root Protocol of the World Court and also on the Pact of Paris (Kellogg Peace Pact).
- \*III. *The New World Road Guide.* Excellent six chapter course. Brief, but may be made more comprehensive. League of Nations Association, 6 East 39th St., New York. 10c.
- IV. *Adventuring in World Cooperation* by Jerome Davis and Daniel A. Poling. Helpful outlines for discussion, divided into four parts: Our World Contacts; Our Misunderstandings; Our Conflicts; Friendship as an Instrument. Published by the United Society of Christian Endeavor, 41 Mt. Vernon St., Boston, Mass. 25c.
- \*V. *Thinking It Through* by Evelyn Riley Nicholson. Discussion on World Peace; very good. Methodist Book Concern, New York. 40c.
- VI. *World Peace Primer* by Mrs. E. K. Bowman, Helena, Montana. Series of 21 simple lessons. 25c.



- VII. *General Study Course on the Way to Peace*. 6 lessons, based on *Between War and Peace*. National Council for Prevention of War, 532 17th St., N. W., Washington, D. C. Sent free on request to those who order the book.
- \*VIII. *The Churches and World Peace*. Syllabus. Federal Council of Churches, 105 East 22d St., New York. 25c.
- \*IX. *Working for World Peace Through Organized Justice and Goodwill*. Commission on International Relations, National Council of Congregational Churches, 287 Fourth Ave., New York. 10c.
- X. *A World Outlook*. Discussion course by Y. M. C. A., 10 South La Salle St., Chicago, Ill. In quantities of 10 or more, 15c.
- Short Discussion Programs**
- Could be developed in one meeting
- I. *Ask Me Another*. Questions and answers on International Affairs. National League of Women Voters, 1015 Grand Central Terminal Bldg., New York. 10c.
- II. *Is the United States Cooperating to Build Permanent Peace?* The Inquiry, 129 East 52d St., New York. Free.
- III. *Thinking Peace: A Quiz*. Women's Missionary Society, Reformed Church in the U. S., 1505 Race St., Philadelphia, Pa. 10c.
- IV. *Is America Blocking the Way to World Peace?* N. Y. League of Women Voters, 420 Lexington Ave., New York. 25c.
- V. *Arbitration, the Only Substitute for War*. 150 Questions and Answers. National Committee on the Cause and Cure of War, 1116 Grand Central Terminal Bldg., New York. 15c.
- VI. *Our Foreign Policy*. Discussion in form of questions and answers. N. Y. Federation of Progressive Women, 15 East 40th St., New York. 15c.
- VII. *Know Your Foreign Policy*. Series of 6 pamphlets. National League of Women Voters, 1015 Grand Central Terminal Bldg., New York. 20c.
- Home Missions and Missionary Education Movement, New York. 60c.
- †*Between War and Peace* by Florence Brewer Boeckel. Macmillan, New York. \$2.50.
- On Earth Peace*. Central Committee. Order from Mission Boards or Miss M. H. Leavis, P. O. Box 4, North Cambridge, Mass. 20c.
- Educating for Peace* by John L. and Elizabeth M. Lobingier. Pilgrim Press, Boston. \$2.00.
- The World Talks It Over* by Burr Price. Rae D. Hankle, Inc., 425 Fourth Ave., New York. \$1.75.
- Building International Goodwill*. Symposium. Macmillan, New York. \$1.50.
- Christianity and International Peace* by Charles E. Jefferson. Crowell, New York. \$1.25.
- Women at the World's Crossroads* by Maude Royden. Woman's Press. New York. \$1.25.
- War: Its Causes, Consequences and Cure* by Kirby Page. Doran, New York. \$1.50.
- International Friendship Through Children's Books* by Clara W. Hunt. Book lists. League of Nations Association, 6 East 39th St., New York. 5c.
- Disarmament* by Salvado de Madariaga. Comprehensive, witty study of the international movement to limit armies and navies. Coward-McCann, 425 Fourth Ave., New York. \$5.00.
- Survey of Foreign Relations* by Charles P. Howland. Yale University Press, New Haven, Conn., \$5.00.
- America's Naval Challenge* by Frederick Moore. Explodes arguments for a larger Navy. Macmillan, New York. \$1.50.
- Highways to International Goodwill* by Walter Van Kirk. Abingdon Press, New York. \$1.00.
- Dramatizations**
- The Nations Talk About Peace*. Round Table Discussion. Very good on League of Nations. League of Nations Association, 6 East 39th St., New York. Mimeographed. 10c.
- Bigger and Better Wars* by J. Clyde Keegan. Presents causes of war and sentiment on folly of war. Powell and White, Edwards Bldg., Cincinnati, Ohio. 50c.
- A Pageant of Peace* by Beulah Marie Dix. Depicts War and his followers and Peace and his followers. American School Citizenship League, 295 Commonwealth Ave., Boston. 12c.

#### Bibliography

*The Turn Toward Peace* by Florence Brewer Boeckel. Council of Women for

† Has comprehensive Bibliography on Peace and International Problems.



*They Just Won't Talk* by Mary Katherine Reely. Short. Impresses need for abolition of war toys. Reprint from *The Virginia Teacher*. To be secured from E. Estelle Downing, Michigan State Normal School, Ypsilanti, Mich. 10c.

Other dramatizations and pageants may be obtained from National Council for Prevention of War, 532 17 St., N. W., Washington, D. C. and from League of Nations Association, 6 East 39th St., New York, and from The Commission on Missions (Congregational), 14 Beacon St., Boston, Mass.

### Pamphlets

*A Practical Program for the Promotion of International Goodwill*. Bureau of Education, U. S. Department of Interior, Washington, D. C. (Write for other leaflets also.) Free.

*The Moral Damage of War to the School Child* by Walter Walsh. American Peace Society, Washington, D. C. 5c.

*The Multilateral Treaty*. National League of Women Voters, 1015 Grand Central Terminal Bldg., New York. 5c.

*The Renunciation of War* by Kirby Page. Doubleday Doran Co., New York. 10c.

*The World Court* by George McKesham. Workers Education Press, 476 W. 24th St., New York. 25c.

*The World Court* by Manley O. Hudson. World Peace Foundation, Boston, Mass. 30c.

*The Root Formula and the World Court*. National League of Women Voters, 1015 Grand Central Terminal Bldg., New York. 10c.

*Christianity's Supreme Rival* by Harry Emerson Fosdick. Riverside Church, New York. 10c.

*Let Us Have No More War* by Ruth Boyce. *Good Housekeeping*, New York. 25c.

*The Way to a Warless World* by Evelyn Riley Nicholson. Abingdon Press, New York. 25c.

*War, Its Causes, Consequences and Cure* by Kirby Page. Doran, New York. 15c.

*Reports of the Conferences on the Cause and Cure of War*. 4 vols., each 50c. Vol. 1930 Conference, \$1. National Committee on the Cause and Cure of War, 1511 Grand Central Terminal Bldg., New York.

*A Ten-Year Review of the League of Nations*. League of Nations Association, 6 East 39th Street, New York. 15c.

*International Relations of the United States*. Series of brief summaries for

busy men and women. Federal Council of Churches, 105 East 22d St., New York. Free. (Many other helpful pamphlets are prepared by the Federal Council.)

*What Do You Know About Disarmament?* National League of Women Voters, 1015 Grand Central Terminal Bldg., New York. 5c.

*Essential Facts in regard to The League of Nations, The World Court and the International Labor Organization*. 5c. A study course is also based on this pamphlet. League of Nations Association, 6 East 39th St., New York.

*International Conciliation*. Monthly except July and August. 25c for one year, \$1.00 for five years. Carnegie Endowment for International Peace, 405 West 117th St., New York.

### GEORGE WASHINGTON SAID

From *The World Almanac*, 1931

Our Constitution enjoins that the will of the majority shall prevail.

No man can with propriety or good conscience correct others for a fault he is guilty of himself.

Virtue or morality is a necessary spring of popular government.

Truth will ultimately prevail where there is pains taken to bring it to light.

Teach the people themselves to know and to value their own rights.

The propitious smiles of Heaven can never be expected on a nation that disregards the eternal rules of order and right which Heaven itself has ordained.

The very idea of the power and right of the people to establish government presupposes the duty of every individual to obey the established government.

Every attempt to alienate any portion of our country from the rest should be indignantly frowned upon.

Let us impart all the blessings we possess, or ask for ourselves, to the whole family of mankind.

My public and private sentiments are at all times alike.

If I have faltered more or less

In my great task of happiness;

If I have moved among my race

And shown no glorious morning face;

If beams from happy human eyes

Have moved me not; if morning skies,

Books, and my food, and summer rain

Knocked on my sullen heart in vain—

Lord, thy most pointed pleasure take,

And stab my spirit broad awake;

Or Lord, if too obdurate I,

Choose Thou, before that spirit die,

A piercing pain, a killing sin,

And to my dead heart run them in!

—Robert Louis Stevenson,

in *The Celestial Surgeon*.





# WORLD-WIDE OUTLOOK



## CHINA

### Freedom for the Gospel

**T**HE Chinese Nationalist Government has not thus far put any legal restraint upon the preaching of the Christian Gospel in churches, chapels, markets or homes. On the contrary, reports from China show a great and general receptiveness to the Gospel and its missionaries even among students of government schools.

The Board of Foreign Missions of the Presbyterian Church says in a recent report:

In view of the fact that our evangelistic missionaries are fewer by 15 per cent than in 1925, the Board would cooperate to the fullest degree possible with the Chinese Church's present evangelistic movement by calling and appointing to this work China's full usual share of the accepted candidates of the current year, by making at least the usual provision for theological schools and Bible training institutes, and by urging all missionaries whose activities in other directions are hindered to devote themselves to enthusiastic evangelism with their Chinese associates.

### Missionaries in China

**T**HE Rev. Charles L. Boynton, editor of the Directory of Protestant Missions in China for the year 1930 reports that there were 6,346 Protestant missionaries on April 1, 1930, as compared with approximately 8,250 on January 1, 1927. Of these, 5,496 are reported as in China and 950 absent on furlough, making a net increase of 811 in China as compared with the corresponding date in 1929 and an increase of 1,183 over 1928.—*Chinese Recorder*.

### A Time to Go Forward

**O**NE of the China Inland missionaries who has been forced from her station by the present military

inundation of her province, writes this decided answer to the question: "Why not wait till China is settled?"

"There is much need just now, and you can scarcely imagine us giving the Chinese a few texts and departing, saying we will be back when the country becomes peaceful. That sort of thing is not done in decent circles at home, and surely we are above such things in the Master's service out here."

Though the Lord allows some to suffer, His power and protection are manifest. But let prayer continue, for "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."—*China's Millions*.

### Public Education Program

**T**HE National Educational Conference at Nanking, with over a hundred delegates from twenty-one provinces, urged a program of development, within twenty years, of facilities for elementary education for forty million children of school age, to require 1,400,000 teachers, one million schoolrooms and an annual budget of \$280,000,000; also facilities within the same time for adult education for two hundred million adults ranging from 16 to 60 years, using the public school facilities and an additional budget of \$250,000,000.—*The Congregationalist*.

### Persecution in China

**C**HRISTIANITY has never in its history been as severely persecuted as it is now being persecuted in Russia and in parts of China. The present persecution is subtle in its methods and inspired by hatred. Yet the persecutors are by no means wholly bad, in fact their interest in



and sympathy for the downtrodden man has probably been indirectly inspired (and unknown to them) by the Christian Gospel.

China has a larger border on Russia than any other country, and it is inevitable that there must be much Russian influence there. Today there are perhaps 100,000 military men under Soviet orders in China.

We ask you to pray that we may be faithful witnesses and delivered from evil. For a long time Christian missionaries have been welcomed in China, and possibly our work has been too easy. Now it is difficult and we must be faithful. The registration of schools creates a problem, but the Nanking Government has not forbidden voluntary Christian teaching, and our most important task is to keep the Christian teachers in touch with the Chinese boys and girls. To close the schools would defeat this end. We must be faithful witnesses to Christ. —*Bishop Roots, of Hankow.*

#### Moslem Uprising

A DISPATCH to the *New York Times* from Shanghai, dated Dec. 28, reports that at least 30,000 Chinese in Northwestern Kansu Province had been massacred during the last two months by roving armies of Mohammedans attempting to start a revolution against the Nationalist Government. The Mohammedans were massacring, burning towns and laying waste the countryside. Two years ago the Mohammedans went on the war-path and pillaged, looted and murdered thousands of Chinese.

The Nationalist Government has been asked to send troops to oppose the Mohammedans, "otherwise every living Chinese of Northwest Kansu, where Mohammedan authority now reigns supreme, will be slain."

Dispatches report that an army of Mohammedans, "entered one town of 20,000 inhabitants, looted everything and then killed every person before burning the town with its streets piled high with corpses."

Many districts near Liangchow were

reported ravaged and the majority of Chinese slain. The bodies were left unburied, scattered over the countryside. Leaders of the despoilers were identified as military generals, sworn enemies of the Chinese and the Nationalist Government.

For more than half a century the Moslems have battled against their Chinese overlords in this scantily populated and wild area.

Before the Christian era bands of Tartars surged from Turkestan into Northwest China. Mohammedans today make up a third of the population, and since they are ethnically distinct from the Chinese and maintain their own customs, hatred is bitter between the two groups. The most serious uprising occurred between 1861 and 1877. One of the most recent conflicts was on September 24th last year, with 3,000 Mohammedans reported slain by Chinese.

#### Continued Trouble in China

HONAN, Hunan, Hupeh, Kiangsi and Chekiang Provinces—all in East Central China—are still the scenes of violent "Red" activity. These Communists are reported to have captured a number of towns, destroying property, looting and killing.

Kanchow, Southern Kiangsi Province, center of Communist disturbances for more than a year, which is one of the towns reported captured, is the station of the China Inland Mission.

Figures compiled by the vernacular press indicated Communists and bandits in Kiangsi Province had slain 130,000 persons and destroyed property valued at approximately \$100,000,000 during the past year.

These figures, while considered excessive, present evidence of the destruction of life and property by outlaws roaming the Yangtse Valley, whose depredations continue daily.

The Nationalist Government is doing its utmost to eliminate the bandit-Communist menace.

Two missionaries from Basle, Ernest Fischel and Edward Walters,



have been released, upon payment of ransom, by bandits who held them captive for sixteen months in the interior of Kwangtung.

## JAPAN-KOREA

### 112,000 Places of Worship

**F**ACTS of startling significance as to the attendance and offerings at some of the ancient shrines and temples of Japan are revealed in an investigation by the Shrine Bureau of the Japanese Home Office.

The report states that there are 112,000 shrines, temples and other places of worship in Japan today, but daily offerings at the various shrines, which up to a few years ago were more than enough to support the sacred places, have dwindled to such an extent that they scarcely suffice to keep the priests in the barest necessities of life.—*Outlook of Missions*.

### Ill-Used Japanese Children

**J**APAN is known as the "paradise of children" but it is also a hell for many little ones. A Japanese newspaper reveals the shocking conditions existing among thousands of children in Japan. This paper reports 200,000 illegitimate children are born annually in Japan; that half-a-million little ones are destroyed in various ways every year. Over 1,000 babies annually are forsaken on the streets by those who are supposed to be their guardians. The leading acts in the Japanese circus are dangerous feats performed by hesitant little children, uncertain and afraid. Babies are purchased at different prices from the brokers by greedy people who hope to develop their purchases into merchandise of great value. There are also numerous "Homes" all over Japan where little girls are being trained to become licensed prostitutes. The same paper (*Tokyo Nichi-Nichi*) reports that 4,000,000 children (presumably little girls) under the age of 15, are engaged in slavish toil. The Civil Law of Japan provides that anybody with independent status may adopt children, no matter how many, and be-

come their authorized parent. The same law stipulates that the parent has within the conformity to laws of the country almost absolute power over their children until they reach maturity.

The heart of Christ must yearn for these little victims who are murdered, speedily or slowly. Christians must pray and also act to lift this curse which rests upon the millions of Japanese children.—*The Friend of Japan*.

### Are Japanese Teachers Progressive?

**A**FEW days ago I was a guest at a dinner given by thirty-five teachers of the Academy Department of Meiji Gakuin, our boys' school in Tokyo. At least three of these men have studied theology abroad. Another has written a large volume on the fifty years' history of Meiji Gakuin and was a collaborator in producing a recent commentary on the Gospel of John. Another has just completed a commentary on Galatians, and is now seeking translation rights on one of the recent publications of the British theologian Moffatt. Still another is the editor of a magazine for Sunday-school workers, and contributes articles for children to one of the leading church weeklies.

This is a glimpse of the inside life of our mission school in Tokyo. Constantly the quality of the corps of instructors is improving, and a constant effort is being made to exert a strong Christian influence on our 1,600 students.—*H. V. E. Stegeman, in Christian Intelligencer*.

### Methodism United in Korea

**A**CABLEGRAM received from Bishop James C. Baker states that the Korean missions of the Methodist Episcopal Church and of the Methodist Episcopal Church, South, were united into an independent Korea Methodist Church on Monday, December 8. The Rev. Ju-Sam Ryang, a Korean, who has for six years served as superintendent of the Siberian-Korea Mission, the organization of the Church, South, was elected the first bishop of



the new church. Bishop Ryang is a graduate of Vanderbilt University and of Yale Divinity School (B.D., '14). He is also chairman of the Korea National Christian Council, and was a delegate to the Jerusalem Meeting of the International Christian Council in 1928.

The new Methodist Church in Korea starts with a total membership of about 25,000; an ordained Korean ministry of 125; and will have some 800 churches and chapels.

#### Sunday School Institute

A FIVE-DAY Sunday School Teachers Institute was conducted in Anju, Korea, last summer. Matriculation fees were paid by 165, about 500 attended each evening and at least 1,500 participated in the open air rally and parade. Work was presented for leaders of three different age groups. Delegates came from as far as 80 miles distant and probably one-half journeyed an average of 30 miles, and mostly on foot. The motto was "Thy Kingdom Come" and each day the chapel talk followed some phase of that slogan.

"Anju is an ancient city, possibly over 1,000 years old. The old crumbling walls are still left and two of the ancient gates beside several of the lookout pavilions. All of the houses of the inner city were destroyed in the Chinese-Japanese War of 1895. There was a battle here in the Japanese-Russian War in 1904, and there are Russian and Japanese graves up on the hill above the town. In 1903 there wasn't a Christian within ten miles. Today there are 1,200 in the town and large churches in the villages in all directions, all self-supporting and under their own pastors. In 1903 the whole wall of the city was lined with little spirit shrines and there were high altars on the hills. Now we do not find one shrine though we may hear the boom of the sorceress' drum. Up in the hill near the town is one of those ancient 'fire mountains' where they used to build fires as signals of danger, signals that were relayed from mountain peak to

mountain peak down to the court in Seoul. How like its functions to those of churches. North, east, south and west from these centers the Gospel has gone and is giving out Gospel light.—Charles Allen Clark.

#### THE ISLANDS OF THE SEA

##### New Situation in Dutch East Indies

THE missions of the Netherlands are confined principally to the Dutch East Indies, which have a population of about sixty millions. It is possible for their missionaries to get along with their own language, which is taught in many of the schools, and with the Malay. The work is carried on in two large areas, Java, with Madura and the other islands which are termed the "outer districts." Java has a population of 35,000,000, mostly Mohammedan. Islam is said to be more fanatical in the west than in the east. It has started a new movement, which has come over from British India and from Egypt. It is seen in two associations, the Sarikat Islam and the Mohammedyah, which seem to embody the Mohammedan sentiment. Their activity is exerted mainly in erecting schools for teaching Mohammedanism and establishing hospitals and poor houses. At the same time Islam strives to adapt itself to the newer education. This has created a new situation for missions. Christians are now frequently asked as to their message about God. In Java, where formerly baptisms could be counted by tens, they now occur by the hundreds. Self-supporting congregations are being formed and the training of Javan pastors and evangelists has become a live problem.

Equally good reports come from the "outer districts." Some regions are already entirely Christianized. The most important of the Molucca Islands are Christian. In the Sangi and Talaut Islands the largest part of the population is Christian. Two questions there agitate the minds, one, how to make the church self-supporting, the other, how to teach the Christian religion to those of the third genera-



tion. In New Guinea apparently the population is becoming Christian in mass movements. The mission work there is now 75 years old. At first progress was slow. Even twenty-five years ago there were only 500 Papuan Christians. Today there are more than 151,000.

#### **Oriental-Americans in Hawaii**

**T**HESE new Oriental-Americans are making a place for themselves. This is strikingly true of the Japanese, who now number 137,000 out of a total population of 357,000, and who outnumber the pure Hawaiian stock on a ratio of nearly seven to one. These Japanese came as plantation laborers, yet a recent report shows that only 9,197 Japanese are now employed in plantation labor, while of the 63,000 Filipinos on the islands, 34,345 are working on sugar plantations. The Filipinos are today supplying the labor which was provided by the Japanese a generation ago, while the Japanese have built themselves permanently into the business and social fabric of Hawaii.

It would be difficult to find under the American flag a group of school children cleaner, better behaved, more attractive in appearance, or more eager and able to learn than the 70,000 boys and girls attending the public schools of Hawaii. With these American boys and girls of Asiatic origin, the future of Hawaii rests, and with them is the great opportunity of the Christian church.—*Jay S. Stowell in The Christian Advocate.*

#### **NORTH AMERICA**

##### **Men's Congress in Cincinnati**

**O**N DECEMBER 11 and 12, the churchmen's congress was held in Cincinnati, famed for soap and beer and formerly for bad government. More than 600 men gathered from twenty-two denominations and all parts of the United States. The representative speakers included Branch Rickey, St. Louis, vice-president and general manager of the St. Louis

Cardinals, vice-president of Men's Work Commission, Methodist Episcopal Church; Herbert L. Willett, Chicago; J. T. Henderson, Knoxville; Myers Y. Cooper, Governor of Ohio; G. L. Morelock, Nashville; and Raymond Robins, New York. In recent years there have been numerous men's conventions, assembled by certain groups enthusiastic for a forward march among the men of the church, but this is the first gathering that has been formed by authorized representatives of the constituent denominations.

The purpose of the convention was six-fold:

1. To make men see the place of the Church in our modern world.
2. To evaluate and vitalize religious movements among men.
3. To develop in men loyalty to denominational agencies and programs.
4. To promote among men interdenominational fellowship and cooperation.
5. To construct better programs for men in local churches.
6. To lead men to know the meaning of Christ in their lives.

#### **Federal Council Convictions**

**W**HAT is the attitude of the Protestant Churches of America with reference to unemployment, the world Court, conscience and citizenship, the control of the liquor traffic, interracial relations, social justice, evangelism? How are Christian principles to be applied to live issues of the day and the Christian spirit extended among our people?

Such were the questions faced by the annual meeting of the Executive Committee of the Federal Council of Churches meeting in Washington, December 2 and 3, and the Council expressed firmly and clearly the Christian conviction on such subjects. Two hundred delegates were present, representing twenty-seven evangelical churches.

Throughout the meeting much emphasis was placed on evangelism and



the deeper concerns of the spiritual life. A ringing message on evangelism was adopted unanimously.

The Council did not hesitate to speak plainly and emphatically what is undoubtedly the dominant, if not unanimous, conviction of the churches on important national and international questions of the day. It urged immediate ratification of the World Court protocols now before the Senate. It also took hearty action advising against building up the navy to the full limit allowed.

On the question of "Conscience and Citizenship" the Executive Committee held that "our country is benefited by having as citizens those who unswervingly follow the dictates of their conscience and who put allegiance to God above every other consideration."

#### Religion in the United States

THE 1926 Federal Census of Religious Bodies in the United States presents interesting statistics on religion in this country: Fifty-five per cent of the adult population of the United States are church members. Of the church membership, 61.5 per cent is Protestant, 30 per cent is Roman Catholic, 6.6 per cent is Jewish. Other bodies, including Mormons and Eastern Orthodox, total 1.9 per cent. There are 232,000 churches in the country, maintained by voluntary gifts, as against 256,000 public school buildings, maintained by public taxation. It would be interesting to discover the real abiding results, in character building and service, that come from the money and effort expended on churches and on schools.

#### Children Who Need Help

THREE thousand leaders from many parts of the United States, summoned by President Hoover, met in the White House Conference on Child Health and Protection in November. A thousand specialists from many fields of child welfare work have been gathering facts in preparation for this conference. No influence bear-

ing on the life of children, present or future, has been neglected. Measures will be suggested and attempted for the protection, conservation and improvement of the young lives whose course will coincide with that of the Nation in coming years. The thirty-five million normal children will be given consideration as well as the ten million variously deficient through improper nourishment, physical handicaps or twisted minds. In this latter group are 14,400 blind children, 50,000 who partially see, and who should be in sight-saving classes; 342,000 so hard of hearing that they should be taught lip-reading; 1,000,000 so defective in speech that they require treatment; 300,000 cripples; 382,000 tuberculosis victims; 850,000 more with a trend toward tuberculosis; 1,000,000 with weak or damaged hearts; 675,000 presenting serious behavior problems; and 450,000 mentally retarded.

#### First Annual Youth Meet

OF OUTSTANDING interest has been Colorado's first annual "Youth Conference" under the leadership of Rev. Harold M. Gilmore, director of the Colorado Council of Religious Education. It met December 5-7, in Denver. There were 425 paid registrations, from more than a dozen denominations.

The conference was divided into six commissions each with an adult leader and each group studied one of the following subjects: (1) Personal Power of Jesus; (2) Worship and Prayer; (3) Christian Conduct; (4) Christian Unity; (5) Christian Society; (6) Other Youths. A report from each commission was presented at the final session.

A permanent organization was formed with a representative from each denomination, each section of the state, and each type of young people's organization. Willard Bozet of Denver was elected president. The general subject of the conference was "The Jesus Way of Life."



### Prohibition on the Bowery

**C**OMMANDER EVANGELINE BOOTH of the Salvation Army said recently that in the days before Prohibition, a corps of stretcher-bearers sent out by the Army on Saturday nights in New York City used to collect from 1,200 to 1,300 intoxicated men and women from the streets and take care of them until they had sobered up. Sometimes they were obliged even to hire wagons to load the "drunks" and take them to the mission to care for them. After Prohibition came in, the number was reduced to 400 almost immediately. Now the average is about seven in all for a Saturday night.

### Japanese in New York

**N**OT less than 3,000 Japanese travelers, well-to-do men, often with their wives, pass through New York City each year. Also about 500 professional, official and business men from Japan are living in the city. Seventy per cent are less than thirty-five years old. The very cream of Japanese young men are being sent here by government agencies, banks, steamship lines and industrial firms. They stay a year or two, then go to London or some other European city, and finally return to become leaders in Japanese commercial life. About a thousand Japanese young men are engaged in domestic service in and around New York. Many of them came as students and on account of financial reasons were unable to continue their studies. They include individuals of the finest type. Some have renewed their studies and completed their education. Among these latter is Toyohiko Kagawa, Japan's foremost social reformer, who worked as a servant for two summers in New York City. Existing immigration regulations prevent the recruiting of new servants even from the students. Only students financially independent are now admitted. This has reduced the number in New York, so that instead of between four and five hundred, there are now less than one hundred.

Two hundred and fifty Japanese families are living in and around New York. The New York Japanese Christian Alliance, which receives some aid from Congregational churches, has in its three centers of religious work a Sunday-school for Japanese children, church services and a very effective institutional and "welcome work" for unmarried men and visitors to the city.—*Congregationalist*.

### Canadian Baptist Home Missions

**I**N THE past ten years, says *The Canadian Baptist*:—

Pastors—368 have been stationed on fields, an average of about 37 a year.

Students—A yearly average of 50 student pastors has been supported, thereby supplying the needs of the students, as well as of many churches.

Churches Organized—27 churches have been organized, an average of nearly three a year.

Missionaries Ordained—63 have been ordained, an average of over six a year.

Mission Churches Become Self-Supporting—About 60 churches have become self-supporting, an average of six per year.

Chapels Opened—65 church edifices have been completed, an average of six and a half a year.

Baptisms—6,293 candidates have been baptized, an average of 629 per year.

New Missions Established—30 new missions have been opened, 10 in New Ontario, 10 New-Canadian and 10 English-speaking in Old Ontario and Quebec, an average of three per year.

### Pioneer Work in Alaska

**T**HE Rev. Dr. John W. Chapman, of the Protestant Episcopal Church, is retiring from service in Alaska after forty-three years.

Known as the pioneer missionary of the Episcopal Church in the Yukon Valley, Dr. Chapman established Christ Mission at Anvik, where he has ministered to Alaskan Indians and Eskimos, 400 miles up the Yukon



River. He has been succeeded in the work by his son, the Rev. Henry H. Chapman, who was the first white boy to be born in the Yukon Valley.

Describing conditions when he first arrived at Anvik, he said:

"The people were absolutely uninstructed, and were living in practically the same condition and according to the same ideas and habits of life as their ancestors. They were clothed mostly in skins and were getting along almost wholly by hunting and fishing. They were living in underground houses, dark, dismal and filthy, and they knew no English and we didn't know their language.

"This situation has changed entirely. The people are now living in decent log houses; they have learned our language; they have come into our church; they and their children have been educated in our schools; they have cultivated habits of cleanliness, order and industry. They have learned self-respect. They have even learned self-government, for at Anvik the few officials are elected. Long before you adopted prohibition here, we imposed it upon ourselves up there. We also enforce it. The natives and the traders alike drive the bootleggers out as fast as they appear."—*The Churchman*.

#### **Grenfell Hospital Burned**

**T**HE Grenfell Hospital at Battle Harbor, Labrador, was destroyed by fire on November 3d.

The Grenfell building was unoccupied, as the mission was moved into winter quarters further inland at the end of October. The hospital was equipped with twenty beds and was in charge of Dr. Moret.

Battle Harbor, a village north of Belle Isle Strait, contains eighty families. Here Sir Wilfred Grenfell has done some of his most notable work in giving aid through his mission to the fisher folk of this northern territory.

The hospital at Battle Harbor was the first one built in Labrador by Doctor Grenfell. It was constructed in

1892 and was a principal hospital in a chain of institutions 150 miles apart.

#### **LATIN AMERICA**

##### **New Days in Mexico**

**M**EXICO is in better condition than it has been since I first saw it, a quarter of a century ago," writes Dr. Samuel Guy Inman, Secretary of the Committee on Cooperation in Latin America.

"The recent celebration of the nineteen hundredth anniversary of Pentecost has brought some splendid spiritual results to Protestantism in Mexico. One cannot enter an evangelical church, talk with the evangelical workers, or attend interdenominational meetings without appreciating this influence. All of the churches had special retreats, sunrise meetings and Bible studies for weeks before the day itself, and a month after the celebration many of these meetings were continued as revival services. Large numbers of people were brought into church membership and ministers and members alike have had profound religious experiences. This was particularly apparent in interdenominational affairs and relationships between foreign and national workers.

The Committee on Cooperation in Mexico and the National Christian Council recently held profitable sessions and the Committee on Cooperation in Mexico was merged with the National Christian Council, which is ready to organize seriously and take on real responsibilities. The Mexicans requested that missionaries be members of the Council. The Boards will designate a missionary who will represent their viewpoint in the Council.

It brings deep joy to see how much has been accomplished in cooperation in Mexico in the last fifteen years. Then we had no territorial distribution of responsibility, no union institutions. Our difficulties have not all disappeared yet. Undoubtedly these have come because we have trusted more in machinery than in the Holy Spirit. Spiritual things cannot be forced. Cooperation must be spiritual



or it is nonexistent. In the face of Mexico's great challenge today, in the presence of the nineteen hundredth anniversary of Pentecost, we ought to advance into a new era of cooperation, and victory for the Gospel."

#### **A Religious Center in Buenos Aires**

**T**HE Association for Christian Cooperation, organized in September with Rufus M. Jones as president and Charles J. Ewald as executive secretary, is offering help in the spiritual renaissance of Latin America, "where North American religious forms and institutions are neither appropriate nor congenial."

The association has offered assistance to a "Cultural Center for Religious Investigation" in Buenos Aires. The leader of this center is Julio Navarro Monzo, a journalist who has associated with him a group of professional people, university students and others who are interested in the quest for fuller religious truth. Dr. Monzo plans to open his center to people of all points of view, the only qualifications necessary being an open mind and a questing spirit. Art, science, philosophy, history, psychology and sociology are all to have their place along with spiritual retreats and meetings for meditation and prayer.

This venture is not to be regarded as competing with the missionary program of the Churches, but rather as supplementing them where a non-denominational approach is more effective.

The association issues the following statement:

"The purpose of the Association for Christian Cooperation shall be, in non-ecclesiastical ways, to strengthen the bond of fellowship and cooperation between groups in various countries who are seeking to further appreciation of Jesus Christ and to encourage fresh approaches to the problems of their respective peoples with a view to making their life and culture more nearly in accord with the spirit and quality of his life."

Further information may be obtained from the secretary of the association, Mr. Robert A. Doan, 50 West Broad Street, Columbus, Ohio.

#### **Feeding Porto Rican Children**

**L**AST March a school census revealed that 201,000 children of Porto Rico were suffering from malnutrition. Dr. J. S. Crumline of the American Health Association, who directed the survey, found the schools were "filled with underfed, stunted, diseased children" and declared their condition to be "a matter for national concern."

Following this survey there was formed the Porto Rico Child Feeding Committee of which Governor Theodore Roosevelt is the honorary chairman. This committee is asking the American public for \$500,000 to provide a supplementary meal for 50,000 of the most seriously undernourished school children. Every cent contributed in the United States will be spent for food. Other expenses will be met by funds of the insular government, under the direction of the Commissioner of Education.

If a constructive health program is to be carried out and the menacing diseases of the island reduced there must be insistence on adequate feeding of the children, thousands of whom have been accustomed to but one meal a day.

#### **EUROPE**

##### **A Forward Movement in Scotland**

**T**HIS is not a financial drive. Nor is it a new piece of machinery which has been created in the very elaborated workshop of the Church of Scotland. Its aim is not to claim Scotland and the world for Presbyterianism, but for our Lord Jesus Christ.

The movement is an attempt to bring to every member and every congregation of the Church of Scotland a deeper and more informed sense of the service which we are all called to give, that the spirit of Christ may



penetrate and control the life of Scotland and of all the world. It will seek to create a new awareness of our commitments and opportunities, and of the infinite resources in God which are available for us that we may fulfil our obligations. It is an attempt to appropriate and realize Acts 1:8.

There are two main methods by which the Forward Movement will seek to express itself: (1) Through a call to the service of the Kingdom; (2) Through local missions of the Kingdom.—*Dr. Donald Fraser.*

#### Changes in the Salvation Army

**T**HE High Council of the Salvation Army in London agreed upon two important principles: (1) That anyone holding the office of General shall retire at the age of seventy, without any option of extension; and (2) That appointment to the office of General shall be by election, and not by the personal nomination of the retiring leader. The responsibilities of the General are such as to drain the energies even of a robust person in the prime of life, and this burden is too heavy to be carried beyond seventy. The second provision will give to the Salvation Army a comprehensively democratic constitution such as is best fitted for an international organization. There is every cause to hope and to believe that 1930 will be regarded in the future as a historic year in the Army's history, and all its members and their multitudes of Christian friends will pray that it may go on from strength to strength in the service of the Lord Jesus Christ.

#### Alexander Duff Honored

**P**ITLOCHRY in Perthshire observed, in December, the centenary of the sending out of Alexander Duff as the first missionary of the Church of Scotland. This town was the birthplace of this pioneer of educational missions in India. He sailed from Scotland in 1829, but he was twice shipwrecked enroute, so that it was the following year in which he com-

menced work. He was twice elected moderator of the Free Church. There is a Duff Hall in Calcutta, also a Memorial Celtic Cross in Pitlochry in honor of this distinguished Scot.

#### Protestantism in Spain

**S**IXTY years ago the doors of Spain were opened to Evangelical Christianity. The Revolution of September, 1868, deservedly known as "la Gloriosa," put an end to absolutism, and brought, with other modern rights, religious liberty. Up to that date a Spaniard could not profess any other religion than the Roman Catholic. As late as 1860 a group of Spanish gentlemen were prosecuted and sentenced to seven years of enforced labor for meeting in private houses to read the Bible and pray. And only through insistent foreign influences, the sentence was changed to banishment.

Today many Protestant denominations are represented in Spain. Scotch and Irish Presbyterians started work in Andalucia. British and Irish Episcopalians help the Spanish Reformed Church in Madrid, Seville, and other towns. German Lutherans and Reformed support Pastor Frederic Fliedner, who founded the *Colegio de El Porvenir*, and established work in other places. Plymouth Brethren have a flourishing work in Galicia, and other parts. British Methodists have churches and schools at Cataluña and the Balearic Islands. Lately the Methodist Episcopal and the Baptist, South, of America, have come also to help. These denominations maintain generally fraternal relations. There are many Evangelical Spaniards who lament the multiplicity of names and would have a single Evangelical Church for all Spain. The American Congregationalists have been working in Spain since 1871 and now have six stations.

No complete statistics have ever been made. The total Evangelical Spaniards is reckoned by some as about 10,000, others go much further and say 20,000. But the progress made by the Evangelical work cannot be measured



by statistics. Protestants are a very small minority. Still, the mere fact of their existence is an incalculable benefit for Spain, and their influence is immensely out of proportion with their numerical strength.—*C. Arango García, in The Congregationalist.*

#### Rediscovery in Germany

**L**AST year was the 400th anniversary of the Augsburg Confession, the creed of Lutheranism, the central article of which is justification by faith. There is reported to be a revival of this great Christian doctrine in present-day German preaching. Dr. Erich Strange describes it as "a veritable flood from God. The rediscovery of the old Reformation message by the younger people in the church, and especially by its future leaders, is even more complete. Again in the pulpits of Germany the justification of the sinner by faith is being preached with a new joy. This reformation teaching has become the vital object of theological discussion. The song of the Reformation has entered on a course so overpowering that one of our most venerated theological teachers lately declared it to be one of the greatest hopes of the Church. The message of the justification of the sinner has left its old and safe place in the system of orthodox preaching and has come once more like a sharp, two-edged sword into the great conflict of the century whose children we are. This teaching has again become the sign that divides spirits. Because this has come to pass among the younger generation, the Confession of Augsburg is a living creed and one that is worthy of consideration today."

#### AFRICA

##### Acquitted in Cairo

**S**HEIKH KAMIL EFFENDI MAN-SUR, the Christian convert from Islam in Cairo, has been acquitted. This Egyptian evangelist, a scholarly convert from Islam and one of the most earnest and eloquent preachers,

was arrested on April 14, accused of making attacks upon Islam in a public meeting. The charges were false but the government and court were predominantly Moslem, and it looked for a time as though he might be convicted. Since the time of his arrest there has been much earnest prayer offered for him by the Christians of Egypt and America. His acquittal means a great deal for the cause of religious liberty in the Moslem world.

#### A Railway Church

**B**ISHOP Gwynne of Egypt and the Sudan, already possesses a "railway church" as a means of ministering to the little groups of English officials, engineers and other workers who are to be found at or near various points on the Sudan railway. To quote the Bishop: "It is like an ordinary railway carriage, but inside we have an altar table, a combined reading desk and pulpit, the altar rail, and twenty-five folding chairs. Then there are the chaplain's quarters, with a bedroom, a dressing-room, and a bathroom, and right at the back is the servant's room and the kitchen." The carriage is attached to any train which is going in the desired direction and run into a siding. Word is sent round to the resident British or other English-speaking people, and they come to a service. Then the carriage moves on. It journeys 3,000 miles and gets round to all the stations in a month. The Bishop believes his railway church to be unique, but we believe something like it used to be employed on the South African Railways.—*Chronicle of the L. M. S.*

#### Eritrea Missions

**T**HE oldest missionary work carried on by Swedish Christians in Eritrea is being systematically throttled by the Italian government. For the last ten years Swedish societies are forbidden to send out new missionaries to this Italian colony in East Africa. Even old missionaries who go home on furlough are not allowed to return. The only relief came when



a few Waldensian missionaries from Italy were permitted to work in this field.

#### Good News From Kikuyu

**R**EPORTS from the various Kikuyu stations show that the fierce opposition fanned by political agitators has begun to diminish. At Tumu-Tumu nearly 200 members have returned to Communion during the last two years. At Kikuyu, at a baptismal service in August, the congregation numbered 1,400, while 31 were baptized into the Church and 48 were accepted as inquirers. Every Sunday, writes Dr. Arthur, sees 5, 10, 15 people stand up for Christ before their fellows by taking the vow to be done with evil practices. The local income of churches and schools has been affected, and the Mission Council and Church have appealed for special help to enable the African Church to maintain its stand against the powers of darkness.

#### Changes in Central Africa

**M**R. A. W. BAKER, of the South African Compounds and Interior Mission, writes of the transformations noted on a recent tour into the interior, among the Ba-Ngori people near the Equator. The change in the modes of travel, from caravan, canoe and oxcart to railroad steamers and automobile, is not so great as the change in the once savage Africans. Twenty-five years ago a mission was planted by Mr. Wilson about twenty-two miles north of Kisumu, a port on Lake Victoria. The people were wholly pagan and naked, except the married women who wore a narrow belt of skin around the waist. Drunkenness, licentiousness and witchcraft abounded. On his recent visit to the station Mr. Baker stood on a table in a plantation and looked upon a crowd of over 1,000 Africans, all decently clothed, and was thrilled to hear them sing: "I have the joy of Jesus down in my heart, glory to His name." As the last line was sung, a thousand right arms were

raised to emphasize the words. At the close of the service two hundred went into the inquiry room and for days after they come confessing their sins and seeking salvation.

This mission is now carried on under the Church of God, whose headquarters are at Anderson, Indiana. They have in this field sixty schools with 2,300 pupils taught by Africans; also a hospital, and a Dorcas Society. The work has extended to the Aba-Kisa and Aba-Sotso Tribes. The people themselves have built several stone churches, holding four to five hundred each. All are filled each Sabbath. They are building a new church at the main station, 112 feet long by 72 feet wide. The Christians are earnest and exceedingly liberal in their giving.

#### WESTERN ASIA

##### New Armenian Refugees

**I**T IS estimated that since November, 1929, between five and six thousand Armenian refugees have been forced to leave Turkey, most of whom are now living in a camp at Der-El-Zor. Others are located in camps in Beirut and Aleppo. A representative of the "Friends of Armenia" states that "while no fresh massacres have occurred in Turkey, the Armenians are still made to feel that their presence in that country is as unwelcome as ever, and the pressure which continues to be put upon them makes it impossible for them to remain. A short time ago it was reported in the daily newspapers that Turkey has a population of between 30,000 and 40,000 Armenians, and that they are all likely to be expelled very shortly."

##### Ten Years at Aleppo

**T**HE Rev. L. M. Witherspoon of the Syria Mission of the Presbyterian Church sends the following account on the tenth anniversary of that mission:

Of far greater worth to us than magnificent buildings, is the satisfaction that young men and women are interested in the Church and Christian service; that there are Arabs who have learned some-



thing of Christian love as expressed in the clinic at Deir-az-Zor; that in the fanatical city of Hamath, because of the influence of a missionary family there, young men have been led to see the beauty and power of Christ and are ready to follow Him; that in one town northeast of Aleppo there is a Christian who gathers the people in his home for prayer, a man whose word is to be trusted by Moslems, Jews and Christians above that of any other man of the town.

When Aleppo station was opened, one missionary family represented the Mission in this large northern section of Syria. There was a school, primarily for Jewish children, conducted by the English Mission to the Jew. Also an unorganized group of Syrian Protestants were meeting for worship under the direction of the English Mission. The Presbyterian Mission had no church, school or any other organized work in or near Aleppo. That missionary family, though giving only part time to the work of the Mission, found time to give lectures, encourage the services of Protestants and form helpful contacts with individuals. In 1921 the Aleppo church was organized with 34 charter members. In the autumn of 1923 the mission began educational work by the opening of a school for boys and girls of primary and intermediate grades. From that time on the work has prospered.

#### Government Problems in Iraq

**T**HIS country is now a British mandate, but Great Britain expects to ask the League of Nations to release the mandate obligation and establish Iraq as an independent state in 1932. The difficulties are that Iraq would be a Moslem state and the rights of its non-Moslem minorities, especially the Christians, would be fatally jeopardized. The danger of wholesale massacre is real; even with no massacres, there is a strong probability that Christian children would be forced to attend Moslem schools, and Christian women to contract Moslem marriages. All legal procedure would be in Moslem courts.

The non-Moslem minorities are largely concentrated in the region around Mosul which is not historically a part of the Arab kingdom but was included in the mandated territory. If Great Britain does not retain the mandate, a suggested solution is to separate the Mosul region from the

remainder of the Iraq kingdom and make it an independent territory under the League of Nations.

In this Mosul area are about 350,000 people, including 60,000 Assyrian Christians, about 60,000 Uniat Christians, and thousands of Jacobites, Armenians, Jews, Yezidis, and Sabæans, representing men, women and children threatened with persecution and extermination if turned over to a fanatic Arab government.

With the land lying between Turkey and Arabia, through all the centuries, the continued existence of the little Christian groups is a wonderful evidence of their faithfulness to their ancient Church. In spite of persecution, they have not succumbed to Islam.

#### INDIA-BURMA

##### The Laymen's Inquiry

**T**HE Field Staff of the Laymen's Foreign Missions Inquiry for India reached Bombay, October 31st. Six American mission boards are cooperating in the Inquiry—Baptist, Congregational, Methodist, Episcopal, Presbyterian, Reformed Church in America and United Presbyterian.

The Field Staff for India is C. Luther Fry, Ph.D., Institute of Social and Religious Research, (Sociology and General Background); Paul F. Cressey, Ph.D., Dept. of Sociology, University of Chicago, (Urban Sociology); Prof. D. J. Fleming, Ph.D., Union Theological Seminary, formerly of India, (Religious Education); Pres. E. L. Hendricks, Ph.D., Central Missouri State Teachers College, (General Education); Prof. J. L. Hypes, Ph.D., Connecticut Agricultural College, (Rural Sociology); Orville A. Petty, Ph.D., Former President of Arnold College, Pastor, (Church); Fennell P. Turner, B.A., Secretary, Methodist Episcopal Church South, S. S. Board, (Personnel); Prof. Fred J. Wampler, M.D., Medical College of Virginia, Formerly Missionary in China, (Medicine and Public Health); Miss Ruth F. Woodsmall, M.A., Executive Secretary of Y. W. C. A. in Near



East, (Women's Situation and Distinctive Activities).

Dr. Ralph E. Diffendorfer, Secretary of the Methodist Episcopal Board of Foreign Missions will act as consultant.

#### Missionaries Support Indian Desires

**B**BRITISH missionaries in India sent to the Round Table Conference in London, a memorial which contained these moving words:

"As Christian men and women we feel that we cannot remain silent in regard to issues which have caused such widespread and deep disturbance in the lives of men. We have to face a situation that is marked by misunderstanding, distrust and bitterness. We recognize that many explanations may be advanced to account for this, but we would record our conviction that the main cause is to be found in the growing sense of ignominy in the minds of the Indian people that the destiny of the nation lies in the hands of another people. To us the national awakening is a very real thing, and it is our belief that no settlement will be satisfactory that does not respect Indian sentiment and make for the recovery of national self-respect. We, therefore, urge that the principle should be fully and frankly recognized that the determining factor in laying down the lines of India's future constitution should be the wishes of the people in India."

Such words may go far toward dissipating the idea, prevalent in India, that the missionaries are, in the main, opposed to Indian national aspirations.—*The Christian Century*.

#### Evangelistic Meetings in Nellore

**T**HE Coles-Ackerman Memorial Boys High School, Nellore, recently was the scene of a remarkable series of evangelistic meetings. Principal L. C. Smith writes: "For twenty years I have been working to get an evangelistic spirit into our high school. The recent meetings were planned especially for the school boys, but on the very first day the people pressed in, and the interest spread throughout the whole town. The Downie Memorial Hall was filled from bottom to top. Men were sitting in the windows, and the compound also was filled with peo-

ple listening through the windows so that we moved the night meetings into our school compound. There have been many conversions, and there is a longing in the hearts of the people that reminds us of outbreaks of revival in times past. There are prospects of great things."

#### Burmese Team in India

**T**HE Student Gospel Team from Burma has been touring north India and visited Lucknow and Allahabad. There were fourteen on the team including the Rev. Mr. Dyer and Miss Teale, American missionaries. Of the Burmese six were women and six men and Chinese, Tamil and Karens were among the number. They conducted religious services with the students and gave a popular concert at Lucknow. They impressed everyone with their sincerity and their abundant good nature. The team has done much good and has brought a new spiritual uplift wherever it has gone.

#### Centenary at Coimbatore

**T**HE London Missionary Society, which opened work in Coimbatore, South India, October 20, 1830, recently celebrated its one hundredth anniversary. The first missionary, Rev. W. B. Addis, worked there for over thirty years and witnessed marked changes during his lifetime.

Coimbatore is a town of great antiquity and importance as the gateway to Mysore. It has now a population of over 60,000 of whom 4,500 are Christians, 4,000 Moslems and the others Hindus. Christian services were first held in a thatched cottage. The first convert was a Hindu teacher. Others who followed this example included a village temple priest who gave up his office and supported himself by manual labor, and another connected with the Magistrate's office. The church continued to grow until there is now a membership of 190, with 380 more as baptized adherents. Evangelistic work was conducted in the surrounding districts, one of



which now reports 9,000 Christians, with churches, schools, and hospitals. In Coimbatore there are still practiced fire-walking, self-torture, idol processions with the temple car and other heathen ceremonies. The Christian Christmas is yearly spreading and is gaining in its celebration. The L. M. S. has now five large elementary boys schools with 1,200 pupils and 400 more in village schools, and 600 high school pupils. There are also 550 girls under instruction, though prejudice against female education is still strong. The mission conducts a boys home, a girls home, a book depot and reading room, a wayside pulpit, public health service, industrial training and evangelistic work with Bible women and evangelists.

#### A Burma Conference With Power

**P**RAYER and power characterized the autumn conference of the American Baptist Mission in Burma. The general subject was "Our Commission" and there was an earnest endeavor to confess hindrances to Power in life and work and to discover how they might be removed. Much time was spent in prayer rather than in reports and academic discussions. Two days were given to a conference on Evangelism with Burman and Karen leaders. The subjects discussed were:

- Preparing the Message.
- Preparing the Messenger.
- Presenting the Message.
- Perpetuating the Power.

It was agreed, as Dr. W. E. Wiatt pointed out, that the great need for better results is not more missionaries or better equipment but more of Pentecostal power such as enabled the early missionaries to "turn the world upside down."

#### GENERAL

##### A Definition of Missions

**R**EV. ALLAN KNIGHT CHALMERS, newly installed pastor of Broadway Tabernacle, recently gave a new definition of missions: "That

which we believe, sent out through our representatives to other people, that they may believe, because they see what kind of people our beliefs make us become." He went on to say: "The frontier of missions today is not in Africa or India or China; the frontier is here, here, where radical conflicts deny brotherhood; here, where international suspicion make peace a joke; here, where attitudes are so blind sometimes in just such things as the Prohibition controversy." This is not intended to exalt Christian work at home over the work of our missions in other lands. It means we cannot much longer maintain the distinction between home and foreign missions, for "the world is watching our words and our acts, and by them our words are judged."—*The Congregationalist*.

#### Giving Up Judaism

**W**HAT is the idea of asking the Jew to give up his religion?" asked a young Jewish college student after hearing the message.

"Nobody asked you to give up Judaism, but to enjoy it in its fulness as revealed by Christ," replied a missionary, as related in the *Jewish Missionary Magazine*.

"Christ? Christ gave up Judaism and became a Christian," commented the young Jew, who professed to have taken courses at the Union Theological Seminary.

"Can you tell me just when that happened?" asked the preacher.

No answer.

"Did he not die on the cross under the final accusation, 'Jesus of Nazareth, King of the Jews'?" When did He 'change his religion'?"

No answer.

"And furthermore," continued the preacher, "What does Christ mean?"

No answer.

"Christ is the Greek word *Christos*, a translation of the Hebrew word *Messiah*, meaning the Anointed One."—*Record of Christian Work*.





## BOOKS WORTH READING



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

**The People and Politics of South America.** Mary Wilhelmina Williams. 845 pp. \$4.60. Ginn & Company. New York.

The author intends this for use as a school textbook. It is based on thorough study of the literature available and on two visits to Latin America. It is a substantial, fair-minded treatise and can be enjoyed by the ordinary reader in spite of its text book character. When so much ground is covered and so many historical judgments passed there must needs be occasion for difference of opinion, but so far as we have observed the author's views are generally sensible and just. One misses some well-known names in the chapter on "Literature and Art," like Gabriella Mistral, Ugarte, Rojas and others. And unnamed men like Horace M. Lane, of Brazil, David Trumbull, of Chile, and Morris, of Argentina, have meant much more to Latin America than many of the North American politicians who have been remembered. But it is very hard in writing history, especially for schools, to get the proportions right and to appraise personalities at their real worth, and Dr. Williams has done very well and set forth a reasonable view of the Latin American peoples and their history.

R. E. SPEER.

**Dr. Main of Hangchow.** Kingston De Gruché. 242 pp. 6s. Marshall, Morgan & Scott. London.

This is an expansion of an earlier biography of Dr. D. Duncan Main, entitled "Dr. Apricot of Heaven Below." Apricot being the meaning of Dr. Main's Chinese name, Mei, and Heaven Below being a native designation of Hangchow. It is an interesting narrative—including many letters

—of more than forty-five years of skilful, loving, smiling devotion to the physical, intellectual and spiritual uplift of the Chinese people. Its amazing record of accomplishment is summed up as follows:

"In 1881 Dr. Main found a small house with four rooms having 16 beds. When he left China in 1926 he left 30 institutions," chief among which are hospitals for men and women, maternity hospital, children's home, medical, pharmacy and nursing training colleges, leper hospitals, isolation hospitals, tuberculosis hospitals, homes of rest for pastors and medical workers, home for incurables and a ragged school. The book is quite as much a biography of Dr. Main's equally efficient and devoted wife. The names of these fine representatives of the Church Missionary Society are well known, not only throughout China but throughout Great Britain and America as well. To few has it been given to realize so fully the visions of achievement for Christ which brought them to China and became the passion of their lives. The book will encourage optimism and inspire consecration.

C. H. FENN.

**Religion in a Changing World.** By Rabbi Abba Hillel Silver, D.D. 204 pp. \$2. Richard R. Smith. New York.

Every religion today is feeling the effects of secularism, atheism and agnosticism have made inroads everywhere. It is not surprising, therefore, that with the present drift from the synagogue Rabbi Silver of Cleveland, Ohio, distinguished for his books on Jewish mysticism, gives an apology for theism to the youth of today. He stands firmly against the tendency of materialism and atheism, and holds



that the function of religion is to resist the tide of infidelity. The book consists of a series of brilliant addresses on such subjects as Science and Religion, the Church and Social Justice, the Church and World Peace. He uses the word church in its widest sense and naturally does not consider Christ its head. For Jewish youth of today, however, the book should prove of great value, as it puts emphasis on the real values of life—holiness, not happiness as the goal of existence. The author says that for Moses, Jeremiah, Jesus, Angelo, Lincoln there was no visible relationship between magnificent living and happiness.

We can not endorse the statement of the writer that "*one* religion for the whole of mankind is neither necessary nor desirable." We believe that the religion of Jesus Christ is necessary and sufficient for all men.

S. M. Z.

**The Story of the Near East Relief** (1915-1930). James L. Barton. 479 pp. \$2.50. Macmillan. New York.

This is an inspiring record of one of the most notable philanthropies in history. Begun in 1915, by a few men, most of whom were connected with the missionary boards having work in Western Asia, and making their original call for \$100,000 to aid the starving Armenians, the organization developed until it became a nationwide agency, incorporated as a Board of Trustees under a special Act of Congress, employing a skilled executive staff, enlisting the cooperation of presidents, governors and hundreds of other large minded men and women in public and private life, collecting and efficiently administering \$116,000,000 besides vast supplies of food and clothing, rescuing and training 132,000 children, and saving myriads of lives in Asia Minor, Syria, Palestine, Persia, Turkey, Greece and the Caucasus. The story of this magnificent philanthropy is well told by the man best qualified to tell it, Secretary Emeritus James L. Barton, of the American Board, who was chairman of the committee throughout its en-

tire existence. Former President Calvin Coolidge contributes a warmly commendatory Introduction in which he characterizes the record as "unprecedented in this or any other country." The lack of an Index is a defect which should be remedied. A. J. B.

**The Preacher and His Missionary Message.** By Stephen J. Corey. 221 pp. \$1.50. Cokesbury Press. Nashville.

Dr. Corey, for many years both at home and abroad, has been closely identified with the foreign missionary enterprise and writes whereof he knows. The decreasing value of the old appeals for support with the present-day challenge to justify the motives of our missionary effort are clearly set forth in this volume, and the proof of the need and of the ability of our methods to meet that need are presented in convincing detail. Stimulating to the average pastor as its chapters will be, they will also find much practical help in the "Aids, Outlines and Suggestions" of its valuable Appendix. For the pastor who does or would understandingly believe in and preach missions this is the handbook for which he has been looking for many years, and by those who believe that a most vital factor in the ultimate success of missions is to be found in the homeland, it will be eagerly welcomed. J. C.

**China's Crucifixion.** By Putnam Weale. 401 pp. \$2.50. Macmillan. New York.

Sometimes a story helps one to a better understanding of a historic period. The characters may be fictitious and the scenes described with a novelist's freedom of imagination; but the picture that the reader gets may be not only vivid but substantially accurate. This is a novel of that kind. The author, an Englishman formerly in the Chinese Custom Service and whose real name is Lennox Simpson, has spent many years in the Far East. He has written several books and numerous articles upon the various political phases of the situation. Now he portrays the present



chacs in a novel with the sordid motives of the contending war lords and the experiences of a party of American tourists who were captured by bandits.

**The Evangelization of Pagan Africa.** By J. DuPlessis. 408 pp. \$6.00. Stechert. New York.

It is almost two decades since Dr. DuPlessis wrote his "History of South African Missions," which has since remained the authoritative work on that subject. The present volume is now produced as the complement to the earlier one, thus providing a complete survey of the Protestant occupation of Africa, with the exception of the Moslem countries on the Mediterranean littoral and the Christian kingdom of Abyssinia.

Dr. DuPlessis, who is a professor in the Dutch Reformed Theological Seminary in South Africa and a scholar of high repute, has again proved himself a competent historian of missions. After a section devoted to a description of the African continent and an account of the early history of the land and peoples within the purview of the volume, he treats in turn West Africa, the Congo and Angola, East Africa, tracing in each the course of the various Christianizing efforts that have been and are now being made and giving brief sketches of the special contributions of noteworthy missionaries. Frank recognition is given to past failures and successes, with suggestions of the mistaken or sound policies underlying them. The author recognizes that "the forces of Christianity and civilization move forward, if not always hand in hand, then at least in concurrent and interlacing paths." Consequently, he adds to the faithfulness of his missionary narrative by continual reference to political movements and commercial undertakings.

Most valuable is the closing chapter which surveys "the present situation and its demands." These demands are, first, close cooperation among the Christianizing agencies now at work;

second, a fearless recognition of the rising tide of nationalism and the concomitant desire for an increasing transference of church control to the Africans; third, the speedy occupation of unevangelized areas; and, fourth, the consolidation of the gains of evangelistic effort, especially in the Christian schools. A treatise by the same author expanding the views given in this chapter would be widely welcomed. The book closes on a ringing note of hope.

The introduction explains that the manuscript was finished some years ago, but that publication was delayed by lack of funds. As a result of this, some of the information is not up to date. Which leads one to realize, in turn, that the earlier book should be revised, for the past twenty years have brought great changes in South Africa. The two books must always be bracketed together. They form an important unit in the front line of missionary literature and are alike the product of wide experience, keen observation, historical discernment and ripe scholarship. Special mention should be made of the numerous and valuable appendices, indices and maps.

J. LOVELL MURRAY.

**Jumping Beans.** By Robert N. McLean. Illus. 12 mo. 115 pp. \$1. Friendship Press. New York.

These delightful stories of the Sandoval family are true pictures of Mexican life in the Southwest. They are well adapted for children and will interest adults. Dr. McLean is a missionary so that his stories have a purpose and a meaning, but they are not sermonettes. Give the book to your juniors, but first read it yourself.

**Concise Critical Comments on the Bible.** By Robert Young. 8 vo. 800 pp. 6s. Pickering & Inglis. London.

Dr. Robert Young is best known for his "Analytical Concordance to the Bible." He is also author of a "Literal Translation" which is of great help to students unfamiliar with the original languages in which the Old and



New Testaments were written. The present volume is of special value for its low price, compact form and the light thrown on the meaning of Hebrew and Greek words. It is not strictly a textual commentary or an exposition, but is rather a verbal or concordance commentary endeavoring to show the true meaning of the original text. The authority and inspiration of the Scriptures are accepted and much light is thrown on difficult passages. The cross references to other places where the same word is used are practically illuminating. Those having limited reference libraries will find it valuable.

**Hinduism Invades America.** By Wendell Thomas. 300 pp. \$3. Beacon Press.

The author states his purpose in the Foreword: "This work is not an attack on Hinduism. It is not meant to inflame American citizens by pointing to a foreign menace. Nor is it a defense of Hinduism, or of Christianity, or anything else. It is simply a study of the amazing adventure of an eastern faith in a western land; an account of the serious impact on American life of Hindu philosophy and culture, especially in the form of organized religion."

We have a brief account of the essences of Hindu faith, followed by sketches of Ramakrishna and Vivekananda, both champions of Hinduism in America. The chief centers of propaganda are in twelve of our leading cities, and the methods followed in spreading the cults and philosophy of the Yogis and Swamis include the press and the drawing-room meeting. The book is startling evidence that the boundary line between Home and Foreign Missions no longer exists. It is not sensational, but well-documented. Dr. Griswold, a leading Sanscrit scholar and an experienced missionary says: "So far as I know, this is the first adequate treatment of the subject. The style is distinctly fresh and vivid, and the work is marked by genuine scholarship." S. M. Z.

**The Pacific Basin.** By Gordon L. Wood, F.R.G.S. Illus. \$4.50. 340 pp. Oxford University Press. New York.

The great events of the ancient world centered around the Mediterranean Sea; the great events of the last two centuries centered around the Atlantic Ocean; but the great events of the twentieth century are developing around the Pacific Ocean. The Institute of Pacific Relations has been making a special study of these modern problems and its meetings and reports have aroused widespread interest. The author of this book says that it was the Institute "which made his personal acquaintance with the area possible," and he has evidently prepared his material with the Institute in mind. The materials that he presents chiefly relate to the physical geography of the lands bordering the Pacific, and the island groups in it, including Australia—their area, configuration, climate, resources and population. The facts and figures are succinctly stated and carefully indexed, and each section closes with a bibliography. There are some errors that are odd in an author who is described as "Senior Lecturer in Economics and Economic Geography in the University of Melbourne," for example, giving the population of Bangkok, Siam, as 350,000 instead of 800,000. The author has rendered an important service in assembling so much data in a compact volume. A. J. B.

**A Tamarisk Garden Blessed with Rain.** The Autobiography of Pastor Ren. Translated and edited by Herbert Hudson Taylor and Marshall Broomhall. 228 pp. \$1. China Inland Mission. Philadelphia. 1930.

In this book we have something almost unique in the literature of missions, a companion to "Pastor Hsi," an autobiography of a Chinese "saint," who, like all true saints, is far from realizing his own saintliness. Pastor Ren of Hangchow was picked up in his early years by missionaries of the China Inland Mission, and records in his own charmingly Chinese way his development from a little



superstitious pagan into a strong, faith-filled Christian leader. Of a long life of seventy-seven years he could write with Paul, "in labors more abundantly, in deaths oft, in journeyings often, in perils of rivers, in perils of robberies, in perils from my countrymen, etc." An early convinced advocate of self-support for the Chinese Church, he was consistent almost to his own undoing. In love with the Word of God and with a childlike confidence in the efficacy of prayer, his life story is a long succession of testimonies to God's faithfulness to His promises. The book provides an unusual treat in its amusing and pathetic narrative of missions in China from early days until now, from the point of view not of the missionary, but of a native convert and devoted minister.

C. H. F.

**Realism in Romantic Japan.** By Miriam Beard. 521 pp. \$5. Macmillan. New York.

This is a study of modern Japan by an author who says that she has relied "less on libraries than on newspapers" and that her "sources, beside personal experience, have been chiefly the columns, rich in colorful and otherwise unobtainable material, carried during the past ten years by the English edition of the *Osaka Mainichi*, *Tokyo Nichi Nichi*, and *The Japan Advertiser*." This candid foreword gives the reader an idea of what to expect—not so much a profound study of Japan as an impressionist's account of a remarkable people who have recently passed out of age-old isolation, stagnation and feudalism into the swirl and energy and influence of a world power. The author has written from the viewpoint of a keen observer of sympathetic appreciation of the Japanese—their characteristics, social and religious customs, and economic and industrial problems. Thirty-three fine illustrations add to the attractiveness of this interesting volume, but there is no map or index, as there should be in a book of this kind.

A. J. B.

**The Coming Religion.** By Nathaniel Schmidt. 262 pp. \$2.25. Macmillan. New York.


Professor Schmidt, of Cornell University, speaks of religion as "devotion to the highest." The characteristic mark of any religion is its idea of the "highest." It is "scarcely conceivable" that religion "should cease to operate so long as there is an upward trend, a striving for perfection, in the human race." Religion is not to be identified with any existing or historical form. All of these are to be surpassed, Christianity included, though this is the highest form yet achieved, unless perhaps the "ethical culture" movement may mark advance. The chapters describe various manifestations of devotion to the highest, from "animatism," the earliest and pre-animistic form, to recent expressions alongside of modern science, art, morality and the state. The chief value of this small volume to most readers will be its presentation of generally accepted ideas of early or crude forms of religion, with the continuation of these forms in later times. It has little prophetic value.

CLELAND B. MCAFEE.

**Death Valley.** By Bourke Lee. 210 pp. \$4.00. Macmillan. New York.

Death Valley has a fearsome sound. It is the mystery region of America. No other part of the United States has such a reputation for heat, privation and tragedy. This story about it includes the geologic history of the Valley and a survey of its plant and animal life, but the bulk of the tale is about men—Indians, emigrants, and miners who have known, toiled and suffered on the Death Valley trails. It is an absorbingly interesting narrative, abounding in information, accounts of the struggles of the pioneers in the gold rush of '49 with their women and children, the rush of excited men when rumors of the mineral deposits of the Valley flew about, the sudden rise and equally sudden collapse of mining camps, and other stirring events.





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# THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, *Editor*

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## PERSONALS

MISS FLORENCE E. QUINLAN, who has been for some years the efficient secretary of the Council of Women for Home Missions is retiring from this office May 1st. She has also rendered valuable service as editor of the Woman's Home Mission Bulletin of the REVIEW. The Home Mission cause will suffer for Miss Quinlan's retirement from official responsibility for the work but her active interest and service will continue.

\* \* \*

DR. CHARLES R. WATSON, President of the American University at Cairo, has been appointed by the Egyptian Government, a member of a special Commission on Education to work out a national program of education. This represents an important change of policy in the Egyptian Government, to have a non-official, especially a foreigner, appointed on any Government Commission.

\* \* \*

THE REV. JAMES L. BARTON, D.D., has handed over to the government of Greece the orphanage and pavilion for tubercular children, which were the last of the institutions established and maintained in that country by the Near East Relief. Few American philanthropies have had a more remarkable development from small beginnings, a wiser and more constructive administration, and a more satisfactory completion of their special responsibilities than the Near East Relief. It will go down in history as a magnificent demonstration of practical goodwill.

\* \* \*

SIR WILLIAM WANLESS, a retired missionary of the Presbyterian Board of Foreign Missions, who spent 39 years of active medical service in Miraj, India, is endeavoring to secure funds for a tuberculosis sanatorium. The Bombay Christian Council, representing the Indian constituency, and 30 missionary organizations in India, have decided to build such a tuberculosis sanatorium in the Deccan designed to meet the needs of all sufferers from this disease without regard to caste or creed. It is to be called the Wanless Tuberculosis Sanatorium.

\* \* \*

GEORGE SHERWOOD EDDY was recently guest of honor at a testimonial dinner tendered by the General Board of the National Council Young Men's Christian Association, which he has served for thirty-seven years. Dr. Eddy has retired as secretary for Asia but he announced that he would continue his evangelical work.

\* \* \*

DR. CHARLES S. MACFARLAND, for twenty years Senior General Secretary



of the Federal Council of Churches of Christ in America was retired and is now Secretary Emeritus.

\* \* \*

THE REV. JASHWANT RAO CHITAMBAR, M.A., D.D., principal of Lucknow Christian College, has been elected Bishop of the Methodist Episcopal Church by the Central Conference of Southern Asia.

\* \* \*

MRS. HOWARD WAYNE SMITH, administrative vice-president of the Woman's Baptist Foreign Mission Society, was elected president of the Federation of Women's Boards of Foreign Missions at the recent annual meeting. Mrs. Smith has served for a number of years on its executive committee.

\* \* \*

THE REV. HUGH VERNON WHITE, of Stockton, California, has accepted a call from the American Board of Commissioners for Foreign Missions, to a secretaryship in its Home Department. Mr. White's work will be primarily along educational lines, interpreting the spirit of modern missions to the churches and the public.

#### OBITUARIES

THE REV. DR. ROBERT S. DONALDSON, secretary for Promotion of the Presbyterian Board of National Missions, New York, died on Friday, February 6th, after six months' illness. He was fifty years old, having been born in Hastings, Minnesota, in 1881. After Dr. Donaldson was graduated from Princeton and the McCormick Theological Seminary he was pastor of a church in Milwaukee and then served as superintendent of National Missions in California. From there he was called to New York to become secretary of Promotion of the National Board.

\* \* \*

DR. THOMAS C. WINN, a member of Presbyterian Mission in Japan since 1877, died at Kanazawa on Sunday, February 8th. Dr. Winn was born in Flemington, Georgia, and was graduated from Amherst in the Class of 1873 and from the Union Theological Seminary in 1877. A son, the Rev. George H. Winn, of Seoul, and a daughter, Mrs. Walter C. Erdman, of Pyeng Yang, are missionaries in Chosen.

\* \* \*

DR. JOHN WILLIS BAER, 70 years old, banker, educator and prominent in the Presbyterian Church, died suddenly of heart disease at Pasadena on February 8th. He was born on a farm near Rochester, Minnesota, the son of a Hungarian immigrant. From 1890 to 1900 he traveled throughout the world organizing Christian Endeavor societies as general secretary of the international organization. From 1900 to 1906 he was assistant secretary of the Board of Home Missions of the Presbyterian



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Church, resigning to go to California as president of Occidental College.

\* \* \*

MRS. EMMA MOTT WHITTEMORE, who, many years ago opened the first Door of Hope for unfortunate girls, died at her home in New York on January 1st, at eighty years of age. More than sixty homes, bearing the same name, have been opened in various parts of the world, including Shanghai, China. Mrs. Whittemore delighted in visiting these homes, praying for them, and aiding them in other ways.

\* \* \*

THE REV. DR. CHARLES NEWTON LATHROP, Executive Secretary of the department of Christian Social Service of the Protestant Episcopal Church, died at San Francisco, where he attended a Diocesan Convention, January 30th.

\* \* \*

DR. HENRY KING CARROLL, religious statistician, died on January 21st, of pneumonia, in North Plainfield, N. J. Dr. Carroll was 82 years old. He was the author of a number of books on religious subjects, and later years prepared annual statistics on all religious demoninations in the United States. He was born in Dennisville, Cape May County, N. J., on Nov. 15, 1848, was graduated from Syracuse University and he served in the Civil War. From 1876 to 1898 he

(Concluded on third cover.)

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**DR. H. W. MYERS OF KOBE, WHO LED TOYOHICO KAGAWA TO CHRIST**

Dr. Myers is holding an anti-Christian edict board, now in his possession, containing a notice posted in May, 1683. It reads in part: "The Christian religion is strictly forbidden. Rewards of 500 pieces of silver will be given those reporting suspected persons. Those concealing Christians will be severely punished"—Signed, **THE GOVERNOR.**





## REVEALING CHRIST IN JAPAN\*

BY TOYOHICO KAGAWA, Tokyo, Japan

*Christian Apostle to the Slums; author of "Love, the Law of Life," etc.*

**I**T IS a great privilege to give testimony to Christ. To believe in God and to know the love of God are two different things. Many people in Japan and in China believe in God, but they do not understand the love of God as revealed in Jesus Christ. That is a great revelation.

In the nineteenth century some scholars wanted to make Christianity very simple, but they overlooked the meaning of the Cross. Harnack claimed that "there are two kinds of Christianity, primary and secondary. The first is the Christianity of Jesus, which is merely the Fatherhood of God and the brotherhood of man. Secondary Christianity is Pauline, and consists of Christ-idolatry." This Harnack rejects, calling it Paul's Christianity. Harnack wants to strip off the meaning of the Cross, which Paul emphasizes. This is a great mistake. There is only one Christianity, the Christianity crystallized in the manifestation of God's love on the Cross. The Cross is central to Christianity, because there the love of God is manifested. In Japan we are tired of doctrines, but we are hungry for the love revealed in the Cross.

If a Christian missionary had not come to Japan I would never have seen God. When I was fifteen I was a very lonesome boy, and lived a most sorrowful life. Many Americans and English people ask me why Christianity is needed in Japan when we already have good religions. My very existence shows the reason why.

I was brought up in a Buddhist family. My father was private secretary to the Privy Council of the Emperor, one of the high officials of the Government. He kept many concubines. His first wife had no children. The second wife was a dancing girl, and had many children. I am one of them and was adopted as a legitimate child. But my father's first wife never loved me. I was taken to a cold ice-frozen home where I wept day and night. If, later, I had not been able to find God, I believe that I would have been ruined.

My father believed in Confucius. There was Buddhism also, and Shintoism, in my home, but no purity. I was sent to a Buddhist temple to memorize Confucian doctrines, but I was afraid to read those books because I thought that if I grew up I would probably follow the steps of my father and brother.

\*An address to missionaries, Mokanshan, Japan, July 27, 1930.



"Be a saint! Be a gentleman!" those books kept repeating. But there was neither saint nor gentleman anywhere near me by whom I might pattern my life. My brother brought home six or seven geisha girls at one time, and at eleven I had to go to school from what seemed like a house in the licensed quarter, though it was my uncle's own home.

When the Spirit of God came into my life my eyes were opened. When I memorized those simple verses in Luke 12: 27-31, "Consider the lilies, how they grow," it was inspiration to me! Through Jesus Christ I found the Truth; I found the life; I found the Way to become holy, to be godly. I found that Christianity fills out and supplements the teaching of Confucius and the teaching of Buddha. Having studied all the systems of philosophy in the Orient and in the West, I have noticed that the teachings of Confucius and of Buddha are not founded on belief in God. Socrates and Plato never touch God. Only Jesus Christ gives us the wonderful evidence of the love of God. And not only this but He taught us how to obtain the power to practise. To some this is so familiar that they forget the blessing. For me it was a new experience. I had passed through the valley of solitude. I was a son of tears. Now the sunshine is gleaming through the clouds. Therefore I began to live up to the life of the Cross.

When I was twenty-two I went to live in the slums, remaining there fourteen years and eight months. It was not only the Bible which taught me the love of God in Christ, and led me to take this step. It was a missionary, Dr. H. W. Myers, of Kobe, who baptized me. If he had not come to Japan I

might not have found Christ. Through Dr. Myers' kindness I learned to love and admire Christ. When I suffered from tuberculosis, my Japanese friends did not love me. They might catch it. Therefore I had to live an isolated, simple life. But Dr. Myers loved me and slept with me three nights in the same bed, without any fear of tuberculosis. Soon after that I went into the slums of Kobe, and there practised the love with which Dr. Myers had loved me.

The translation, or manifestation, of Christianity, is not simply preaching. True love never fails. The love of Christ will win the world. I am not afraid of persecution for such love is greater than persecution.

Two hundred and fifty years ago Francis Xavier came to Japan and through his influence five hundred thousand became Christians. Then persecution came and lasted for more than fifty years. The war lords thought that they could stamp out Christianity, but when sixty years ago the Emperor's government declared religious freedom, twenty-five thousand Christians appeared around Nagasaki.

When Protestant Christian missionaries came to Japan seventy-one years ago they came from Shanghai, Dr. Guido F. Verbeck among them. It was a reactionary period and there was persecution. The first thirteen Christians in Yokohama were afraid that they would be hanged. They had a prayer meeting, expecting to be in heaven the next day. They said, "We shall be arrested. We are sons of knights and we are ready to die for the Cross." That night a messenger came from Tokyo saying, "No persecution will come." But even to this day Christians are



persecuted in Japan, where Buddhism is strong.

But today the tide has changed. Hundreds give testimony that Christians are the best citizens. Hara and Takahashi, two prime ministers, have been Christians, and the wives of many cabinet prime ministers have come from Christian families. Many cabinet ministers, men at court, great educators, and great scientists in Japan are Christians. *The tide has changed.*

To the Japanese newspapers it is axiomatic that Christianity is common sense. Daily papers with over a million circulation publish articles on Christianity every day without any hesitation. Although the anti-Christian Soviet movement is strong in Japan, the idealistic Christian movement is stronger yet. Thousands of humble believers in the villages give testimony to the love of Christ.

They also tell stories about the love shown by the missionaries.



THE KAGAWA SETTLEMENT, TOKYO—A CHRISTIAN ASSOCIATION AND HOSTEL

During the past two and one-half years I have been spending most of my time in preaching the Gospel of Christ to audiences numbering altogether about six hundred thousand in various parts of Japan. During this period I have received decision cards from about forty thousand people. Not only do many want to become Christians but Japanese Christians are supporting their own churches. Though poverty-stricken and few in number, the Japanese Christians raise two million yen annually for Christian church work.

Recently, when Dr. Hail, of Wakayama, died the *Osaka Mainichi*, a newspaper with a circulation of over a million, published his life story. He had lived a most simple life in Wakayama fifty years, and had refused to leave his post. Many great novelists and educators had been baptized by him. He lived on Japanese food (which is worse than Chinese food), and travelled through the mountains on foot. His influence still remains. Many other missionaries are doing wonderful work. Everybody in Shinshu knows Dr. Daniel Norman, of Nagano.



Governors of the province change, but Norman has been there thirty years. They say that there are three notable things in that Province, and one of them is Norman! Everybody loves him. Many write stories about him. One day a village boy saw him and said, "Here's a foreigner!" But another boy corrected him quickly: "No, he's not a foreigner! He is Dr. Norman!" They have forgotten that he is a Canadian. The influence of his life is Christianity. In his district I found thousands of young men who wanted to become Christians, because Norman is there.

Do not be discouraged. If you influence only a few in the villages, and love them in the spirit of the Cross, you will succeed. Christianity suffered three hundred years in

the time of the Roman Emperors, but Christians were not afraid to go down to the catacombs and pray there. When the bandits came from the north and crushed the Roman Emperor, the Church remained.

"Love never faileth." The religion of Jesus Christ is not a superstition. He belongs to eternity. Only Jesus Christ and His Cross will win the Orient. Some may think the Cross is a foolish thing but the time of victory will come. For Christianity to conquer the Roman Empire took three centuries. It will take time to win Japan openly to believe in Christ, and many more centuries may be needed to win China. Let us be courageous and give testimony to the love of God as revealed in Jesus Christ and His death for us.



By Courtesy of *The Outlook of Missions*.

Dr. Kagawa in front of his "Two-Mat Palace," a six-foot square room where he lived for sixteen years in his effort to reclaim for Christ the men, women and children of the Kobe slums. He is now forty-two years of age and is a leader in the campaign to win a million souls to Christ in three years.



## MISSIONARY SADHUS FOR INDIA

BY ELIZABETH G. LEWIS, M.D., AMBALA CITY, PANJAB, INDIA

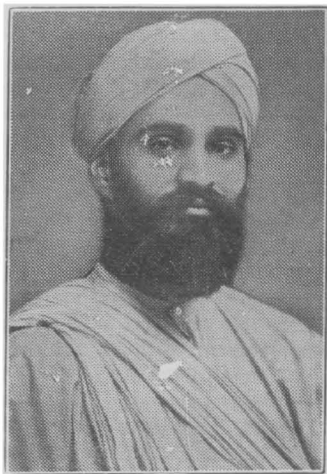
*Missionary of the Presbyterian Church, U. S. A., 1915—*

**N**OTHING so surely attracts the attention of men and women in India, and holds their interest as completely as that which promises them a glimpse of God, or that promises to bring them nearer to the fulfillment of their desire to know God. We believe that this is true the world over. Even in materialistic America, a minister with a truly God-given message and the spirit of Jesus Christ, wins a large hearing; a drama showing God's love for humanity draws a full house and devotional books and the Bible are more in constant demand than any other book.

American men and women seem to be looking for an easy way of finding God, for though they recognize Him as the Pearl of Great Price, few are willing to sell their motor cars, their good times, their energy and their leisure hours to obtain the Jewel. They may know the "Way" but they seek a more pleasing avenue of approach.

In India as the long procession of "holy men" file by, they seem, of all men, most willing to pay any price for salvation. Their homes, their families, their physical comforts, their appetites appear to have been laid on the altar of their desire to know God. But **THE WAY** they know not. Christian missionaries who have faith and are actuated by a desire to proclaim that Christ is the Way and the only Way, find in India a great yearning but a yearning that is balked by a great ignorance and bigotry. Like the victim of lock-jaw who, craving water, is unable

to drink, so India, searching for God, is unable to receive as true the message of Christ the Saviour. One reason is that the message comes in western dress. Mission hospitals from the Occident are introduced and try to teach them the way of physical health. Mission



SADHU SUNDAR SINGH—AS HE WAS

schools with western methods of education drill them in Bible verses and teach them to speak English. Mission churches introduce hymns with foreign tunes and pews where they are asked to sit, church life is organized by western methods. Many Indians have found God through these agencies and Indian Christians are pushing forward to the consciousness that the Gospel of Jesus Christ, ungarnished by western civilization and presented in an Indian manner makes a greater appeal to India.

We missionaries are asking for



a method of preaching the Gospel that will prove more effective than that used in the past. We realize how much time is given up to clerical duties, to executive work, to routine procedures—all good, all seemingly necessary—but there is Christ to be preached so that He will draw men to Himself. That is most essential. A European, preaching in the bazaar attracts a crowd interested in his western trousers, his coat and his big solar topi. There is nothing about him to suggest that he is speaking of the things of God and the Way of Salvation. For all they know he may be talking politics, village uplift or a new educational system. Their holy men are distinguished from other men by dress and manner of living. They walk from village to village. They talk unhurriedly with men about their holy books under trees, by river sides or wherever quiet reigns. They gather in retreats. They hide themselves in solitude. They seek God in meditation and in separation from the world. This foreign Sahib preaching in the bazaar, will stand talking for an hour or two and then he will hurry away to his western home to have dinner with his wife and children. He has no leisure to stop and chat with this one or that one who may have questions to ask. Of course one might seek him in his bungalow. If he happened to be in his *daftar* he would be kind and courteous and willing to give advice. But by tomorrow the impulse to ask questions may have faded and other matters will have absorbed the mind.

It is a temptation to every missionary to be busy and anxious about many things, and to have little time for the quiet talk

and prayer. That Christian Sadhu, Sundar Singh, used to walk through the villages dressed in his simple saffron robe which bespoke him a man of God, preaching and teaching. He sat in his Ashram at Sabatu in the hills gathering inquirers about him and was greatly loved by all Indians who knew him. His influence still lives and missionaries may well learn a valuable lesson from him.

It seems impractical for health and other reasons, for missionaries from the west to adopt Indian dress and manner of life as a habit. Some have tried this and have found it unfruitful, but would it not be well for them periodically to leave their routine duties in hospital, school or district and, putting on the simple, modest attire of a Christian sadhu or sadhni, take staff in hand and mingle with the people, with the single unhurried purpose of preaching Christ Jesus, the divinely revealed Way, the Truth and the Life? We believe that Indian people would welcome them with a new understanding. They might be able to forget that these men and women are foreign, with strange ways, and might see them only as Christians with the Way of Salvation in their hearts. There might thus be time for many talks under the sacred pipal trees, along the roadside and at even in the homes into which they had been invited. Two or three weeks a year spent in this way would, we believe, be fruitful of spiritual results. Is it not worth the experiment?

This way of working might not be so easy for the missionary, of course. There would be physical discomforts from excessive heat, absence from electric fans, and some chilly nights spent under



quilts far from clean. There might be greater danger of disease from vermin, from mosquitoes, from impure food. But would it not be worth while to put faith in God Who has promised to walk by our side and share the perils?

The idea is not new. Some few missionaries have gone out as Christian Sadhus and some are doing this very thing today. They may have valuable advice to give. But this plan has not been put into practice to any large extent. There is perhaps a feeling that those few who have tried it are a little fanatical or not quite normal. It is worthy of consideration. Better and more productive methods in mission work are being demanded by the Church at home and by the Christian Indians on the field. If every missionary would consecrate even one or two weeks each year from his routine duties for this kind of service, a flood of Christian teaching with a new dynamic might be poured over the land and we believe that, with God's help, the new day for India, for which we are all hoping and praying, would be hastened in its coming.

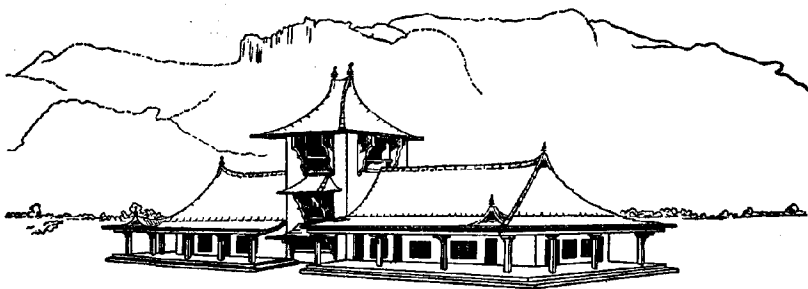
The political condition of India

today is such that no one can surmise what tomorrow will bring. India is rapidly coming to have a strong national conscience and there will be radical changes in government. The Indian Christian Church has reached her adolescence and is claiming her adult power. There is an expressed desire to control the entire foreign mission work and one of the points most stressed by Christian Indian leaders is that the foreign missionary should do more preaching in the villages, unaided by paid Indian workers. The Indians are idealists; and perhaps visualize an India brought to Christ by the power of the Word of God preached by Christian Sadhus, Indian and foreign. The thought is an arresting one. As one visualizes those millions of people, living in villages, and pictures the coming of a Christian Sadhu to preach, to teach, to raise up a little group of Christians, who will remain in the village and to volunteer Christian service while the Sadhu goes on to another and then another village, the mind races ahead to a future where India has indeed become Christian.

A Japanese student said: "The strange thing about Jesus is that one cannot get away from Him." There is something in Christ which pursues us, something in His teachings that will not let us alone; something that makes us feel ill at ease when we disobey His commands; that demands decision when we face Him. His religion is the simplest and at the same time the most difficult religion in the world. It is the simplest because it deals with the familiarities of life. It reveals the significance and the meaning of these experiences. It is the most difficult religion in the world because it asks us to attempt the hardest tasks. It challenges us to try the impossible. And because it is at the same time the simplest and the most difficult religion in the world that it is hard to escape Jesus. The simplicity of His religion commands our admiration; the difficulty challenges our discipleship.

BENJAMIN F. FARBER.





THE PLACE OF HEAVENLY HEALTH AT DOHNAVUR

## THE PLACE OF HEAVENLY HEALTH

BY AMY CARMICHAEL, Dohnavur, India

Lord Jesus, of the wounded hand,  
And wounded foot, and side and  
brow,  
O come in saving power, command  
Thy great salvation now.

Lord Jesus of the wounded hand,  
And love's long bitter agony,  
Healer of souls, the dead command  
To wake and live in Thee.

This prayer is often sung in the House of Prayer at Dohnavur while an operation is going on in the little operating theater belonging to the home hospital. Sometimes a group will stand outside the room and sing quietly in English or Tamil or both.

On January 20, 1928, we, as a Fellowship, were pledged to step out into deep water in connection with our medical work. Joshua 3: 15 was our word then. It is true still that Jordan overflows its banks; it did so in the days that followed January 20th. And it is true that the feet of the priests must be dipped into the water before it opens into a way. There is such a thing as going on without seeing how you are going to get anywhere, except to the river bottom.

It was months before we saw our way. The group of Hindus who owned the fields which were perfect for our purpose, asked a fancy price. Each owner had to be approached separately. There were other difficulties. The inertia of centuries, the inevitable feuds of village life, an unwillingness to have a force for Christ planted so near a Hindu village which refuses to allow a Christian to live in its streets—and back of all, the devil, who certainly does not want us there—these influences pulling together made a strong combination. But God is stronger than any combine, and the matter ended thus: one by one those who had asked the highest prices, or refused to sell at all, came to us, proposing a fair price. The man at the center alone held out, and again the word appeared to be to dip our feet in the water, which meant just then, begin to build and trust our God to deal with that one refusal. And He did. The man dropped suddenly to the fair price we had offered at first, and the way cleared before us. But greater than any call for faith about the land was that the word came to buy the land before the



new work had its leader. Then, and not for the first time in this work, we have proved the word is true, "For the web begun, God finds the thread." When the feet of the priests rest in the waters those waters are divided and it is possible to go on. Before the last field was bought we were shown how, while we waited, God had worked. He had prepared for us one ready to use the material we had to offer: one who could "forge a team," and lead it on.

On a beautiful evening some years ago a group of young children, and the sister of one of our Fellowship, stood with me in a high place overlooking the plain. It was sunset time; the air was full of golden lights, and the mountains to the west were violet against rose. As we looked over the plain, we could see many clusters of trees, each telling of a village; to east and south and north we saw temple towers; behind one little conical hill lay a small Moslem fortress. At that time no Gospel preaching was allowed in the streets of that Mohammedan town. When we came to this part of the district the Brahman streets of all the near places were closed to Christians. We had won an entrance, but no Christian lived in any one of those towns or ever had lived there, nor does one live there to this day.

#### Those Hardest To Reach

We thought of those people, so unapproachable, so unwilling to be approached. We remembered the northern frontier of India, and how medical workers had opened doors shut to all others; and we wondered why in the South there was no medical mission in this part of British India, specially bent on reaching those who are hardest of

all to reach. Was it because people at home heard chiefly of the success of the South, of crowds swept into the visible church, of the villages clamouring for teachers? Was it that they had not ever really understood that there is still in the South a fort entirely shut against us, and more than one such fort? The castes who own the great temples of the South are still Hindu to the core. These who are hardest to win for Christ are not being won. Nor have they the least desire to be won. They are either antagonistic or indifferent. As we looked upon the plain, now in shadow, and thought of the pain that we knew was there, hidden away in little shut-up rooms in little shut-up towns, and of the need of those Christless hearts, the need of which they were so unaware, it was as if there came into our view a Place of Healing, furnished with all that was required for the help of the people, and we saw the work of the place led on by one in whom were the instincts and convictions and the glad abandon of the spiritual pioneer; and the long patience, for some of the things that we saw as we looked were new, and the new needs infinite patience. The place was served by a company something like the early Franciscans in their happiness and love. They were lovers of their Lord and servants of His sick; they loved one another fervently, and money had no power over them.

Such a group may have been formed elsewhere; India is a great word. But we knew nothing of it, and we had seen nothing anywhere except in the pages of our New Testament to give us hope that such a thing could be. But it was there, and so why should it not be here? That evening was not the



first time the hope of a Place of Healing served in this way had come. It had been forming slowly and surely. But that evening we put it into words, wrote it in our log book, signed our names, and began to watch and earnestly to work towards this good thing.

Years passed. "If the vision tarry, wait for it; it will surely come, it will not tarry," was the word when, again and again, it was delayed. Now, at last we see the fulfilment. It is here that we need the prayer of those who understand. We need it for ourselves, for if there is to be the continual flow of the stream of healing energies, for soul and for body, we must go on to learn much of the deeper things of prayer.

We read that our Lord left the crowds of sick, and went away to pray. When He returned, power was with Him to heal. Again we read of time taken from work for prayer, and then—"Power came forth from Him, and healed them all." Are the twin forces of sin and pain and the depression that can attack the spirit when hopes fall and are shattered, less awful now than in those days? Is victory more easily accomplished? Do we need less than our Lord did, periods of quiet, the withdrawal of spirit and of body, too, that there may be time to touch the Invisible? He who has set himself to seek the face of his God in this way knows that there is nothing in the whole of Christian experience more contested than just this—this purpose of the heart, "Thy face, Lord, will I seek." But such prayer is our life.

#### Our Greatest Need

We, His workers, need prayer that we may not slip easily from under the responsibility of prayer,

leaving it to our comrades who are in sympathy and give help, but in very deed we wait on God ourselves and live the life of prayer.

We need this life for our children who are being prepared to be co-workers. From nurseries and schools are coming girls and boys trained to do everything however menial, as India uses the word, for love of their Lord Jesus. Our doctors will carry on the new work in the spirit which has guided the old, "according to the pattern shown in the Mount." And the pattern is that of the Indian family, where the sons and daughters do not measure their services by hours or by rupees, but each works for love of the common purpose which holds them together. Each member of such a family contributes according to the gifts given, each gives for love's sake. None are high, none are low, all are one in our Lord Jesus.

This pattern has been proved possible, though very difficult, and because it is so harmonious it is unbelievably happy in its out-working. But it is sharply assaulted, and it demands much, yes all, of each one called and chosen to carry it into effect. So again we ask for prayer as we stand at the beginning of this new work. The devil does not care how many hospitals we build, any more than he cares how many schools and colleges we put up, if only he can pull our ideals down, and side-track us on anything of any sort except the living of holy, loving, humble lives, and the bringing of men, women, and children to know our Lord Jesus Christ, not only as Saviour but as Master and King.

If we refuse to be side-tracked, we must be prepared to be often shorthanded, for we shall have to



look to our slowly growing-up boys and girls for the greater part of our help. If it were not that the Fellowship will gather round and put even more than ever before into all that makes for the training of these to whom the doctors will look for cooperation in the days to come, the work as they plan to do it, could not be done.

Something has already been accomplished. By the help of our God we have been given the unpurchasable gift of Truth. We can depend on our boys and girls and men and women for sincerity and for loyalty. These great qualities will be tested to the uttermost for all the ways of bribery are familiar here, and it is impossible for the people to give them up till they find such ways are useless. Our nurses and orderlies and dispensers are continually being tested. Jewels are offered, "And I will see to the selling of them, and will ask only a small commission." Money, and anything that can be turned into money is pressed upon them and always, of course, secretly, with the hope of obtaining thereby "first quality medicine" or treatment better than could be had without this bribe. It is beginning to penetrate that such ways are unknown at Dohnavur, but we shall always need fortifying prayer. From the first in our work there has been no money lure, for in this sense we have always been like Franciscans. But to begin is not to end. Pray for our growing children, that they may choose Christ and His Cross, with all of daily sacrifice and of sheer unearthly joy that such a choice implies.

We need prayer for the people who will come for healing. There is at the moment of writing a Brahman family in the house called

Door of Health that we are using for a *pro tem* hospital. They have not the faintest desire to hear of our Lord Jesus. They have heard of the religion of the Christians, "But who among us have followed that Way?" They have seen a few nominal Christians, and have not been attracted. They think that they know all there is to know, and there are many layers of antagonism to penetrate before they can possibly be interested, much less keen to hear of what they imagine they know all about. To talk to them now, is like scattering seed on rock. Is there not need to pray for preparation for the patients? If there is faithful prayer along this line may we not expect to see prepared sick coming in, desiring double healing? "Thou makest the ground soft with showers." And may we not expect conversions even among Moslems and caste Hindus? "Thou blessest the springing thereof."

Let those who pray remember that they are asking for something (to quote Judson in a similar connection) "like getting the eye tooth of a live tiger." A true conversion from among those of whom we are specially thinking, is a tremendous thing to ask. There is no mass movement among them to help. In this part of South India a conversion among such people, that is a *heart conversion*, occurring without any attraction save the Cross of Christ, is exceedingly rare.

The name given to our new hospital is *Parama Suha Salai*, Place of Heavenly (spiritual) Health. Towards the fulfilment of the prayer contained in that name every plan is bent, every purpose directed. This means that the workers must have time for personal witness and prayer, and bed to bed



teaching. No one will be paid to preach to the patients. Those who minister to their bodily needs will be the most likely to be able to help them spiritually. We all recognize this. The little children of the family will sing to them; this will be their happy share in the service. "But this is heaven," said one old patient as he lay in pain and weariness though not too ill to be cheered by the sight of colored lanterns and the sound of children singing. Won by the sweetness of it all, he began to listen, and we believe that he turned in truth to our Lord.

### True Success

The thought running through everything that is being planned is *personal work*. What is called success goes down before that thought. We are learning and must yet learn to value what God most values, and what He values most we learn at the Cross of Calvary. From the first it has been recognized that the baptism of a Moslem or a caste man or woman would probably mean that the hospital would be emptied temporarily. We are not lightly facing the battle which awaits us. Failure as the world and the Church too, calls it, may be written across our work. But the difficult not the easy, carries an appeal, and our Lord never asked us for success as we see it, but for obedience. In the end we know that there will be victory, for He must reign.

The land on which the hospital stands faces the mountains; only the rocky bed of a stream (dry except after rain) runs between it and our compound, with its 400 children, girls, boys, men and women. From the open field where the hospital stands, you can see the tower of the House of Prayer, and

you can hear its bell rung hour by hour for a few moments quiet all over the place. The central hospital building has a low prayer tower above the operating theater. There, as here, we openly count very greatly upon prayer. We see many dreams come true, and our hearts go out to our wonderful God in adoration and thanksgiving. The drawing shows Dr. Murray Webb Peplow's general sketch of the operating theater and Prayer Room.

A hospital compound with all the buildings required for doctors, nurses, patients, and friends; for proper sanitation and light and X-ray plant is a great undertaking but with us is the Lord our God, and years of waiting upon Him lie behind this work. We must not lean back as if all were already accomplished. It is only begun. Leading out from the Parama Suha Salai there will be medical itinerating work—the Lord opening the way—and this needs prayer as much as the other. Such work is new in this part of the country, and if it be done for spiritual ends only, and in spiritual ways, it will be contested and hindered and if possible ended almost before it has begun. Therefore we ask for prayer for guidance, for opened towns and opened hearts, and, for ourselves, for the kind of love that is never tired of loving.

What will this work of prayer mean to those who pray?

Every new work undertaken in obedience to a divine command, whether the work be that form of conflict with the powers of darkness that we call prayer, or whether it be the action that follows, leads sooner or later to a new demand on personal devotion to our Lord Jesus Christ, who asks of His lovers, not part, but all. Mrs. C.



T. Studd's words are true: "The evangelization of the world can only be carried on by men and women who are really warriors. Mission work ought to be carried on like warfare. During war all know separation; and must be separated from their children, and parents from parents. The world is not evangelized to-day because there is not the sacrifice it demands." More and more it is borne upon us that nothing adequate will ever be done in these lands till both God's men and women at home and we who are on the field learn more of what it means to bind the sacrifice with cords even to the horns of the altar. Is it not true that many of us tie, as it were, our sacrifice quite loosely to the altar, and a very gentle pull is enough to unloose it?

Father, forgive us—not so didst Thou give. Saviour, forgive us—not so was Thy giving. Bind the sacrifice, O Jesus Christ, our great High Priest—Thou who wast Thyself bound and pierced, and held fast by Thy constraining love, bind the sacrifice with cords, lest we fail Thee in the hour when Thou dost count upon us, not for part, but for all.

#### A Word From the Doctor

At what do we feel that God would have us aim?

1. That the Parama Suha Salai may be, as its name implies, the Place of Heavenly Health where people may find not only healing of the body but Him whom to know is Life Eternal. That prayer may be the heart of the work, as the central prayer room in the low tower over the operating room would remind us. That this may be a place where the people may come not to be preached at, dosed,

and dealt with as cases, but to feel at home, to watch, to thaw, to allow those who take their names, and wash their bandages and dress their wounds to share with them what the Lord Jesus Christ has done and can do for them. Will you continue to pray that God may send as our patients those who are spiritually hungry? He can do this, and has already begun to do it.

2. That our children may have in this work another vision of unselfish service. (They have already before their eyes the outpoured lives of those who care for them day in, day out, for no earthly reward.) The hospital should be an Avenue of Gratitude along which they can go to meet their own people of this land of India, showing to them the kindness and the love of God our Saviour. The determination to use our own home-forged material for the staff, to train a team to work just as all do throughout the Fellowship, requires much time and guidance; for such a tradition cannot be jerry-built, and the material can hardly be imported ready-made.

3. That God may be able to use the varying gifts of birth and race to the caste-bound people round us, with whom the question of birth counts far too much, and bars the way for many who could help them and makes them so difficult to reach.

4. That every member of the hospital team, whatever be their job, may have both the desire and the time to do the evangelistic work, which is really just to make it the business of their life to share the Good News with others.

5. That the staff may be sufficient to allow a team to be out in the district for part of the year.



The vision is that these raiding-parties should tackle a town or village where there are openings through grateful and friendly patients, visit the houses personally with literature, run a mobile dispensary, feed in the serious cases who are willing to come to the hospital, follow up old patients, and perhaps get in touch with those who can rescue children. Three teams each doing two months in hospital and one month out, follow-

ing Solomon's scheme for his lumber gangs, would seem to be the ideal. This all means a bigger staff and more facilities for training than would at first appear to be necessary.

As regards the plan of the Parama Suha Salai we did very definitely ask for guidance from Him who gave the details of the Tabernacle and who is the Master Builder.

MURRAY WEBB PEPLOE,  
*The Elder Brother at the House of Health.*



SOME OF THE RESCUED DOIनावर CHILDREN AT PLAY

I recently returned from a large area sorely stricken for want of rain. Going from city to city and from town to town, I had ample opportunity to observe the effects of the drouth.

Water was daily conveyed in tank cars from distant places. Water had become a very precious thing.

When will the need of the Water of Life grip men's hearts?

When will the crying spiritual needs of men around the world arouse a church that has plenty, to share the Water of Life with every tribe and people?

FRANCIS SHUNK DOWNS.



# THE PRODIGAL SON AMONG RELIGIONS

## *Abraham's Prayer for Ishmael*

BY THE REV. SAMUEL M. ZWEMER, D.D., Princeton, New Jersey

IN BETHLEHEM, Pennsylvania, it was my privilege recently to worship with the brethren of the Moravian Church. Their missionary history is well known, but perhaps it is not so well known that in the Litany used every Sunday morning there is a special prayer for the Kingdom of God which includes the oldest missionary collect in the world. It goes back to Abraham, the Father of the faithful and the friend of God, and sums up in one sentence His love for Ishmael, the prodigal son of the Old Testament.

The Litany reads as follows:

O Lord, the hope of Israel, and the desire of all nations:

Have mercy on Thy ancient covenant people, deliver them from their blindness:

*O that Ishmael might live before Thee;*

Prosper the endeavors of all Thy servants to spread Thy Gospel;

Bless us and all other Christian congregations gathered from among the heathen;

Keep them as the apple of Thine eye:

Hear us, gracious Lord and God.

O praise the Lord, all ye nations:

Praise Him, all ye people.

To hear a large congregation use this Litany reminded me of the organization of the Arabian Mission in 1889. Professor J. G. Lansing chose this prayer of Abraham as the motto text for the new mission. It was his favorite text in preaching on missions to Mohammedans.

Face to face with the tragedy of Islam, the problem of its origin,

the extent of its influence, the areas overshadowed by its darkness, saintly souls have again and again come back to that pathetic story of Ishmael, the exile. In a real sense, Islam is the prodigal son among the nonchristian religions. This faith arose six centuries after Christ and presents a problem essentially different from that of Hinduism and Buddhism, and other ethnic faiths. When Mohammed, the prophet, turned his back on Jerusalem, toward which he first worshipped, and prayed toward Mecca, the great apostasy began. The Religion of the Desert has carried its ideas and ideals across the centuries and across the seven seas, until now it dominates North Africa, Central and Western Asia, and has its adherents in every part of the world. Surely in a sense that Abraham never imagined, Ishmael has become a great nation. Arabia, next to Palestine, has become the mother of a spiritual world dominion.

The Dutch poet, Da Costa, who was of Jewish descent, gathered together in his great epic, "Hagar," some of the promises in the Bible for the sons of Ishmael. Even in a translation the fire of his poetic genius is not extinguished:

Mother of Ishmael! The word that  
God hath spoken

Never hath failed the least, nor was  
His promise broken.

Whether in judgment threatened or as  
blessing given;

Whether for time and earth or for  
eternal heaven,

To Esau or to Jacob . . .



The patriarch prayed to God, while  
bowing in the dust:

"Oh that before thee Ishmael might  
live!—His prayer, his trust.

Nor was that prayer despised, *that*  
promise left alone

Without fulfillment. For the days shall  
come

When Ishmael shall bow his haughty  
chieftain head

Before that Greatest Chief of Isaac's  
royal seed.

Thou, favored Solomon, hast first ful-  
fillment seen

Of Hagar's promise, when came sup-  
pliant Sheba's queen.

Next, Araby the blest brought Beth-  
lehem's newborn King,

Her myrrh and spices, gold and offer-  
ing.

Again at Pentecost they came, first-  
fruits of harvest vast;

When, to adore the name of Jesus, at  
the last

To Zion's glorious hill the nation's joy  
to share

The scattered flocks of Kedar all are  
gathered there,

Nebajoth, Hefa, Midian. . . .

Then Israel shall know Whose heart  
their hardness broke,

Whose side they pierced, Whose curse  
they dared invoke.

And then, while at His feet they  
mourn His bitter death,

Receive His pardon. . . .

Before Whose same white throne Gen-  
tile and Jew shall meet

With Parthian, Roman, Greek, the far  
North and the South,

From Mississippi's source to Ganges'  
giant mouth,

And every tongue and tribe shall join  
in one new song,

Redemption! Peace on earth and  
good will unto men;

The purpose of all ages unto all ages  
sure. Amen.

Glory unto the Father! Glory the  
Lamb, once slain,

Spotless for human guilt, exalted now  
to reign!

And to the Holy Ghost, life-giver,  
whose refreshing

Makes all earth's deserts bloom with  
living showers of blessing!

Da Costa wrote nearly eighty  
years ago. Missions are now firmly  
established in Arabia and the Near  
East, but the prayer of Abraham is  
still on the lips of the missionaries,  
when hope deferred makes the  
heart sick; when they toil all the  
night and the nets yield nothing.  
When they consider the large areas  
still unoccupied and the multitudes  
still unreached with the Gospel  
message, they long for a deeper  
interest in the home churches and a  
baptism of a spirit of love, so that  
we may run out to meet the prodig-  
al and have Abraham's faith in  
God's faithfulness.

Miss Fay Inchfawn strikes a  
deep note in a poem entitled "Ish-  
mael" which appeared in the  
*Woman's Magazine*, May, 1930,  
(London); not only the prayer on  
Abraham's lips but the love in  
Abraham's heart is what we need  
as we face the Moslem world. She  
pictures Abraham speaking:

How often when the tent is warm at  
night—

And Sarah's eyes are gay—

When Isaac, child of laughter and de-  
light,

Shouts in his play,

Dancing in glee about the sandy floor—

My heart goes to the door—

And follows—oh, the long and weary  
trail!—

My other son, Ishmael.

When the well-digger found a new  
deep well

My heart said instantly: "How can I  
tell,

He may be thirsty?"—When they  
brought new bread

Before I tasted it my spirit said:

"Is Ishmael hungry?" On my bed at  
night



I wonder: "Is he sleeping?" When  
delight  
In any guise comes near me, then I  
say:  
"How fares Ishmael today?"

Isaac's a friendly lad!

Shepherds and herdsmen press  
To do his bidding, glad  
To share his friendliness.  
Isaac is loved and petted by the clan,  
And Ishmael was at war with every  
man—

We have great peace without him—  
peace, and yet—  
I never once forget.

Lord God, Whose covenant has made  
me blest;

Lord God, Who made my fold both  
safe and wide,  
Father of Mercies, would'st Thou have  
me rest

While Ishmael's outside?

This feeling should move us as  
we think of the sons of Ishmael.

## DO PUEBLO INDIANS SPEAK JAPANESE?

BY THE REV. A. J. MONTGOMERY, D.D., New York

*Board of National Missions of the Presbyterian Church, U. S. A.*

**W**HEN the Rev. H. Carroll Whitener, who had been a Presbyterian missionary in Japan, made a trip through New Mexico, in 1927, he was astounded to discover a remarkable similarity between the Keres tongue (a language spoken by pueblo dwelling Indians) and the Japanese. This similarity extends not only to various words of elemental character, but to the grammatical construction as well. This unexpected discovery contains an interesting problem for the ethnologist. How came it that a tribe of Indians found in the mesas of New Mexico use Japanese words?

The Board of National Missions of the Presbyterian Church has been working for over fifty years among these pueblo dwelling Indians in New Mexico, having entered the field originally at the invitation of General Grant. Until recently it was assumed that the English or the Spanish language was all that a missionary need understand to minister to the Keres, possibly with the occasional help of an interpreter. One of the early missionaries, Rev. John Menaul, had begun to

prepare a grammar in the Keresan language but his manuscript was never published. It has now been decided that hereafter all missionaries to the Keres-speaking and Tiwa-speaking pueblos must learn to preach in the native tongue.

In 1929, Mr. Whitener was commissioned as missionary to these pueblo inhabiting Indians and immediately attacked the problem through the language. He began to amass a great list of words for a dictionary and studied the language under the best instructors he could find. As a result he has completed the grammar of the Keres language and this will soon be published.

Mr. Whitener has now prepared a translation of the first four chapters of the Gospel of Matthew in Keresan. This little pamphlet is entitled, *Jesus Christo Tsüianishe*, (Now the birth of Jesus Christ was on this wise.) This was published last December and is, therefore, a Christmas gift to the Keres people. It has already proved to be an open sesame to the pueblo Indians. While there has been opposition on the part of some to anyone learning



their language, it appears that since the white man has reduced their language to print they are amazed and are receiving the story

of the printed page with open mind and, let us hope that they will receive the story of Christ and His Gospel with open hearts.

## ARMENIANS IN BUENOS AIRES

BY THE REV. HAIG ADADOURIAN

*Pastor, First Congregational Church, West Tisbury, Mass.*

THE word Diaspora is now as inseparable a part of the Armenian national existence as it has been of the Hebrews from time immemorial. Up to the World War, Armenians, a "countryless" if not homeless people, had been settled chiefly in Russia, Turkey and Persia since the loss of their independence early in the fourteenth century. There were, in round numbers, one million souls in each of the first two countries, a half million in Persia, and a half million in other parts of the world. Since the World War, the Armenians exiled from Turkey are domiciled with more or less permanency in Greece, Palestine and Syria, and now, North and South America, so that there is a real Armenian Diaspora. The United States and Canada have sheltered 120,000 and in Argentina, Uruguay and Brazil perhaps 20,000 more have found safety and employment. Of these more than half live in Buenos Aires.

They are divided into three creedal groups—the Gregorians, or members of the National Church of Armenia, the Roman Catholics, and the Evangelicals. The first two groups have already been organized as churches. The third group was organized with one hundred members, in St. Andrew's Scots' Presbyterian Church, last February. "The Armenian Evan-

gelical Church of Buenos Aires" is the name of the new organization. It is a Congregational church, as its constituents are the result of the labors of the missionaries of the American Board of Commissioners for Foreign Missions. "The Kansas City Confession" is their creed.

To effect the organization, the Armenian Missionary Association of New York sent me to Buenos Aires, as its special commissioner. A constant effort and preaching for two months brought about the desired result. I was ably assisted by Dr. W. E. Browning, and the Revs. B. F. Stockwell, J. D. Montgomery, Augusto Kiehl, and H. Amiriantz, all of Buenos Aires.

With consecrated leadership, the new church has every prospect of growth and usefulness in this, the largest city of Latin America. The members of a church composed of a historic Christian race, the first Christian nation of the world, can, by the help of God, become a helpful factor in the development of evangelical Christianity in the great Republic of Argentina. With the blood of countless Christian martyrs coursing their veins, the members of this new church can reasonably be expected to give a good account of the faith that is in them and of the stewardship to which the great Head of the church has called them.



## DISCUSSING WORLD-WIDE MISSIONS AT ATLANTIC CITY

BY REV. GEORGE H. TRULL, New York City

*Secretary for Specific Work, Board of Foreign Missions of the Presbyterian Church, U. S. A.*

**M**ANY people would like to be present at the interesting Annual Conference of the Foreign Mission Boards of North America, but admission is only by card. For thirty-eight years representatives of the Protestant missionary agencies of the United States and Canada have met together to consider the present conditions, problems and plans for the future. The gathering includes missionaries from every continent, intimately familiar with field facts and problems; nationally known Board secretaries; pastors and laymen. The work of Christian missions has become a science and is their chief concern.

A fine spiritual tone pervaded all the sessions of the recent Conference at Atlantic City (January 13-16) and the early morning period of prayer offered a good start for each day. The existing situations on the foreign fields were squarely faced to discover their underlying meaning and how to meet them. The problems of home administration were reviewed but the present business depression was not regarded as a necessary hindrance to the enterprise. Christians have money to give if their interest can be aroused and if they can be convinced that the gifts are worth while. There was no note of pessimism because of decreased receipts or because of menacing forces like Communism. These and other problems were faced with the quiet assurance that Jesus Christ and His cause cannot be

overthrown, though in certain areas the advance of His Kingdom may be temporarily retarded.

Dr. John R. Mott advised that we look upon relating the money power of the world to Kingdom interests as a spiritual enterprise. We must appeal to the mind, the reason and the heart. Money gifts must be sought as we seek to win souls—by personal approach. These interviews never become easy. Dr. Henry Clay Trumbull told Dr. Mott at Northfield many years ago that he had had ten thousand interviews with people in his efforts to lead them to Jesus Christ, and that it was just as hard for him with the last one as with the first. It is a good thing that it is difficult to ask individuals of large wealth for money for missions because then it means real effort and sacrifice on the part of the advocate. "In the Foreign Mission enterprise," said Dr. Mott, "we have something that merits the attention of people of large affairs. They do not deal in fractions, but in large units. We must therefore present tangible needs that appeal to the imagination, and that sometimes call people to do the seemingly impossible. Some people are not giving to Foreign Missions because we are not sharing with them the largeness and freshness of what God is doing. We must speak accurately and specifically of the progress of God's Kingdom and show His power at work in the world."

The present hard times in



America may be a distinct advantage," said Dr. Mott, "if they produce humility. They may lead to the discovery of new and better ways of doing things; to a wiser and more economical use of money. They demand that we evaluate needs and put first things first. Martin Luther declared that every great opportunity that came to him was preceded by some difficulty or problem. The present financial situation in America may be but the forerunner of a greater opportunity for the Church of Christ. Let us be prepared to meet it in a chastened and humble spirit. Christ counted the cost of establishing the Kingdom of God in the earth and He paid it. So must His Church in this twentieth century.

The wealth of the United States at the present time is greater than that of a dozen of the other leading nations of the world combined. In a recent year over two billion, three hundred million dollars have been given by Americans to benevolent and altruistic causes. But even this large giving is not in proportion to the increased incomes of Americans.

"How Shall We Keep the Spiritual Note Dominant in Missionary Promotion?" was an important topic dealt with by Dr. Robert E. Speer. By the spiritual note we mean more than what is humanistic or altruistic. It is the Christ-note. Our arguments, illustrations and appeals for the support of Missions must keep Christ dominant. We should use His name and portray His transforming power. In some new way Christ must break in on us, dominating our personalities, if we are successfully to promote the missionary enterprise at home and abroad.

The pastor holds a commanding

and strategic influence as an advocate of Foreign Missions in his local church. He seeks to stem the tide of secularism and materialism, to lift his people to higher levels of thought and aspiration, and to enlarge their vision of Christianity as more than a personal or community enterprise. The pastor needs help and the mission boards must give him fresh information and interpretation of changes and problems on the mission field. They must help him to sense the World Mission of Jesus Christ. They must help him gain a new sense of the missionary motives. They must make it possible for him to answer constructively the criticisms which appear in certain magazine articles and in the daily press.

#### Present Day Issues

The present situation on the foreign field was presented from several angles. Dr. Ralph W. Sockman, of New York, spoke on "Jesus' Conception of the Redeemed Society," and Dr. Sherwood Eddy discussed some "Living Issues in the Present Day Missionary Situation."

Communism was mentioned by several speakers, as one of the greatest present day foes of missions on the foreign field. Dr. Eddy referred to Russia as "the largest country in the world, trying the boldest experiment in history." One great challenging evil is the denial of personal liberty, a dictatorship that controls practically the entire life of the individual. It controls agriculture, business, the radio, the press and all public utilities. One challenging good in Russia is the passion for social justice. The amenities of life are not looked upon as reserved for the few, but art, music, culture are presumably for



all. In his recent world tour Dr. Eddy found Communism in every student audience in China and Korea. Half of the students of China are practically committed to Communism which is in a life and death struggle for control. Communism is the implacable foe of religion. Not only Christianity, but Judaism is persecuted in Russia. Religion is looked upon as a disease, the opiate that capitalists and imperialists use to drug the people.

Fletcher S. Brockman, for many years in Y. M. C. A. work, said that in Russia Communism is an articulated system while in China it represents policies Russia has introduced to bring China into the world revolution. The Russian Communists have announced to the Chinese that the Christian Church must first be destroyed. They have also attacked Confucian morality, striking a blow at filial piety, even murdering parents and committing incest to show disregard of Confucian ethics and all morality. The Communists show ardor, loyalty to their cause, and self-sacrifice. They are willing to go to any extremes in cruelty, pillage and murder, not being bound by any code of morals. The present Nationalist Government in China is opposed to Communism. Many in the government are Christians, and most of them were educated in missionary colleges and schools. The apparent anti-Christian attitude of some in the Nationalist Government, said Mr. Brockman, is an effort to tide over a very difficult situation. Edicts are issued which may or may not be enforced, depending largely upon the local officials. The Nationalist Government seems to be growing more friendly toward Christianity.

Asia is now aflame with Nation-

alism from the shores of the Mediterranean to the borders of the Yellow Sea. Though its expression may have subsided in Egypt, Syria and Palestine, it lies close to a sensitive surface. Jesus was faced with this spirit in Judea when He was asked if it were proper to pay tribute to Cæsar. It is a natural and elemental feeling. Christianity has helped to stimulate nationalism throughout the world. "If the missionary has the spirit of his Master," said Dr. Henry Hodgkin, "he will try to appreciate the feeling of the Nationalist. The missionary must be fair and sympathetic; he must also be humble and ready to learn from the natives. But we must never forget that, as Christians, we belong to an international body which teaches love rather than hatred." There are sinister features to nationalism which show themselves in such excesses as the brutal massacre of Armenian subjects by Turkey. These excesses blind the spiritual life and religious factors in civilization.

#### Reform Movements in Non-Christian Religions

The restlessness, aspiration and longing of youth in many non-Christian lands for a new religion was described by Professor Odus, of Hartford. Intellectuals are looking to science, others to romanticism and others to æsthetics. New sects have arisen in Japan with a million adherents. Some in China are operating under cover. Christian ideas are being adopted and social service is being engaged in on a large scale. Buddhists long ago adopted Christian methods of work and are planning a world mission. Already they have established themselves in Europe, Great Britain, Hawaii and the western part



of the United States. Hinduism is also trying to spread to the United States. A most interesting movement within Islam is strengthening conservative Mohammedanism, said Dr. Paul Harrison, of Arabia. It is known as Wahabiism and is an attempt to purify Moslem morals, condemning immorality, lying and the use of tobacco. The movement has spread over Central Arabia and has extended to Afghanistan and Kurdistan. It represents a desire on the part of Central Arabia to attain to a simple and satisfactory conception of one great omnipotent God.

The Brahmo-Somaj of India is an eclectic faith which is making little headway, but the Arya-Somaj is nationalistic and is very virile. The Ramakrishna Mission is ranked as the most vital of all of the Hindu sects and adopted some of the methods of Christianity.

We are facing serious problems, but not all these disturbing elements in the present situation are disabilities or liabilities. This upheaved world is an inspiration and a stimulus, said Dr. Robert E. Speer. Many forces are at work and we find in the old world awakening a passionate demand for education and a cry for light. In the atmosphere of Nationalism it should be easier to develop an indigenous Church. The disintegration of old ethical and religious loyalties summon us to present

Jesus Christ more clearly and consistently. He alone can satisfy the moral and spiritual hunger of mankind. The world is open to those who are willing to go out as friends to the peoples in non-Christian lands. There is everywhere a longing for world peace and there is a hunger for God. Racialism is a deeper universalism seeking expression. Truth is universal. There is no Indian astronomy nor African mathematics. So true religion is universal and we can proclaim the message of Christ with confidence in His ultimate victory.

Dr. Cleland B. McAfee, the new secretary of the Presbyterian Board of Foreign Missions, called upon the Conference to face the primal question as to what our missionary effort is all about. The Communist and the Hindu do not know what Christianity is. The opposition to the Christian religion generally arises because of ignorance as to its true nature. Opposition, therefore, is our opportunity to state what Christianity is and to exemplify it. "What is this religion that I want to see established around the world? It is a spiritual religion and it therefore disregards national lines. Perhaps the answer as to the essential nature and purpose of Christianity would transform the attitude of some who have thus far given little thought to the claim of Christ and His mission upon their lives or possessions."

#### PRIVILEGE EVERYWHERE

It may be that God used to give you plentiful chance to work for Him. Your days went singing by, each winged with some enthusiastic duty for the Master whom you loved. . . . You can be idle for Him, if so He wills, with the same joy with which you once labored for Him. The sick bed or the prison is as welcome as the harvest field or the battle field, when once your soul has come to value as the end of life the privilege of seeking and finding Him.—*Phillips Brooks*.



# RELIGIOUS EDUCATION IN HOME MISSION MOUNTAIN SCHOOLS

BY MRS. VERNER G. EARLY, Oklahoma City, Oklahoma

**W**HEN our Lord called His disciples he did not promise to make them rich, famous or great. Nor did he even promise to make them happier or better. He simply offered to make them useful. "If you will come with me I will make you fishers of men." Christ evidently believed that the men to whom he made this proposition would not disappoint him. And history proves only one of the twelve failed him. Even in the face of this Christ was not disappointed. "Follow me and I will make you useful," Christ meant, "in my Kingdom."

Again and again, men and women achieve the impossible, so to speak, under the encouragement of Christ's assurance that "I will change your life....and you can accomplish....can do marvelous things in my Name." He informed them that if they came along life's way with Him they would find hardships and dire persecution. He promised them no offer of what the world calls good or fine or gave any secondary enticement of any sort whatsoever. His was an offer merely of the opportunity of living righteous lives, of giving personal service—service where the work is hard and yet full of joy. Jesus Christ thus obtained his followers and gave the world its saints. Isn't this precisely what religious education given in our mission mountain school and denominational colleges offers and does? It makes men and women useful citizens and fits them for the right places in life; teaches them that

wasted hours and lives are a form of folly; that laziness is a vice, and improvidence a thing to be ashamed of.

All educational systems of learning have found out that no faculty can be developed except by its own exercise. Muscles grow by use; reasoning powers by reasoning; affection by loving some one; obedience by obeying; musical ability by singing; conversational charm by talking. So all the activities concerned in religion are made voluntary and in a sense habitual by repeated performance. They become a sort of second nature. One does them almost as if by instinct. Thus are the mountain people of our mission schools taught character building and industry. They learn to do by the doing.

The pastor of a Baptist church in Tennessee wrote as follows several years ago concerning his experience as a student in one of our mountain schools. "As I think of my teachers in the preparatory school in the North Carolina mountains, one of the strongest impressions that remains with me is they knew and loved Jesus Christ. How this was seen in their daily lives! How it burned in their chapel talks; how it frequently glowed in the classrooms; how the spirit of it pervaded all their instructions." This same former student refers to the Southern Baptist Home Board schools as "power-houses" in the mountains. Others have characterized them as "light-houses." They are both. They are



sending streams of light into the lives of thousands of the boys and girls of the hills, transforming them into powers of blessing for home, society and church life.

These schools do thorough work. The teacher who is disposed to slight the work is not retained. The pupils when they go to college find that they easily rank with the students from the best preparatory and high schools in the land. In addition to literary training, these mountain schools give instruction in Bible, missions, Sunday-school training, domestic science, home economics, manual training and agriculture. Above all, the main thought is to see that each pupil receives the fulness of Christ so that all the advantages gained from the schools may be effective for the glory of God, the prosperity of the Kingdom, and for the comfort, honor and service of humanity. This information, gained from *The Christain Herald*, was both interesting and instructive:

Back in the eighteenth century, the Southern pilgrim fathers crossed the sea. Those who remained on the lowlands near the coast progressed with the progress of the times. Those who penetrated the Appalachian Mountains and succeeded in getting through them to the fertile plains on the other side, have also progressed, their habits and ideas changing with the changing times. But there were some who got as far as the mountains and then an axle-tree broke down, or one of the party became ill, or they fell in love with the dreamy blue haze and the woods and the hills. They stopped in the mountains.

Shut away from the world, imprisoned in the glorious freedom of the land of the sky, they have known nothing of the movements of men. The speech and habits of another land have remained. Civilization stopped with them. If you wish to see a cross-

section of the eighteenth century alive in the twentieth century, visit the back-country of our Southern mountains.

At one time pioneer America was the land of the log cabin. Now America is the land of brick, stone and steel. But in the Appalachians, the pioneer log cabin remains unchanged since the days of the pilgrims—one room; a great stone fireplace; perhaps a single glassless window with a pig under it on the outside to serve as a sort of animated garbage pail to which anything may be thrown that is not wanted in the cabin.

Very often there are no windows at all. A young man who had been out to see the world came back to his mountain home.

"Here!" he said. "We ought to have windows in this house," and he proceeded to cut them in. The family looked on passively.

When he had gone, the family became active.

"What's the use of having these holes to let in the wind?" they said, and they boarded them up.

Then there is the occasional mountaineer who can't be bothered building a permanent cabin at all. For him moving is a simple matter. "When I move," said one, "all I hatter do is put out the fire and call the dog."

Yet the hunger of the mountaineer for an "edication," is pathetic. The public schools cannot satisfy that hunger, for they are few and far between, and the few schools that do exist are usually open only during the summer months. Hence the urgent need for mission schools. These schools conducted by the Southern Baptists in the Southern highlands are doing a work of practical Christian education which cannot be surpassed anywhere in the world. And the students in these schools mean business. Most of them work their



way through on their own resources.

Think of a primary pupil fifteen years old! Yet, many of the mountain young people are that age before they have the opportunity to get their first schooling. Unable to use a knife and fork, never having seen a doll, knowing none of the things that surround most young people, a girl of fifteen applied for an education. She was unable to walk up and down stairs in the school building without falling—a common difficulty among mountaineers since there are no stairways in their small cabins. But given the opportunity, she developed into a leader, won the prize in debate, took honors in her studies, and is today a graceful and accomplished young lady long ago having graduated from an Eastern college.

These incidents I read: A boy clad in a tight little coat and tight-fitting homespun breeches reaching half-way below his knees, riding on a train for the first time in his life, when he came to the school, entered the primary class at eighteen years of age. Now he is an intelligent, highly paid employee in a large concern.

Entering the primary at twenty-two years of age, a girl was told at the end of the first year that it was no use, she simply could not learn. But she persisted with the help of a patient Christian woman as a teacher. After a time, as if by a miracle, her long closed mind started to unfold like a flower and she began to pick up everything. It was as if her brain had awoken after sleep. Later, she was graduated with high honors and became a Red Cross nurse. During the World War she was placed in a most important position as head

of a large hospital. Such a determination to get an education implies that the education given by the mission schools must be worthwhile. *And it is.*

Some one expressed it: Japanese flower arrangement, æsthetic dancing and Greek are not taught. Most of the mountaineers are farmers, and they are therefore taught how to cultivate and plant, how to judge livestock, build a silo, plant; prune fruit trees and raise hogs and calves. All of this of course is in addition to reading, writing, mathematics and the ordinary academic course. The girls are taught neat carpentering of the simple pieces of furniture needed in the home, gardening, physiology and home nursing, "household and farm arithmetic," domestic science, dressmaking and house-furnishing. All the work at the school is done by the students, no servants being employed. Regularly detailed groups of students care for the building, harvest the crops, erect new school buildings and barns when needed, make desks and tables, cook and serve the meals. For those who wish to study commercial subjects such as book-keeping, shorthand, telegraphy, provision is made. But the main subjects are those needful in mountain farming and home-making and soul saving.

One cannot learn farming from books alone. Therefore these schools usually possess a good-sized experiment farm, and the students after a lesson have more of the smell of soil and hogs about them than the smell of books. For the girls, practice cottages are provided where they may actually keep house, plan meals, live on a budget and perform all the domestic duties of a home.



More than all this, and best of all, these students are taught Jesus Christ, made to feel God's nearness as they are led to develop Christian characters and to act Christ-like as they live and move in God's great outdoors, hidden away in the nooks and crannies of the Appalachian Mountains, and others equally as remote from civilization.

Many students develop into Christian teachers, and teach in the same mission schools where they received an education. Many become ministers of the Gospel and missionaries laboring in the home and foreign fields. This year the Home Board of the Southern Baptist Convention reports the increase in the numbers of ministerial students and Christian workers especially gratifying. The schools report by far the largest number of conversions among students of any previous year.

Some one said to the president of one of our mountain schools, "I notice a great difference in your students. You must be drawing on a much higher class now than ten years ago." The answer was that these were the younger brothers and sisters of the ones in the school ten years ago, who had gone back and leavened the homes. As a result of this leavening, the present students were truly of a higher class.

The mountaineer has been introduced to the world by the mission schools. He no longer regards the people outside the mountains as "furriners," "outlanders" and "quar." He is not terrified by an elevator or an automobile, as was one whom I saw walk five miles

rather than, as he thought, take his life in his hands. Another I heard of who, upon entering an office building in Asheville, walked up the five flights of stairs rather than risk his life in "the pesky cage."

The schooled mountaineer sees the world in perspective. He knows that while his own settlement may boast ten families or more, Chicago, New York and Oklahoma City are still larger. He knows so much about tilling the soil that he does not have to resort to moonshining to make a living. Those who have become followers would rather starve than resort to such a trade! Again, he has been so thoroughly taught and had so ingrained in his heart and mind and life the Christian manners and way of living that he has too much spiritual clarity and breadth of view to desire to continue old feuds. He is a God-fearing, a God-loving, Heaven-believing, faith-receiving, industrious, hard working, big, broad, clean, genuine, useful American. Yes, he is more than all this. The mountain man and woman who have been trained in the mission schools are Christian Americans. They are worthy citizens.

Thus are the mountaineers of today becoming useful Christians and citizens of a Heavenly commonwealth because Christ set the example when He taught His chosen twelve how to labor and to serve. The religious education that Christ taught was of the heart and the hand as well as of the head. It is the only education really worth while!



# WHY A JEW WAS SHOCKED

BY JACOB SILVERMAN, NEW YORK

*The following is a frank statement by a Jewish student as to the chief cause of bitter prejudice against Jesus Christ and His religion felt by European Jews, especially those from Russia. Can they be blamed? How much Christlike love must be shown toward them to overcome this false and anti-Christian background and to prepare them to receive Him Who came to save them.—EDITOR.*

I WAS shocked when I first beheld the title of Rabbi Trattner's article "As a Jew Sees Jesus."\* It had never occurred to me that a Jew—not to mention a Rabbi—would dare to write down his impression of this famous person. As I looked at the title I began to meditate: "why shouldn't a Jew, and especially a Rabbi, who understands the very emotions of his people, write down what he thinks of a man who has so markedly influenced the trend of historical events? Why, then, had I been so shocked when I first beheld the title? What is there in my past that could possibly explain my peculiar reaction?"

My first contact with the name of Jesus was a most dreadful one. I was about nine years old. One day on my way home from school I suddenly found myself surrounded by a band of young Italians all shouting. I was terror stricken. I knew I was in for a beating, but the reason I did not know. After they had thrashed me, they threw me upon the ground with my face up. One of them drew out a small iron cross, placed it before my face, and demanded that I kiss it. I really did not know the true symbolic meaning of the Cross at that time, and I refused to comply simply because

my young mind pictured the demand as some means of doing me further injury. With my refusal came a new outburst of kicks, punches, and shouts. Subconsciously, perhaps, my mind recorded one of the cries: "Give it to him, fellows! He's one of the dirty Jews who killed Jesus!" †

I dared not tell my mother of the occurrence for fear of frightening her. A few days later, as I was thinking over the entire matter trying to find some reason for the beating, my mind suddenly burst forth with "Give it to him, fellows! He's one of the dirty Jews who killed Jesus!" I started. "One of the dirty Jews who killed Jesus!—dirty Jews who killed Jesus!—killed Jesus!" I became frantic. What had they meant? What right had they to say that I was one of the dirty Jews who killed Jesus? Jesus? Who was this Jesus? I was sure I had never heard of this person before.

That day I asked my Hebrew teacher to explain to me who Jesus was. Upon hearing the name, he arose, shaking, and commanded me never to mention that name in his presence again. (Poor soul, his wife and children had been stabbed to death before his very eyes by a band of drunken Christians in Russia.)

\**Scribner's Magazine*, April, 1930.

†Historically incorrect (writer's note).



That same night I asked my father to tell me who Jesus was. His answer was, "Silence, my son! I never want that name to issue from your mouth again!" He then began to speak. He spoke as if he were in a trance. He spoke not of the life of Jesus, but of some years back, in a little town in Russia—a most peaceful little town with its beautiful little synagogue where the beloved Reb Samuel had conducted the ceremonies for almost half a century. One day a band of Christians descended upon the village and began plundering and killing. Reb Samuel, who was then in the midst of his prayer, came running out of the synagogue with his Siddur in his hand and his Tallith around his shoulders. He ran to one of the soldiers, demanding an explanation. The soldier turned around, perceived the old man, drew his knife, and with a shout "For Jesus!" plunged it into the heart of the beloved Rabbi.

Under the circumstances the name *Jesus* could not have been very pleasing to my ears; but, mark you, it was only the name. I had no knowledge of the man himself, nor, I am led to believe, had my father. I was simply taught to loathe a sound, a name—*Jesus*, just as my father loathed

the name for its connection with that scene of horror.

As a result of these various persecutions which have been related from generation to generation in the homes of the Jews, the name *Jesus* and everything connected with the name, including the man in all His dynamic and admirable personality, have become a repulsive force to the Jewish people. It is not that the Jewish people loathe the Man for what He did while He lived—for that would require a knowledge of the man's life, and, I am sure, a large number of my people know very little about His life. But it is the result of his having lived, the force which he had unknowingly aroused, the wave of destruction which has come down through the ages casting horror upon a people—it is that which has made that people dread what they believed to be the key to their sufferings.

Even today we read of pogroms and uprisings against Jews in various parts of the world—Jews who wish to live peacefully, but cannot; Jews whose very souls try to protest, but dare not. Is it any wonder that Jesus does not hold an esteemed position in the Jewish religion, a position which rightfully is His?

#### FLORENCE NIGHTINGALE'S CREED

I believe in God the Father Almighty, Maker of Heaven and Earth. And in Jesus Christ, His best loved son, our Master, who was born to show us the way through suffering to be also His sons and His daughters, His handmen and His handmaidens; who lived in the same spirit with the Father, that we may also live in that Holy Spirit; whose meat was to do His Father's will and to finish His work; who suffered and died, saying, "That the world may love the Father." And I believe in the Father Almighty's love and friendship; in the service of God; the growing into a likeness with Him by love; the being one with Him in will at last, which is Heaven. I believe in the plan of Almighty Perfection to make us all perfect. And this I believe is the Life Everlasting.



## THREE CROSSES IN ANGOLA

BY THE REV. JOHN T. TUCKER, D.D., Bela Vista, Portuguese East Africa

*Missionary of the United Church of Canada and Principal of Currie Institute, Dondi, Angola*

**D**AVID LIVINGSTONE, lost in the dim recesses of the Dark Continent, acted as a magnet to others who sought the extinction of the nefarious trade in human bodies and souls. Henry M. Stanley, on his arduous mission, found his hero in Ujiji. When the finding of the missionary-explorer rendered further search unnecessary, others, not less daring turned their thoughts to other ways of seeking the welfare of those "images of God carved in ebony."

Commander Cameron of the British Navy, serving on the East Coast of Africa, witnessed atrocities on board the slave dhows that aroused a compelling desire to take part in the suppression of the inhuman traffic. This man of valiant courage was convinced that the evil could be effectively attacked only at its source in the interior, and believed that the naval slave patrol was necessary. He decided to make a transcontinental journey from east to west, as the Arab slavers had done. Destiny led him to Angola, but so shattered was his health by dysentery and malaria that he nearly failed to reach the Atlantic seaboard. Friendly Portuguese at Benguela nursed him back to health, and he returned to England.

Later Commander Cameron visited America and called at the American Board in Boston to urge the founding of a mission in Bié, Angola, among the great Ovimbundu people, far-famed as intrepid traders. His plea met a response in Secretary Means who himself, in the U. S. Brigatine "Dolphin," had

been engaged in anti-slavery work on the west coast of Africa.

As a result three missionaries were sent to Angola, in 1880, pioneers of international interest. William H. Sanders, a son of an American Board missionary hailed from Ceylon; W. W. Bagster, of London Bible House fame, came from California; S. T. Miller, son of a freedman of the Southern States, went to preach Good Tidings to his own race. They took the message of the Cross to the natives, and proclaimed the Life which is life indeed. Death, as usual in those days, took heavy toll of the early missionaries, but never for a moment did the heralds of Christ shrink from their task. Two other societies later came to help in the work, the Brethren Mission led by F. S. Arnot, of England, and the Canadian Congregational Mission which joined forces with the American Board and sent out Walter Currie.

Three crosses were erected during the jubilee celebrations last May, each symbolic to the Ovimbundu people.

The first cross represents the native pagan religious rites. From time immemorial the Ovimbundu have been in the habit of erecting within their strongly stockaded villages a symbol of divination called *owulu*. This divining cross consists of a stout pole, varying in height from ten to fifteen feet, with a transverse piece about nine inches from the top. Around this sacred pole the natives danced on great occasions. They believed that through its instrumentality the ancestral



spirits, the gods of the tribe or community, communicated with their afflicted and distracted children.

A great concourse gathered and dances were kept up continuously to the accompaniment of drum beating, with plentiful potions of strong beer to revive drooping strength. The high priest of Kandundu, itself the sacred ark of the people, was in the spirit house communing with the spirits while the people danced and drank. Suddenly he appeared, "seized with spirit," and with great agility climbed the *owulu*, dexterously planting his feet on the transverse section of the cross. Standing erect, he gave forth oracles on the subject:

Does death decimate the people? The oracle says: "perhaps the fire is 'sick' and needs to be rekindled; some warlock needs attention; rid the country of a pestilent fellow."

Do the village elders plan a trading expedition to the remote interior? "Gain you shall find on the trip," speaks the ventriloquistic voice; slaves and tusks and rubber and wax."

Or the oracle may have an unfavorable word. "Go if you choose, but loss and tribulation will be yours, perhaps even death itself."

Or the community wishes to move to another district—death and disease ravage the ranks; fields perhaps do not yield their increase or fertility is withheld. The people listen to the oracle as if entranced and obey immediately.

Such an ancient cross of divination served generations and provided a sense of guidance to the tribesmen. They were very religious, even though their beliefs were based on ignorance.

The second cross erected at the Jubilee is the Portuguese stone

cross of discovery and civilization. The arrival of the Portuguese caravels in the Congo in 1492, after having plowed virgin seas, marked the opening of an epoch. Led by heroic commanders, the Portuguese sailors erected on chosen headlands *padrões*, stone crosses, symbolizing the new era of civilization of commerce and development. For generations the lands of Africa had lain dormant, but the coming of these pioneers signified a new birth. Development did not take place immediately, but a beginning was made. Africa in transformation dates from the arrival of the Lusitanian mariners from the Tagus under Diogo Cão. It is therefore fitting to remember these men of old and their exploits. Commerce is contributing greatly to the evolution of a new Africa. The new civilization pulls down ancient standards and sets up new values in the remotest kraal of the remotest tribe in the remotest jungle. Nothing escapes the all-embracing influence of railway and motor, of steamship and aeroplane; tractors supplant the traditional hoe and steam shovels now dig ore for great smelting works.

The third cross, that of Christian advance, is of wood, illuminated to symbolize the redemption in Christ Jesus. The new Africa cannot live by bread alone. The African is out for new things. He is shedding his past and much that is good with it. The message of the Gospel makes its unique appeal to him, with its books which he reads and re-reads; its slates and copy books which he uses and re-uses, even when all the possible utility in them seems to have been exhausted. A school is organized and a schoolhouse is built and furnished, with the exception of no other re-



ward than the satisfaction in his own heart and the gain for his children. The Christian African is a tower of strength in his community and, rightly led and instructed, responds favorably to the new light and values which come with the acceptance of the Gospel.

The third cross signifies to Angola the redemption of thousands of lives, betterment of living conditions, abolition of harmful and age long superstitions by the expulsive power of a new affection,

and the bringing in of a hope for the future with the assurance of God's leading through trying and vexatious days.

In Angola land the Church of Christ is firmly rooted. Thousands of members and catechumens and pupils are found. Songs of praise arise, and among the most grateful are those for the presence of Dr. and Mrs. William H. Sanders, who are still spared to the work after fifty years of transforming ministry.

## IN THE DOMINICAN REPUBLIC

BY REV. H. F. JOHNSON, Santiago

OVER forty years ago Mr. Samuel Mills heard the call to become a missionary to the Spanish-speaking people of the Dominican Republic. He was then a prosperous business man in Ash-tabula, Ohio, but when the voice said, "Arise and go toward the south," he went. Through many trials and discouragements he labored for seven long years before the precious seed took root. After more years of labor the Christians were organized into a Free Methodist Church. There has been persecution, and bitter opposition to the work and a number of missionaries have given their lives to the field. Others have returned to the homeland, having worn themselves out.

During the last few years there has been a remarkable growth in the work both on the north side of the island and on the south, where American Mission Boards are conducting a union work. Our work developed to such an extent that it became necessary last year to make some provision for the native min-

istry to assume more responsibility in the work. A Provisional Annual Conference was organized, composed of thirty-two members, laymen and ministers. Seven native men were ordained and two more were taken on trial. An extensive evangelistic campaign was worked out; and a plan for self-support was instituted. Even though the past year has been depressing financially, yet the campaign has been most satisfactory. It has been a year of great blessing.

This Free Methodist work is conducted in sixty-five stations on the north side of the island, in the Cibao valley. Some places are still unoccupied, but efforts are being put forth to enter every hamlet with the Gospel message. Besides seven ordained men, there are thirty other workers, mostly laymen, local preachers, and evangelists. There are over 1,500 members in the Sunday-schools. The Santiago church, whose pastor is Miss Nellie Whiffen, is a complete self-supporting institution. This is the first church to take this step in the Re-



public. There are a multitude of sympathizers, but we only count the ones whom we believe to be really converted, and that number is about 600, of the "twice born." It is uplifting to attend one of their meetings and listen to their congregational singing, their public testimonies and prayers. They reveal the moral and spiritual value of Christian missions.

The Evangelical Institute trains young people for Christian service. After four years of operation as a co-educational school, the important place which it occupies in the development of the work is clearly seen. While it is a small institution, yet it has always been acknowledged by the people as a school of high ideals. Our strongest native workers have come from this Institute. It is located on the main highway leading out of Santiago, toward the east.

The recent cyclone did not do much damage on the north side of

the island, since the real center of the "Vendaval" (blow from the sea) was at the Capital city. It was a real hurricane that came up out of the sea in all its twisting fury, and lasted for hours. A few days afterwards, when the traffic was open, a group of us went to the Capital and saw the poor people without homes, many with terrible wounds in their bodies. The roofs of most of the houses are of zinc; and the winds lifted the zinc sheets off the roofs and sent them flying through the air like so many knives. There were many wounded and the wreckage and ruins were general. Rev. B. N. Morgan and Rev. Enrique Rivera worked night and day, and won universal respect and confidence. Had it not been for them many of the poor would have starved to death. At the present time the Capital city is being rebuilt and trees and grass which were scorched as if by a fire, are covered with a new green cloak.

### FELLOWSHIP WITH JESUS CHRIST

BY FRANCIS SHUNK DOWNS, D.D.

More important than work for Jesus is fellowship with Jesus. We like to report that devils are cast out as we wage our spiritual warfare, but our Saviour reminds us to rejoice that our names are written in heaven.

The secret of Paul's missionary energy is to be found in his own words: "To me to live is Christ." That is a profounder philosophy of life than "to work for Christ."

Count Zinzendorf in reply to a searching question once said: "I have only one passion; it is Christ." Yet the fruit of that concentrated passion was a missionary program that reached out into the unoccupied areas of the world.

David Livingstone in the days of his youth declared: "My great object is to be like Christ, to imitate Him as far as He can be imitated." It was this intimacy that caused the missionary fires to burn brightly in his soul, that led him to encompass a continent in his plans, and that moved him to pour out his life for the redemption of the enslaved and the lost.



# EMMA D. CUSHMAN, OF KONIA

BY WILLIAM T. ELLIS, LL.D.

*A Journalist's Tribute to a Missionary Nurse*

AFTER the war if Miss Cushman had followed the fashion, and had come to America to lecture and to be lionized, she would to-day be known everywhere as one of the great women of the world. Testimonial dinners would have been given her; the American Legion would have adopted her; magazines would have printed articles about her; rotogravures would have carried a succession of pictures of her and her decorations; women's clubs would have idolized her; and high and low would have united in tributes to her as one of the spectacular figures of the world war.

But with the rugged individuality which she inherited from her Mayflower ancestors, Emma D. Cushman, preferred to remain in the Near East and to carry on modestly her great work as a missionary and relief administrator. So when she passed away, with the old year, three brief paragraphs in a press dispatch were her only public recognition. I visited Miss Cushman in Egypt a few weeks before she died; as I had earlier visited her in Corinth, Euboea and Konia. To the end, even when malignant malaria and fatal anemia had her in their grip, she was the same serene, sunny, self-contained, and unassuming character, her speech savored with the salt of a piquant personality.

The real romance of Miss Cushman's story should not be lost to the world.\* This dauntless missionary-nurse refused to leave Konia when foreigners were ordered

out of Turkey. There she became father and mother to tens of thousands of war's victims—the kut-el-Amaria British prisoners; the interned Roman Catholic priests and nuns; prisoners and refugees from all corners of the wide domain of the sultan; and thousands of Armenian orphans and deportees.

Throughout the days of conflict she alone represented the allied and neutral nations in Anatolia. Brevet rank was given her as the acting consul of seventeen nations. Upon assurance of Ambassador Morgenthau, before the curtain of silence fell on Turkey, that her drafts would be honored, she wrote in simple faith, checks for over a million dollars, for carrying on her unparalleled work of ministry and relief. She was nurse, almoner, administrator, priest, missionary, financier and statesman. Only those whose lives she saved can understand the magnitude of Miss Cushman's work at Konia. A man in Jerusalem wept openly as he told me how Miss Cushman had intervened between his whole family and certain death. After the war Miss Cushman never saw America again. She carried on as a master relief worker: the number of her charges in Greece reduced to five thousand; which, she naively remarked to me, were really enough for one woman to handle!

It is to be hoped that some gifted writer will produce a biography of Miss Cushman that will preserve her spectacular story as one of the outstanding pieces of missionary literature and American history in the Near East.

\*I told part of it in my book, "Bible Lands Today."



## WITH A COLOMBIAN FREETHINKER

BY THE REV. ALEXANDER M. ALLAN, BOGOTÁ, COLOMBIA

ONE night an expert in his line, and an intelligent freethinker dined in my home in Bogotá. He wanted to see a book on the Panama question, saying that while undoubtedly President Roosevelt was greatly to blame for the manner of taking the canal, yet as a liberal, he would like to show up the intrigue of the Conservative party in Bogotá in those critical years. Such intrigue was, he thought, as much responsible for the loss of the fair Province as was Mr. Roosevelt's impatient abruptness.

He went on to discuss the future of Protestantism in Colombia. "We want you to go ahead," he said, "above all in good school work. Schools are the thing to undermine fanaticism and ignorance. Concentrate on them. Make them superior."

"What about our evangelistic work?" I queried.

"You know we think your churches are far better for our people than the established churches. The Protestant is the least harmful of all religions. Work among the poor, uplift the masses, and you will do good."

"What about our message for the educated classes?" I asked.

"You have none," came the swift reply. "You cannot expect intelligent, thoughtful men to listen to religion. We do not need it. Laplace was once asked, after he and some others had viewed the wonders of the starry heavens through a telescope, where God came in, and he at once replied, 'We do not need Him.' That is how we feel in

this new day. Chemists have been able to generate plant life."

I suggested that the supposed spontaneous generation might only prove that germs and seeds could live in conditions where we thought they would die, but he continued.

"Matter is, along with force, the explanation of everything."

"What about the future life?" I queried.

"There is no room for it," was the answer. "We die and that is the end. There is no hereafter. In our influence and only there, can we live after death."

"If there be no immortality," I asked, "how can we assure ourselves even of the existence of God?"

"My dear man, we know there is no God. Why try to sustain the fable? We have to develop ourselves slowly through the ages. Gravitation does not need a God to work it. It works itself."

"What is the characteristic creed of freethinkers," I asked.

"Not all think alike, but more or less we are materialistic, and either openly atheistic, as I myself am, or else we believe in the existence of some great first cause, such ideas are very indistinct and hazy."

"Do you think the liberal party will ever evolve some religion which will compromise between free thought and say, evangelism?" was my next question. His answer was significant.

"Between a thorough-going rationalism and Christianity, I fail to see any middle ground. It is the one or the other. You cannot mix them. Besides, we do not need or



want any religion at all. We have had more than enough disaster through religion."

In our friendly conversation, he revealed frankly his attitude, which is that of the educated liberal free-thinkers towards evangelical missionary work. Paraphrased, it is something like this: After all, these Protestants come from highly civilized lands, and spend money for our country's good. We must show them courtesy, and encourage them. Every boy they educate will be entitled to vote when he can read and will vote for the liberal party, which is anti-clerical. English and arithmetic are better than the Catechism of Father Astete, and prepare for real life. Their missionary work, on the whole, will help on the liberal part. Both they and we expose the corruption of the dominant church. On negative issues, we have much in common. If they do not convert many, they do no harm, being upright men who unflinchingly pay their bills. Of course, it would never do for men in our social and intellectual position to go to their poor churches, and sit next to Indians. The preacher would only bore us with some antiquated myths, which we have outgrown completely. Nevertheless, we like to meet the missionaries in hotels and steamers, and it is jolly to have dinner with them once in a while.

The thoughtful and discerning

reader will already have drawn from the foregoing such conclusions as these:

1. The historical and racial background of Latin America is entirely different from that of Anglo-Saxon America.

2. The medieval character and political abuses of the Roman Catholic Church for centuries have been responsible for the loss of religious faith of many reasoning men, and have made it difficult for "good seed of the Kingdom" to take root and flourish.

3. Trained lecturers on apologetics, who can present the claims of Christianity on philosophical, scientific, moral, intellectual and spiritual grounds, have an immense and inviting field in Latin America.

4. For the formation of national churches, the rank and file will naturally and rightly come from "the common people who hear Him gladly" and unto them should we direct our greatest efforts.

5. The advice of the freethinker, to concentrate on schools rather than on an aggressive evangelism, is advice *not to be taken*. "We know in whom we have believed, and are persuaded." The school is the handmaid of the Church, not the substitute. Paul, not the freethinking onlooker, is a safe guide in matters of missionary method. Jesus Christ, not materialistic atheism, "shall reign where'er the sun doth his successive journeys run."

General Charles Gordon, the hero of Khartum, was one of God's saints. He loved his Bible and made it his one great study. In letters to his sister, written in 1867 and published in 1888, he said:

"The chief proof, that the Bible is good food, is the eating of it; the healing efficacy of a medicine, when it is used, is a demonstration that it is good.....I continue to have the most exquisite delight in the Bible beyond any past experience. All that dead time, when I read without interest, merely because I ought to do so, is now repaid me, and God brings the passages back to memory with the power of the Spirit."



## A PASTOR WITH WORLD WIDE MINISTRY

**T**HE Rev. George Alexander, D.D., who died in New York City on December 12th, was, for forty-six years, a member of the Board of Foreign Missions of the Presbyterian Church. From 1903 to 1924, he was president of the Board and both as member and as president his service was rendered with unsurpassed ability, faithfulness and grace.

Dr. Alexander's missionary interest began in his childhood at his mother's knee and was deepened in his college and seminary course. Eight of his seminary classmates in the Class of 1870 at Princeton, one-fifth of the class, went to the foreign field, four in connection with the Board—Dr. Imbie to Japan, Dr. Howell to Brazil, Mr. Seeley and Dr. Lucas to India. One of the others was George L. Mackay, the missionary pioneer and builder of Formosa. Of all these only Dr. Lucas now remains. During his first pastorate at Schenectady Dr. Alexander taught in Union College and some of his ablest students went out to the mission field. He looked upon these men, like Dr. Griswold, of India and Dr. Waddell, of Brazil, as his own sons and they looked up to him with filial affection and unbounded regard. When the Student Volunteer Movement began he was its chief sponsor and friend among ministers and missionary leaders.

For many years Dr. Alexander was Chairman of the Committee on India. He strongly supported Dr. Ellinwood, for whom he had the highest admiration, in the aggressive policies which he introduced, especially in the occupation of Korea and the Philippines. He visited Brazil and attended the Latin American Missionary Conference in Panama in 1916, and served for more than thirty years as president of the Board of Trustees of Mackenzie College in Sao Paulo, and was its mainstay and bulwark. No part of the foreign mission field and no missionary problem or human need was alien to him. He had a place which no one else has held during the past half century in the affection and trust of the Board and its members and its missionaries, to all of whom he was endeared by the noble qualities of his pure and genial and gracious spirit. By reason of his long service, he has had to do with the commissioning of more missionaries than any other Presbyterian in Christian history and his death will awaken personal and affectionate memories around the world.

### A PRAYER

Show me, Lord, the way of love  
That leads to heaven and Thee, above  
Teach me to see 'neath colored skin,  
The heart, like mine, that rests within.  
Open my eyes, that I may be  
From racial prejudice set free.  
Help me to clasp with friendly hands  
Those who may come from other lands;  
And with my friends across the sea,  
Hand in hand, to come to Thee.

*Orange, Calif.*

*—Mildred Watson.*





# TOPICS OF THE TIMES



## Clouds with Silver Linings

Drought, high prices, high tariff, high wages, high living, reckless speculation and spending, and worldwide unrest have united to produce unemployment and hard times. Not only have fortunes been lost but incomes have been so reduced that, for multitudes, giving, spending and saving have become difficult. While millions of those who complain of hard times still find money to spend on pleasure, travel, the theater, movies, sports and other nonessentials, millions more find it difficult to meet necessary expenses for rent, coal, clothing and food. Naturally the Church also suffers and all forms of Christian activity—even charitable relief. Every church and missionary organization faces a deficit or a decrease in income. This means not only inability to advance and a curtailment of service but in many cases it means the dismissal of Christian workers, the closing of schools, hospitals and a reduction in already meagre salaries.

Not less than three hundred million people in Asia and Africa are still unreached by the Gospel message. The results of failure are seen today in the atheistic communism in China and Russia, in the materialism in Japan, Europe and Latin America, in the religious bigotry in Moslem lands, in the superstitious paganism in Africa and among spirit worshippers. We American Christians still have the means to promote a forward movement if we are ready to make real material sacrifices for spiritual gains—sacrifices such as marked the early Christians and such as mark converts today in India, in Africa, Korea and other mission lands.

Is not this a time to take stock of our real assets and liabilities, our true

resources and obligations, our inheritance and our debt to God? Very few Christians in either America or England know what material deprivation is compared with that experienced daily and without complaint by fellow Christians in the villages of China, India, Siam, Korea and the Islands of the Sea. Gold is no substitute for God; full stomachs do not make up for starved spirits; many impoverished Christians who have no treasure laid up on earth, have laid up riches that no financial crash or loss of a job can take away.

But there is, even in times of financial stress and of shortage in missionary budgets, a gold or silver lining to the cloud that may forecast a better, brighter day. Large incomes bring greater dangers than small stipends. Individuals and mission boards are tempted to spend lavishly when incomes are large. Wealthy churches at home build ornate and elaborate edifices that do not generally mean proportional spiritual life and service. The most effective colleges and theological schools, from a Christian point of view, are not usually those with the finest buildings and largest endowments. Some missions in foreign lands are still suffering from the lavish spending authorized when the Inter-church World Movement was expected to triple resources. It is a truism that poverty and self-denial are more conducive to spiritual life and service than are riches with self-indulgence.

Among the benefits that may come to the Church and individuals at home and to the mission work abroad through the present financial stress and strain are:

1. A more careful scrutiny of expenditures in administration and in equipment.



2. A more simple, less expensive style of building for mission institutions, a type not too far above the homes of the people they serve and not beyond the ability of the Christian community to maintain.

3. A new evaluation of the various forms of missionary work, with a view to finding out which is most productive in spiritual results; possibly a decrease in the institutional work in favor of evangelism.

4. A new study of the field to discover where forces can be withdrawn from well supplied areas and can be sent into unoccupied territory.

5. A closer cooperation or union of Christian forces to avoid duplication and waste of effort and resources.

6. An advance movement toward self-support and autonomy in the national churches abroad and in home mission churches in America. Abundance of foreign money is a great detriment to the development of an indigenous church. Already financial stress at home has brought blessing through increased independence abroad.

7. The greatest blessing that comes in periods of financial stress is the unveiling of the eyes to see the supreme importance of eternal things, the need for greater emphasis on spiritual realities and the fact that our dependence for power and for success is on God and not on gold.

#### **Financial and Spiritual Power**

In our recent journey through the mission fields of the Orient, we were continually seeking the answer to the question—what is the relation between financial expenditure and spiritual harvests? Do larger salaries produce better missionaries—and secretaries—and editors? How far do fine buildings and better equipment insure better men and women—from a Christian point of view? Do million dollar endowments mean richer spiritual results? We saw some (very few) elaborate and well equipped educational buildings (built with mission

funds) that seemed spiritually barren, while other schools, suffering for what seem to be essentials, produce rich harvests. The early missionaries went out with a minimum of financial resources but with a wealth of faith and the results are seen today. Some schools and hospitals, well equipped and supported, give evidence of wide influence and effective spiritual service. But in every case where this is true the real dependence is on God and on spiritual methods and forces. If adversity and poverty drives us to our knees, it is a blessing. If comfort or affluence make us selfish and independent of God, it proves a curse.

We believe that out of the present financial distress will come a clearer estimate of values, a wiser use of funds, a closer cooperation with other Christian workers, a greater economy in resources, a stronger indigenous Church, a larger spiritual emphasis and a more complete reliance on God.

#### **After the Round Table Conference—What?**

Mahatma Gandhi and all members of the All-India Congress Committee have been set at liberty and India has been promised constitutional self-government as a dominion of the British Empire, as a result of the Round Table Conference in London that ended on January 26th. Indian political prisoners (60,000) are to be set at liberty, provided that the Indians promise peaceful cooperation. Great Britain reserves some rights and responsibilities in India, including international relations and preservation of peace and order. Moslems, Hindus and other religious sects, caste and out-caste representatives, delegates from British India and from Native States, came to a larger measure of agreement than was anticipated; the rights of minorities are safeguarded, but the details of the program remain to be worked out. Mahatma Gandhi still refuses to cooperate in this program and demands complete independ-



ence—which, if granted immediately, would result in chaos.

It is too early to foresee what the result will be if India takes over all local governmental functions, including the judiciary and police systems, the imposition, collection and expenditure of the salt tax and other internal and external revenues; the management of railways and telegraph lines; the educational program and the laws to govern temple rites and religious freedom. Great Britain has thus far made good her promise to grant India a constitutional government. It now remains for India to show her fitness for enlightened self-rule. It will be interesting to see what is the result in the moral development of the Indians, the progress toward the solution of the caste problem, the right to Christian education, and real freedom from religious persecution.

### The Seed Bed of Happiness

The world is full of needs. It could be bubbling over with joy in supplying these needs if we would overthrow the greed motive for life and obey Jehovah's command, "Thou shalt love thy neighbor as thyself." Earth's antipodes are now our neighbors, and it is astonishing, how many nations today, in spite of these well-known needs, are worrying over disposition of their surplus products.

Nearly all the social problems of humanity and the desperate woes of the world can be met and solved when people cheerfully give as Christ taught. We mean by this sacrificial, happy, and liberal expenditure of life and that which represents life, accumulated wealth, for meeting human needs. Think over some of Christ's teachings—"It is more blessed (happy) to give than to receive"; "Lay not up for yourselves treasures on earth"; "Lay up treasures in heaven, for where your treasure is there will your heart be also"; "Seek ye first the kingdom of God"; "He that saveth his life shall lose it"; "What shall it profit a man to gain the whole world?" Most im-

pressive is His Parable of the Talents with its infinite award: "Thou has been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord."

Theoretically we assent to the truth of these teachings, but to have them actually and supremely motivate life and control possessions is another matter. Such motivation can only be greatly promoted through the living contagion of men and women who are experiencing the peace and happiness of this joyous living and giving. Nothing is quite so contagious as abounding JOY.

Possibly it has taken 2,000 years for the earth's spiritual seed bed to be ready for a wide and vigorous growth of Christ's revolutionary teachings, so contrary to man's selfish nature. Jesus, Himself, met defeat with the rich young ruler and virtually pronounced the task of converting human riches to the Kingdom of God then impossible. In His statement, however, of "greater things" being done by His followers "because I go to the Father," perhaps He indicated what is now becoming widely possible. Great reservoirs of accumulated wealth are today under direct control of God's children. Will they gloriously release it for the real and final Armageddon against sin, suffering and death? If they will, other great social and religious world problems besides economic want will be speedily solved.

There are favoring signs in the altruistic attitude now being taken by men of wealth, many not professed disciples of Jesus.

The cultivation of Joyful Giving must increasingly attract the deepest interest of the Church. How much happier it is to relieve great need through wisely administering our individual estates while living rather than leaving unearned wealth to heirs. Many thereby have cursed their descendants for generations. This benevolent idea is not visionary. It is practical beyond question and is increasingly being demonstrated all over the world.

A. A. HYDE.



## The Message for To-Day

There is a message in the Bible for each of us. Ever it contains a key that will unlock the door that opens on a better day. It places a halo around every earthly relation.

Of the child it says: "Of such is the kingdom of Heaven."

Of old age it says: "The hoary head is a crown of glory, if it be found in the way of righteousness."

Of marriage it says: "For this cause shall a man leave father and mother, and cleave to his wife; and they twain shall be one flesh."

To blind poverty it says: "Receive thy sight."

To the paralytic it says: "Take up thy bed and walk."

To shame it says: "Neither do I condemn thee; go and sin no more."

To the homesick and lonely it says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

The Bible deals with humanity on a world scale. The religion it offers cannot be tethered to an age or a climate or a culture or a civilization. It does not deal with tribal deities. It is true there is something in the Vedas and the Upanishads, and the Koran, that matches the hoary East. But there is a spaciousness about the Bible that knows no East nor West, that matches humanity. It speaks with a universal accent. It stirs moods that are racial. It offers God and all that He can give to all people. There is something in its truths that speaks with the same winsomeness of appeal to the people of all ages and all lands. It was the message the first century needed. It is the message the twentieth century needs. And it will be just as much the message men will need twenty centuries hence. It is the message of life. And life is the message for all people. When men cease to care for life the Bible will be out of date.

JAMES I. VANCE.

## The Christian's Vocation

Jesus did not believe in a hermit life or a hermit Church. We are here for a purpose, and each has a definite vocation. It is to manifest Christ to the world. We are not here to become critics of others, to find fault with others, least of all to force our principles upon others from the outside by external pressure. We are here to manifest Christ to the world, to be unto men as an angel or messenger of God. The great hope that fills the soul inspires it with a sense of responsibility to manifest Christ as our Lord and Master. Our present generation is very indifferent to the voice of the Church, and I cannot blame it much. The reason is plain. We have offered the world in our time a Saviour too small for the tragic necessities of life. In easy times the Jesus of popular literature, the Good Companion always at our side, may suffice, but in the deep moods of the spirit, in the sharp stresses and strains of our mortal existence, the soul will cleave only to that whose tragic meaning is deeper than the distresses of the world. There is a very pathetic feeling after God in our world today. We can sense it all around us. What is needed is to rekindle the fires upon the cold altars of our hearts, to make them flame and glow within us until the world can feel the light and heat. Then in that buoyant hopefulness, that calm and undisturbed peace, the world will see the manifestation of something beyond it, and will come again, as it always did, asking the reason for the hope that is in us, and we can say we have sanctified Christ in our hearts as Lord. For what the world is looking for now is not so much some new philosophy of religion, but typical personalities whose experience explains the vitality of the Christian faith.

HARRIS E. KIRK.





# METHODS FOR WORKERS



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

## RESEARCH WORK ON INDIA FOR BOYS AND GIRLS

Our boys and girls of from ten to fifteen years of age in practically all of our public schools are accustomed to doing research work. As missionary workers among children is it possible that we have been less wise than day-school teachers? We have found the following research topics delightfully acceptable and profitable for this age group. These are on India; other countries may be treated in the same fashion. Discussion should be made easy so that all information tucked away in the mind of every one present may become the possession of all.

This set of topics was largely produced by Master Edwin Harper, of Moga, India.

### How to Do the Following

1. Make clay dishes by the method used in India.
2. Make baskets by the method used in India.
3. Make scarfs of tie and dye work.
4. Make curtains of block-printing.
5. Make bread.
6. Spin thread.
7. To play some of the musical instruments of India.
8. To say something in one of the languages of India.
9. To make a model of a village in India.
10. To dress up in costume of Indian boys and girls.
11. Do magician's tricks.
12. Design rugs, borders, etc., in Indian designs.
13. To do something for handicapped Indian boys and girls.
14. To play the games of Indian boys and girls.

15. To exchange gifts and information with Indian boys and girls.

16. To learn a poem written by an Indian poet.

17. To learn a hymn written by an Indian.

18. To help give the Bible to India.

### Facts Concerning the Following

1. Rajahs and maharajahs.
2. Bravery of Indian soldiers during the World War.
3. A great Indian Christian poet.
4. A doctor who has restored sight to 100,000 persons in India.
5. The recent discovery in India of the remains of towns nearly 5,000 years old.
6. The caste system in India.
7. The sacred cow in India.
8. Some famous missionaries to India.
9. About boys and girls who go to school and about those who do not.
10. About home life in Hindu families.
11. About the good beliefs in the religions of India.
12. The voyage to India.
13. The jungle elephants, tigers, cobras, monkeys.
14. How immigration laws affect Indians in America.
15. Boy Scouts in India.
16. Some English words that come from the Hindustani language.
17. Some thrilling adventures of missionaries.
18. Travel in India.
19. The climate and scenery of India.
20. The courtesy of India.
21. The health of India; the hunger of India.
22. The languages of India.
23. India's need of Christ.



## MISSIONARY EDUCATION IN THE HOME

BY MRS. OZORA S. DAVIS

The above title seems a simple one, and yet it is really rather inadequate. Our religious vocabulary is undergoing a subtle change in the last few years and especially that portion of it which has to do with Christian service in foreign lands. We prefer the words "world friendship" or "international mindedness" to the words "missions" and "missionary." "Heathen" is gone altogether from Congregational circles, and even such a reliable term as "education" does not quite express the process with which we are dealing in this article—at least, as it is conceived by many people.

Words are very difficult things to manage sometimes, restless things and elusive as sunlight dancing on a wall.

Religion cannot be obtained in the last analysis by teaching, any more than love can be taught. Friendship, international as well as individual, cannot be drilled into any child by rote, and yet there must be a foundation of ordinary instruction if it is to be sanely ordered.

Perhaps this may be made clearer by an illustration. Last summer there was many a fire laid in a little cottage in the woods of New England. The wood was placed, sometimes like a log house, one tier above another, and then when that had been done the match was touched to the bit of birch bark and the slender kindlings beneath, and the fire blazed high. So in the religious education of a child there must be first the bit of joy through story or game, then the building up of information, one tier above another, but something more is still necessary—the flame.

We have always one great asset with which to begin, the wonderful gift of imagination. To a little child the universe is open. It lies all around him with no pathway closed by this or that past action or prejudice. What an opportunity is ours then to lead the interest of the child down this or that opening trail! There is no ob-

stacle in the way of any friendliness if we but enlist his sympathy and appreciation.

But international friendship, like all other friendship, must be built upon knowledge. To be a friend of anyone we must first know something about that person. So we need to find stories which shall make these children of other lands real, and we are fortunate in this generation in that we have attractive picture books made for this particular purpose and as appealing with their pictures as any other books designed for five and six year olds. There are "Kembo," "A Little Girl of Africa," "Ah Fu," "A Chinese River Boy," and "The Three Camels," by Miss Newell and Miss Woods. "The World in a Barn," is an attractive volume prepared by Gertrude C. Warner. Mary Entwistle, an English writer, is the author of a number of missionary books for children—"Friends of Ours," "Boys and Girls," and "Friendly Beasts," "The Book of Other Babies," "Little Children of Mission Lands," and "The Book of a Chinese Baby." For children of Junior age there are such stories as "Habeab," and "Boys and Girls in Other Lands," by Mary T. Whitley, and "Two Young Arabs," by Amy E. Zwemer. The little publication, "Here and There Stories," at 50 cents a year has not been surpassed, and the same department puts out a booklet for mothers.

As the teen age approaches it is a great thing for the young people to be introduced to some of our great religious leaders both in our own land and in other countries. This is an age when we are fully awake to the value of biography. Among these books I may suggest: "Ann of Ave," by Ethel Daniels Hubbard, "Livingstone, the Pathfinder," by Basil Matthews, "The White Queen of Okoyong," by W. P. Livingstone, "Frank Higgins," "Trail Blazer," by Thomas Whittles, "Brother Van," a worker in the lumber region, by Stella Brummitt, and the "Land of All Nations," eight fascinating stories by foreigners who have come to our land and made good.



For the mother who gives herself in hours of play and unselfish activity with her children there are many ways in which the child's interest may be directed toward this friendship for children of the "far away lands." Map-making with pulp made from newspapers, or with sand, makes the distant world real in the home nursery. Picture puzzles may be made from some of the beautiful pictures which appear in the *Missionary Herald* or other publications. A little library of scrap-books with pictures of different countries and strange people and animals is cherished by the child. Then there are things which may be made to send away, dolls to be dressed, tops, scrap-books, Christmas tree decorations, and postcards with something pasted over the writing.

A few books for parents who are interested in reading along these lines are: "A Social Theory of Religious Education," by George Albert Coe, Charles Scribners Sons, N. Y.; "Training World Christians," by Gilbert Loveland, Methodist Book Concern, N. Y.; "Psychology of the School Child," by Bird T. Baldwin and Lorle I. Stetcher, Appleton & Co., N. Y.; "Childhood and Character," by Hugh Hartshane, Pilgrim Press, Boston; The Essay on Child's Play in "Virginibus Puerisque," by Robert Louis Stevenson, Scribners, N. Y.

But now to turn to the reality behind all this, for suggestions as to reading and doing are, after all, very insignificant compared with that manner of thinking which a child absorbs from the attitude of his home. How does the family circle think—in terms of its own private interests, in terms of national affairs, or does it reach out into the international realm of thought? What do its members read when they take up the daily papers, the murder and divorce cases, the last information from the capitol at Washington or from the League of Nations? What do they talk about at the dinner table? What do they really care about? What do they pray about?

There is endless opportunity for

growth in our religious life, even more vital and more endless than in the intellectual realm. Yet how many of us are equally anxious that our children should not be stunted at any point in their spiritual development? Surely one most obvious line of the growth of the spirit is that love which fashions all our human relationships. Is this love of ours to be bounded by the family circle, or is it to grow with the years until in due season it reaches out in genuine interest to all that concerns mankind? The way in which that question will be answered depends upon ourselves as parents—not upon what we say, or even wholly upon what we do, but upon what we are.

But the law of love is that it can never be confined. It must ever find an outlet. Susan Blow says:

Love grows with being spent,  
But starves in its own plenty pent.

That is a tremendous thing to learn, and there is no other laboratory where it can be practised during the early years as it can be in the home. This is the very essence of missionary education. Here the child's question about the meaning of the universe must be answered and all his first efforts to relate himself to the world of the spirit must take place.

J. H. Oldham in his book, "Christianity and the Race Problem," says, "Nothing will contribute more to the improvement of racial relations than the influence, largely unconscious, of individual men and women who diffuse a spirit of fairmindedness, goodwill and friendliness, because they have lived in secret with divine truth, beauty and goodness. Such personalities are a creative force. Those who have this in mind will find in the casual contacts of daily life plentiful occasions for its expression. A smile of sympathy, a kindly word, an act of courtesy to a stranger of another race may accomplish more than we dream. The relations between races are determined not by the actions of governments alone but by the personal contacts of multitudes of individuals . . . In



these passing incidents of the daily round the Christian spirit has the opportunity of manifesting its creative character."

How do we make up the family budget and do the children have any knowledge of it? Is a due proportion for the needs of others included? Do the children know about these objects to which we give? Are we ourselves interested in them? Do we enjoy our giving, and do the children have an opportunity to share that joy? Or is it merely a dull duty? Are they allowed to give a part and do we help them to picture in imagination what becomes of their dollars? That is missionary education in the home.

Probably there are some people of foreign birth in our town or city. What is the attitude of the family toward them—the Italian ashman, the Japanese cook, the Negro porter, the Chinese laundryman, the Polish road-builder? Are they "dagoes," and "po-lacks," and "niggers," and "chinks," or are they men indeed, our very brothers in the sight of God? The whole subject grows more difficult as we approach our own neighborhood. But this is missionary education in the home.

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*Are you looking for one of the most effective home missionary stories ever written? Well, here it is, adapted for use by Mrs. Georgia McAdams Clifford, President of the American Association of Story Tellers. It is a gift from Mrs. Clifford to the MISSIONARY REVIEW Methods.*

Be sure to select the very best talent your town affords for the telling of it at one of your early meetings.

## THE TRAINING OF MISSIONARY MARY

BY ELEANOR PORTER

*Rearranged for telling by G. M. C.*

No one in the church was more entirely devoted to missions than Mary Hancock. In fact, someone had dubbed her "Missionary Mary." She it was who always packed the missionary bar-

rels, took charge of the mite boxes, and entertained visiting missionaries. She had always been at the head of the church missionary society, was always ready to respond when funds were needed to educate a Hindu orphan or a Southern mountaineer. She talked very feelingly of the "poor benighted heathen": and frequently expressed her belief as to her duty toward those "brothers and sisters still living in outer darkness."

For her lovely little daughter Muriel, she craved no more glorious career than that of a missionary in the darkest corner of the earth. Muriel was at this time nine years of age, fair-haired, blue-eyed, delicate, and spiritual.

Now Mrs. Hancock had never seen a heathen, or a Southern Mountaineer. Her home was, and always had been in a small New England town, sheltered by mountains and hemmed in by conservatism. Theoretically she knew everything about rescuing the perishing; practically, she knew nothing. However, the heathen were very vivid to Mary Hancock; and always she pictured them as being led to the light by her daughter Muriel. She could close her eyes and see a vast crowd of dusky, kneeling figures with rapt eager faces turned toward the delicate, saint-like, radiant face of Muriel, clad in flowing robes of white with an open book, and with an uplifted, beckoning hand. Yes, it was easy to picture Muriel among the heathen.

Muriel never missed a missionary meeting. She even went to the conferences in the neighboring towns. It was part of her training, you see. One very warm afternoon Mrs. Hancock and Muriel returned from a four days' missionary conference in a neighboring town, to find the long vacant house next to their home occupied. She wondered who would be her new neighbors. As she stepped out of the cab and started up the walk, she paused. On her front steps sat a barefooted, dirty, ragged little girl eating peanuts. On the ground at the little girl's feet sprawled a boy, a little younger, a



little dirtier. Under the apple tree, not far away, was a man, a woman and two children, one a child of perhaps about two years of age, the other a small baby in his arms. Instinctively Mary Hancock thrust Muriel half behind her. "Why, how—who—what does this mean?" she demanded.

The boy scurried behind a syringa bush. The girl almost fell down the steps, dropping the peanuts as she went. The man jumped to his feet almost dropping the baby. He removed his cap and bowed very low before her. His brow revealed two dazzling rows of teeth. "You live-a here?" he asked.

"I do."

"We, too, live-a here," pointing to the house next door.

Mary Hancock almost screamed, "You, you live there?"

"Si—yes, Signora, in dees house. We come-a two, t'ree, four day away. We are—what you say-a? da neighbors. Si-yes?"

Mrs. Hancock looked wildly about her. "Muriel, come, let us go into the house, at once." From behind the half closed blinds Mary Hancock watched her neighbors slowly wend their way from her beautifully kept yard to their unkept one. Then she hastily pulled down all the shades.

That night at the dinner table she sought an explanation from her husband. "William, what does it mean—those dreadful people in the old Den-net house? Who are they?"

"Italians," said William, "Cosetti, is the name. They came here to work in the foundry."

"William, you don't mean they are going to live there?"

"Looks like it."

"But William, they are . . ." Suddenly, realizing that Muriel was listening, she stopped.

The next morning at eleven o'clock, Muriel went out into the yard to play. Muriel never went out to play until eleven o'clock. Mary Hancock believed in system, and she had system for Muriel. At seven she rose; at eight she wiped the dishes, at nine she prac-

ticed, at ten she sewed, and at eleven she played. That is, she took her dolls and picture book out into the garden and placed them sedately in the summer house. Today she did not play house with her dolls as usual, for in the neighboring yard two girls and three boys were playing. The moment the children saw her they ran to the



MRS. CLIFFORD TELLING HER GRAND-SON HIS FIRST STORY

summer garden in Muriel's back yard.

"Hello," said one of the girls.

"How do you do," said Muriel. Of course, she was never allowed to say, "Hello."

"Come on over and play."

That was a very simple matter and in a moment Muriel was in the neighbor's yard, something she had never done before. Such wonderful beings they were. They played the most fascinating games. Presently she heard, "Muriel, Muriel, come here to mother, at once!" Of course, Muriel came.

"Why my poor little daughter, how did it happen?"

"How did what happen, mother?"



"How did you happen to go over in their yard?"

"I just went and they are perfectly lovely, mother. They are so much nicer than dolls. Mother they are wonderful!"

The cautious mother of an only child fell back in dismay. "But Muriel, I can't let you."

"Mother," said the eager little voice again, "there is the dearest little tiny girl, she is so much more fun than a doll. They know the cutest games. If I practice well, may I go back this afternoon?"

"Of course not, my daughter; of course not, don't mention it."

The next morning Muriel went out as usual at eleven o'clock, carrying her dolls to the summer house. At eleven-thirty Mary Hancock looked out the window. There, in her own back yard were the new neighbors—Muriel sitting in their midst. She hurried to the door. But before she had a chance to speak Muriel said, "Oh, here is mother; now come, mother, and be introduced." Now Mary Hancock had spent so much time teaching Muriel what to do when she was introduced and she knew that she must set the example. There was nothing else to do. Muriel's eager little voice went on: "This is Carlotta Cosetti, and this is Rosina Cosetti, and this is Clementina Cosetti, and this is Christopher Cosetti, and this is Valentia Cosetti, and this is the baby Angelica Cosetti." There was a moment's pause.

On Muriel's face was a look of confident expectancy; and Mary Hancock knew that she was expected to take each new neighbor by the hand in cordial welcome as Muriel had been taught to do in acknowledgment of introduction. "How—how do you do?" She stammered. She was hoping to escape the hand shaking. But the insistent voice of little Muriel said, "Shake hands with the lady, Valentino, shake hands. This is the way to learn to be polite, you see." Six dirty little hands were presented and Mary Hancock was forced to shake them all.

"You see, mother," said Muriel, "I

told them I couldn't come over in their yard, so they all came over here, we are having a lovely time."

"I am sorry, Muriel, but it is time for you to come in now. Yes, at once. You must have your bath before luncheon."

That night as Mary Hancock was putting Muriel to bed and hearing her prayers, she told her not to invite the children again. She gave no reason except that mother thinks best. Muriel was grieved and keenly disappointed, but she obeyed, for the next day when Mary Hancock looked out and saw all the children in her yard as usual, she called "Muriel, what did mother say?"

"You said not to invite them, mother, but weren't they dear, they came without being invited."

That night Mary Hancock appealed to her husband. "William, something must be done about those unspeakable Italians."

"What is the matter with them? They seem a good natured lot."

"Good natured, William! This afternoon I went to their back yard, and would you believe me, six children, mother, and father and four boarders are living in that house. William, do you want your child to associate with children like that?"

"Well," said William, "Is there any harm? Just don't let her play with them if you don't approve."

"I'm sure I don't know what to do for Muriel is completely fascinated with them. She's never touched one of her dolls since she's seen that Italian baby. I'll have to keep her in the house."

Just how the matter would have worked out is a question if Mrs. Hancock had not been summoned to her mother's bedside the next day. It was necessary to ask Aunt Jane, Mr. Hancock's sister to stay with Muriel and keep the house while Mary was away. Her absence was prolonged from days to weeks and from weeks to a month. The aged mother had grown worse and it was necessary for Mary Hancock to remain. One day she received a letter from Jane.



"I am sorry," she wrote, "to trouble you, but matters have gone utterly beyond my control. It is about Muriel. Don't worry, she is perfectly happy, too happy, in fact. When I first came I had no trouble, Muriel stayed quietly in the house playing with her dolls. She actually looked lonely and homesick and I felt sorry for the little thing.

"Then, one day came a sudden and most marvelous change. Muriel had gone home after Sunday School and I had stayed to church. When I opened the front door, the house seemed filled with wild screams of delight, which sent me in haste to the bath room. There, I found Muriel and the two youngest Cosetti children. 'What in the world,' I called. 'Auntie,' called Muriel, 'what do you think? They are the heathen, why didn't I know it before? They are regular heathen. On the way home from Sunday School I walked behind two men, one of them said, 'Isn't it too bad that heathen Italian family moved into this neighborhood?' Isn't it wonderful, Auntie, I don't have to go away from home to take care of the heathen, I can do it right here.'

"'But Muriel,' I said, 'Mother has said you were not to play with the Cosetti children.'

"'I'm not playing with them. I'm being a missionary to them. Being clean is next to being good, and that is what a missionary is for. I have used the very nicest soap on them, and mother's nicest wash cloths and mother's best perfumery. I don't have to grow up to be a missionary, I've started missionarying already.'

"I'm sure, Mary, I don't know what to do, she is so serious about it. All day long she teaches those children what to eat, and what to wear and how to shake hands and to wash behind their ears. She teaches them to sing, and pray and she's taught them to salute the flag. What shall I do? Shall I let it go on? On the other hand, can I stop it without shattering . . . Well, for some reason I feel that I don't want to be the one to shatter it. I'm

sorry but I had to tell you. Lovingly, Jane."

With shaking fingers Mary Hancock folded the letter. Her eyes were wet, yet frightened. Before them danced old time visions, a group of dusky, kneeling figures, with faces turned toward the saint-like, radiant face of Muriel, clad in flowing robes of white and with uplifted, beckoning hand. And then came the reality—no dusky, kneeling throng, no unapproachable aloofness, but a swarm of dirty, lively little Italian children being washed in her bath tub. "It shall not be," said Mary Hancock. "I shall write to Muriel tonight."

But she did not write that night, for the invalid mother passed away, and for many days her heart and hands were full. At last she went home, home to Muriel. Her husband was with her. He had come for the funeral. At the home station they found everyone in wild confusion. There had come a sudden smallpox scare, and many were reported to be ill, and among them was Muriel.

The frightened mother and father fairly ran up the hill toward the little house.

At the door they met Aunt Jane, "Don't worry," she said. "It is all right, it is no smallpox, only chicken pox. The doctor says she'll be all right soon. But I don't know whatever I would have done but for them. They would have taken Muriel to the pest house; if it hadn't been for them." By "them" she meant Mr. and Mrs. Cosetti, standing bashfully in the hallway. "No one would come near me," went on Aunt Jane. "Everyone was so frightened, and the officers came to take Muriel to the pest house and the Cosetti family saw them and came in and Mrs. Cosetti has never left me since."

"It ees nothing," said the little Italian woman softly. "It ees glad that I am to be the help."

Mary Hancock noticed how smooth her hair was and how clean her breast.

"Da liddle garl—she be so good to us, Signora," beamed the man. "She



teach-a da song of dees countree—'Sweet Lan o' Liberte.' We love-a da song. We love-a da countree. We love-a da little garl."

"It ees like this," said the woman, "Da leetle girl we loves her so well. She is so good! She teech-a us so much. In my own country, I hear a story like this. A marble woman, a beautiful woman—what you call it?—was put up where all peoples who look want to be beautiful also—yes. They comed and looked and looked and looked and by and by they made smooth their hair and made clean their clothes, and their faces, so to be like her—beautiful, you know. And so it is now. And so it is now, this litle girl—what you call her? Muriel?—she ees our marble woman. My litle girls wear now the hair ribbon to tie their hair. They keep clean their faces and behind the ears and they read-a da book, and they don't play the noise on Sunday. So you see, she teech-a me too. She teach-a me to shake-a da hand and to be polite. And I teach-a you my lady, I long know this sickness, little red things on the face and my man he keep-a da child on, and cook-a da food and I stay here and teech-a you how to make the sickness go away from our little girl. Oh, she so sweet to teach-a me, 'My Country 'Tis.' She make-a me love America. She make-a my children good, and me I make-a her well."

There was a moment's pause. Then impulsively Mary Hancock stretched out a hand to each. "Thank you," she whispered, "thank you, I am fortunate in having such good neighbors."

#### BEGINNING AT HOME

BY MRS. P. H. AUSTIN

This method is original and worked splendidly in one locality. It renders a threefold service: first, it gives young people something to do in the home town; second, it brings cheer to the invalid whom it is so easy to forget; third, it increases the income of the young people's circle. This plan was carried out in a dirty, grimy, railroad and mill town where practically no flowers grow because of the

smoke and the acid which the mill-smoke contains. A community, also, in which little activity is provided for young people.

Every Tuesday night for four weeks an intermediate group of young folks met to make paper roses. Some lovely products resulted. These were placed in a basket and on each stem was fastened the name of each person who would contribute twenty-five cents to the treasury of the missionary society. The basket of roses was presented as a birthday gift to an invalid of the congregation, whom everyone loved because of her sweet, patient spirit. She especially appreciated the names of the donors and the thought of the group of young people.

*Why not try the plan in your town or church?*

#### VITALIZING THE TREASURER'S MONTHLY REPORT

BY MRS. MINETTE H. OSBORNE,  
Erie, Pa.

The receipts in a society may be visualized by a large poster showing a house with the number of doors and windows representing special funds and pledges for specific work. When dues are all paid, the doors in front open showing a golden background. When special pledges are all in hand the windows open showing little pictures of the worker supported or the school or other project. The whole house is roofed by shingles representing the extension members who have paid. This device will prove effective in promoting the payment of pledges.

#### UNINTERESTED HUSBANDS

BY MRS. N. W. NOLEN, *Pittsburgh*

Instead of the morning paper on the breakfast table, place there an attractive missionary leaflet. Only one at a time and near the husband's plate. Select one which has on it the picture of a missionary or a native worker. Create interest by first creating curiosity. Mr. Nolen was won to the missionary cause by this method and is now an ardent supporter of his wife's missionary interests, both at home and abroad.



# WOMAN'S HOME AND FOREIGN BULLETIN

EDITED BY FLORENCE E. QUINLAN, 105 East 22nd Street, New York, and  
FLORENCE G. TYLER, 419 Fourth Avenue, New York

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

## COMMUNION OF THE SAINTS

From Tonder, Denmark, came a letter last April which said: "From Miss D., of Oslo, Norway, I received information of the World Day of Prayer some few days before its arrival. We were both very glad to be able to take part in it. I have met the thought of it once before in the beautiful book by Mary Schaufler Platt, "A Straight Way Toward Tomorrow." In the Foreword it is said, "With a World Day of Prayer, a Committee on Christian Literature for Women and Children, and now the possibility of United Study Throughout the World we are coming into a spiritual federation of the Christian women of the world for which we have longed and prayed." Till one month ago I did not know more about the World Day of Prayer. I had some few days to inform some of my friends in Denmark and Germany, and I am sure that they have also taken part in it . . .

"It is not so that we women all over the earth are connected in prayer in one moment. But I am so glad to think that if we are faithful in this prayer over the whole earth, then the prayer is constantly advancing over the earth, and always in the footsteps of the sun.

"For Miss D. and for me it was quite strange to read the subjects for prayer for a whole week written by the young Philippine woman and the Call to Prayer addressed to women over the whole earth. We have for four years been united in prayer for the need of women over the whole earth; two years ago we arranged the following prayer sheet and one year ago the following letter to our sisters all over the world. It has been spread to friends all over but we wanted to reach

much wider. Now we understand that women on the other side of the globe have thought the same thoughts and realized them and we are glad to unite with you in prayer."

## Appeal to All Christian Women

Sent out two years ago by some Scandinavian women to friends in all parts of the world. They did not know of the World Day of Prayer until last March.

Do we not feel today, Christian women, that we should join in prayer for all who strive in behalf of awaking womanhood the world over?

A large number of women in all parts of the world are today trying to shake off the bondage imposed by sin. We, Christian women, find deliverance in Jesus Christ. Does that not mean a great responsibility? This freedom that millions of pagan and Moslem women ardently seek has been granted to us Christians by Jesus Christ. To depend on God alone is the only and the true liberty, for in Jesus Christ there exists no distinction between man and woman (Gal. 3:28); Jesus Christ wished to reveal His life in women as in men, quite independently of the sex (Gal. 2:20). As Christian women, we need to examine ourselves, whether Jesus Christ really lives in us (2 Cor. 13:5), and then assume responsibility for making known to all those of our sisters, near or far, who have not realized the truth, that independence comes from Jesus Christ, and that it is a blessing, accorded to us from His hand, to be used in His spirit and in His name.

Let us then join in prayer, asking God for the necessary guidance to serve as a help to all Christian women who stand hesitating at a parting of the ways. Ask God that He show us



that which we are called to be, as man's companion in the home, and as members of different groups or congregations. Ask Him to sanctify the woman movement in the various parts of the world. Ask that He deign to assist our sisters in the day when they break their chains, in order that each one of them may recognize in the presence of God the full extent of her freedom. Ask Him also to teach them to receive and to use that grace, in order that we may be worthy of His blessing in the establishing of His Kingdom on this earth.

Prayer in fellowship is one of His very great blessings, and Jesus Christ has thereto given a promise (Mat. 18: 19). Jesus Christ grants equally His attention to those who unitedly address themselves in prayer to Him and those who pray alone, each one in her sanctuary. Fellowship in prayer fortifies us and leads us to a communion with the Holy Spirit. (2 Cor. 13: 13). In order to reach all those who are in accord with us, we have prepared a cycle of prayer. The different topics in this prayer have been arranged according to the days of the week and are based upon the prayer of Jesus Christ to His Father. They are grouped in such a way that the request for daily bread and for the Bread of Life comes on Thursday, the day when our Lord instituted His Supper, and the prayer for remission of sins on Friday, the day of Calvary. So we begin this prayer on Monday and continue to Sunday, the day when we praise God for all his blessings and all His gifts.

It is well to realize that the ideas set forth in this letter are being born at the same time in other countries and that a great number of people already share them. It goes without saying that the fellowship of Christian women will be closer if we learn to know all the literature which treats of the question of women and which tells of the struggle in different places for the acquisition of this independence and the most certain means of attaining it.

May God permit us to serve Him, and even to suffer, if that be His will.

### Cycle of Prayer

Arranged and distributed by some Scandinavian women three years ago.

#### Monday

"Our Father who art in heaven; hallowed be thy name." We pray Thee also for ourselves, women in all parts of the earth. Thou who hast created us according to Thy image, recreate us through Thy power according to Thy original idea. Give us a pure heart and renew in us a right spirit. Mat. 5: 8; John 3: 2-3; Mat. 6: 9-13; Gen. 1: 27; Ps. 51: 12.

(Prayer for the woman movement in the old world and for the other parts of the world where women are beginning to awaken.)

#### Tuesday

"Thy Kingdom come" includes us in the ranks of those who spread the glad news of the victory of Jesus Christ on Calvary. Send us, like Mary Magdalene, to our brothers and sisters to carry to them the news of the resurrection and ascension of our Lord. Mat. 5: 4; 2 Cor. 7: 10; 2 Cor. 6: 10; Ps. 68: 10-12; John 20: 17-18; 1 Cor. 1: 27-29.

(Prayer for all feminine spiritual work; for women missionaries and those who lead youth; for the Young Women's Christian Association.)

#### Wednesday

"Thy will be done on earth as it is in heaven." Admit us women also to the service for which Thou hast prepared us, so that we may go forward. Whether these good works be small or great, permit us, through Thy enabling to receive all the abundance of Thy blessing in order to accomplish Thy holy will in everything. Mat. 5: 3; Mat. 11: 25; Eph. 2: 10; 2 Cor. 9: 8; Rom. 12: 2; Luke 1: 38.

(Prayer for girls' schools, and the education of women.)

#### Thursday

"Give us this day our daily bread," food for our bodies and for our souls. Make us in our households worthy of the bread which thou hast given, but may each, whether at home or abroad, demonstrate that we live not by bread alone but by every word which proceedeth out of the mouth of God. Revive us with the Bread of Life. Mat. 5: 6; Luke 6: 21-23; 1 Cor. 4: 2; Mat. 4: 4; John 6: 27, 35, 51-58.

(Prayer for the work of women in the home and for their married welfare.)



*Friday*

"Forgive us our sins, as we also forgive those who have trespassed against us." We give Thee thanks for having redeemed the world by the coming of Jesus Christ. Make us to be ministers of this reconciliation, that we may be Thy servants on this earth. Mat. 5: 9-10; Jas. 3: 18; Mat. 6: 14-15; Mat. 5: 44-48; Mat. 18: 21-35; 2 Cor. 5: 18-20.

(Prayer for the work of women and for the establishing on earth of peace, regardless of race, nation, class or sex.)

*Saturday*

"Lead us not into temptation, but deliver us from evil." Humble us by the thought that sin entered this world through woman. Help us that we shall not be a temptation for man, but in truth a "helpmate." Destroy all the works of the devil in us and around us, and give to us the glorious liberty of the children of God. Mat. 5: 5; 1 Cor. 13; Eph. 4: 1-3; Gen. 2: 18; Gen. 3: 12; 1 John 3: 8; John 8: 36, 32; Rom. 8: 21.

(Prayer for the work in common of men and women outside the home.)

*Sunday*

Praising Thee for the peace which Thou hast given us through the grace of our Lord, Jesus Christ, the love of God and the communion of the Holy Spirit, we place in Thy keeping ourselves and all that are dear to us. "For thine is the kingdom, the power and the glory for ever and ever." Mat. 5: 7; Mat. 25: 34-46; 2 Cor. 1: 3-4; 2 Cor. 13: 13; John 4: 10-11; Mat. 6: 25-34; Mat. 11: 28; Rom. 8: 28; Isa. 63: 9; 2 Tim. 1: 12; Rom. 15: 13.

(Prayer for all good works by women; for those isolated and lonely; for an awakening and a revival.)

Doubtless there are many who will be glad to join with our sisters in Denmark and Norway in this daily cycle of prayer. If women in other countries have been circulating prayer ideas will you not send them to the Federation or Council, that they may be shared with the wider circle?

Have you suggestions for future themes for the World Day of Prayer, or authors in other countries, for either the Program or the "Call to Prayer"? Korea, the Philippines, the Netherlands, Canada, and the United States have been represented; next year India will give us the Program and Mexico the "Call." Perhaps you

have suggestions for the variety of "Call" in future. You will note that this year it has not included a daily cycle. (See December REVIEW.)

Let us all remember to pray for peace daily at the noon hour, as designated several years ago; and we shall not forget our appointment at sunset each Sabbath when we follow the outline prepared by our friend in the Netherlands until the next World Day of Prayer, February 12, 1932.



G. MARSTON LORD



FRANK R. SOUTHARD

**RENDERING THANKS**

The Bulletin in the January issue of the REVIEW contained a couple of paragraphs about the attractive poster for the World Day of Prayer and Mr. Frank R. Southard, the artist who made it. By chance, the same issue had as frontispiece the mural he painted for the North American Home Missions Congress held last December. The January article evidenced plainly the spirit of service in which his work is done and the spiritual atmosphere that surrounded the production of the poster. It is a very real pleasure to let our readers see Mr. Southard.

Mr. G. Marston Lord has had charge of printing most of the World Day of Prayer material since the first unified observance in 1920. The writer has had business relationship with him for twenty years and has greatly valued his splendid cooperation, painstaking care, constructive suggestions and general friendliness, and so with grateful appreciation he also is introduced.

Frequently users take for granted finished products and forget those



whose work has wrought them. We eat the peas, beans, corn and tomatoes without a thought for the migrant who picked them or placed them in the cans. We read the leaflet, and while the author and organization official may be in mind, the editor, draughtsman, compositor, printer, the stenographer, sales clerk, wrapper, postman are unnoticed cogs in the machinery of production and delivery.

At our next meeting shall we not for a few moments meditate upon what the World Day of Prayer means to us who share in its inspiration, and ask God to bless those whose handiwork—often monotonous and tiring—has made this possible for us. They have sown seed in personal discomfort and drudgery; we have gathered luscious fruit of fellowship. "Lord God of Hosts, be with us yet, lest we forget, lest we forget!"

FLORENCE E. QUINLAN.

## TO WOMEN'S CHURCH SOCIETIES

BY MRS. E. TALLMADGE ROOT

Reprinted by permission from June 1930 *Facts and Factors*, published by the Massachusetts Federation of Churches and Council of Religious Education. "The Woman's Committee of the Massachusetts Federation of Churches has undertaken as its most serious task this year the study of organized woman's work in the local church." This committee consists of women of twelve denominations. Other areas might profit by similar intensive study, and contribute further suggestions and methods.

DEAR PRESIDENT:

I think we will all agree, in the beginning, that the object of the Woman's Church Society is the stimulation of effort for the local church, and for the Kingdom of God in general. For many years two lines have been emphasized—local church needs and missions—and according as the women of a church favored one or the other of these lines they gathered in groups to further their respective ends. This grouping raised barriers of thought till it was often said, "some of our women are interested only in our church, and some are interested only in missions," forgetting that God's plan for His Kingdom is a whole and not a patch-work plan, and that each

woman should, with God, see all parts as essential, though she might be a worker on one part of the pattern.

Those days have passed. With woman's entrance into citizenship she has a greatly enlarged freedom, vision and opportunity. The church society of other days does not satisfy. It does not claim the interest of all the women with their differing tastes. Today's task is too big for small groups with a vision limited to one aspect. As Frances Willard says, "One-sided advocates make a one-sided movement."

From these considerations has grown in many churches a Woman's Union with departments, where the program is a whole, with each woman interested in all and all women interested in each.

### *What Are the Advantages of a Woman's Union?*

In our busy life it simplifies effort by calling for but one set of officers, and one day of meeting, though a department may have special meetings if occasion arises.

It is a Union which expects all its members present on its day of meeting, and all have the benefit of the program, be it Missionary, Social Service, or Citizenship.

### *What Are the Advantages of Departments?*

They enlist more women because they give a variety of interests.

They give a more complete picture of God's plan for building the kingdom.

They increase the activities and interests of the whole church because of the larger vision introduced.

### *What Departments Are Needed Today?*

*Devotional*, because on the prayer life and spiritual vision depends the vigorous life of the Union. This is the department which should deepen the spiritual life of the women of the church.

*Home Church*, because the Woman's Church Society is really the moth-



er of the church, and, like every good mother, must be a housekeeper, needlewoman, and creator of right social life, in visitation, family gatherings and recreation.

*Missionary*, because there is a great unfinished task in the world, and no woman can slacken her efforts till Jesus' Gospel of healing, teaching and preaching is carried to every corner of the earth. This department is set for education, prayer and gifts.

*Social Relations*, because it is necessary as Christian women to feel our oneness with the unfortunate in our own community, with our sisters in industry, with our world through international relations, with all the family of God through race relations. This department has a most fascinating program of education and friendly contact with community, industry, internationalism, and racial groups.

*Citizenship*, because the 19th Amendment has made it a Christian obligation to register and vote intelligently and conscientiously. This department should keep the women informed of moral and welfare issues and legislation that they may cooperate for law observance and protection of society.

Under these departments may be grouped other interests as the local needs demand.

#### **MRS. WILLIAM FRASER MCDOWELL**

Clotilda Lyon McDowell, wife of Bishop McDowell, passed away suddenly at her home in Washington, D. C., December 27, 1930, and was laid to rest on the last day of the old year in Delaware, Ohio, where her college days were spent in Ohio Wesleyan University.

In the homegoing of Mrs. McDowell the Federation of Woman's Boards of Foreign Missions has lost a warm friend of many years. She has served the organization with unstinted devotion since its inception. Her unflinching courage brought inspiration and cheer, and her insight and spiritual

perception was a never failing source of strength and confidence. Out of a rich experience of personal relations and denominational work she made a valuable contribution to interdenominational associations and to conferences on peace and law enforcement.

Mrs. McDowell has held many positions of importance in church organizations. She was President of the Women's Foreign Missionary Society of the Methodist Episcopal Church from 1908 to 1921.

One of her great interests was centered in the training and leadership of Nationals, and her own Society honored her on her retirement in 1921 by establishing the Clotilda Lyon McDowell Fellowship Fund. More than thirty young women of other lands have, through this fund, enjoyed the privilege of graduate study in this country. Through them her ideals of life and service are entering into the building of new civilizations.

The beauty of her face, and the radiance of her personality will long be a happy memory and inspiration to the lives of those who knew Mrs. McDowell.

#### **ACTIVE AND PASSIVE MEMBERS**

Too few persons carry the burden of the church program in many churches. For the sake of the spiritual development of the members, as well as in the interest of a fair distribution of work, as many as possible of the membership ought to be assigned to definite tasks.

An illustration of the situation frequently met with is seen in a tabulation covering 12 city churches with a total resident enrollment of 2,877. It was found that 2,182 of these members had no task whatever for which they were responsible in the work of the church.

On the other hand, two members had six tasks each, 13 had five tasks, 27 had four tasks, 72 had three tasks, 166 had two tasks and 415 had one task each.

A total of 1,148 definite pieces of work were being performed by 659



members, while 2,182 members were deprived of the benefits of personal responsibilities in the church program.

Many of these nonofficial members, no doubt, were vital influences in the lives of their churches, but many more in all probability were receiving more than they gave.

The statistics of many churches would tell a similar story. What is the situation presented by your own church directory?

In the active participation of the passive connection of its members lies at least one of the reasons why a certain church forges ahead or why another lies dormant.

—Ohio Christian News.

### WORLD COURT MATERIAL

From December, 1930, *Christian World Education News Service* printed by the Council of Christian Associations

Now that the World Court is once more [prominently in the public thought], there will be an increasing demand for information about it. Here is a list of some of the material available:

*The World Court: The History, Organization and Work of the Court.* March, 1930. The American Foundation. Free.

*The World Court: Fifty Questions Answered.* Replies are based on official documents. The American Foundation. Free.

*The Permanent Court of International Justice*, by Charles Evans Hughes. An illuminating address given by Mr. Hughes on his return from serving as a Judge of the World Court. The American Foundation. Free.

*Foreign Relations Bulletin Number 7* (Revised Edition). This gives a résumé of the negotiations in regard to the adherence of the United States to the World Court, and the text of the Protocols, with explanations. The American Foundation. Free.

*Article by Senator Gillette* analyzing the Protocols. The American Foundation. Free.

*Speech by John Davis on the World Court.* The American Foundation. Free.

*Secretary Stimson's Letter to the President.* The American Foundation. Free.

*The World Court*, by Mahley O. Hudson of Harvard Law School. World Peace

Foundation. Paper, 30 cents; cloth, \$1. (The latter edition carries the record to 1929, whereas the paper edition stops with 1928.)

*The United States and the World Court*, by Philip C. Jessup of Columbia University. World Peace Foundation. 155 pp, 40 cents.

*The Permanent Court of International Justice*, by Vera Micheles Dean. Foreign Policy Association Information Service. December, 1929. 37 pp, 25 cents.

*Should the United States Join the World Court?* Leaflet. Federal Council of Churches. \$1.50 a hundred.

### INDIA

From *Presbyterian World News*, January, 1931.

India is a land of contrasts, but it is a land of opportunity for the missionary. There is opportunity for a clearer message. The nonchristian looks at the Christian Church, even though he is told not to look at the missionary but at Christ. As we judge him by his mode of living, so he judges us. It is easier to work when the Church at home has so many voices raised against such evils as war, exploitations of men, women and children, race prejudices and inequalities. Whatever is done to incarnate the spirit of Christ in Christians in America opens doors of opportunity to us here. The world is smaller than it was, and educated Indians are critical.

—An India Missionary.

### CHURCH MILITANT AGAINST WAR

United Press dispatch in New York *Herald Tribune*, December 12, 1930.

The church should forbid military service in event of war, Archbishop Nathan Soderblom of Sweden said in his speech accepting the 1930 Nobel peace prize.

"The church hitherto has not fulfilled its duty in preventing war," he said. "It therefore has failed, and this failure the church ought humbly to confess, and strive to the utmost to improve its influence. The church must fight against every government that willfully prepares war. Our peace activity must be more energetic. Only by a fight against the 'old Adam' can peace be obtained."

King Haakon and Crown Prince Olav were present at the address which was applauded enthusiastically.





# WORLD-WIDE OUTLOOK



## LATIN AMERICA

### Wanted: Eighty New Workers

**T**HE Latin America Evangelization Campaign is committed to a five years' program which calls for eighty new workers. It is aimed to place in each of the twenty republics of Latin America a missionary couple accompanied by a trained native evangelist and wife, exclusively for evangelistic work. They are to be supported by the Latin America Evangelization Campaign, and are to help all missionary work in their territory. Each group will be furnished with a tent and given ample supplies of literature.

The Bible Institute in San Jose, Costa Rica, will supply many of the native evangelists. The San Jose headquarters offers a unique training ground for these new missionaries who will spend at least one year in the study of the language and people.

### Sunday School in Mexico

**M**ISS MABEL YOUNG, of Puebla, Mexico, writes in the *Watchman Examiner*: "Two of our Normal girls take turns in teaching in the little Sunday school at San Mateo. A year ago, only three or four people were interested, but a man and his wife offered their living room as a meeting place. When others realized that the hated Protestants were holding services, they became very angry, and tried to prevent the continuation. Amid stone throwing, many dark looks and expressions of disapproval the work has continued and the group attending the services has grown. A nurse or the pastor from Puebla or other worker talks to the adults while a student teaches the children.

### From the Interior of Brazil

**S**EVEN or eight years ago Rosalvo Goulart, a faithful believer in Araguay, moved further interior with his few household effects, twelve children, an ox cart and a few yoke of oxen. After a long journey of more than 300 miles he found a lonely spot near where the interior states of Mato Grosso and Goyaz touch the states of Minas and Sao Paulo. There he drove some stakes and covered them with a thatched roof to establish his home. He took his Bible with him and began telling his neighbors about Jesus. Soon there was a large group of inquirers in that lonely interior of Brazil.

One morning I set out to visit Senior Rosalvo and to explore that unevangelized region. One day as we were crossing a river we found a ferryman who asked: "Where are you fellows going; to hunt diamonds?" "No, we are going to hunt souls for Christ." With a look of utter astonishment he said: "Souls? What's that?" We told him the wonderful story of Jesus and His love for men. He wanted to know more and asked: "Isn't there any book that tells about this religion?" "Yes," we replied, "there is a book and it is called the Bible." He had never seen or heard of a Bible but we left him reading the Old, Old Story. This man is a type of a vast multitude of Brazilians. There is not one minister of the Gospel in all this region.

It was a joy to preach the Gospel in the humble home of Senior Rosalvo to scores of eager listeners. He has lit a candle in that little corner of the great nation of Brazil and light is breaking everywhere.—Rev. J. R. Woodson, in *The Christian Observer*.



### Protestants in Brazil

**T**HE following information, printed in the *Evangelisches Missions Magazine*, has been sent by Pastor Rudolf Becker of Candelaria, Rio Grande do Sul (Brazil).

The Brazilian Baptists, numbering about 32,000 members are carrying on missions among the Indians in the Amazonas Territory.

An interdenominational mission is working among the Indians in Matto Grosso. This is supported by Methodists, Presbyterians and Independent Presbyterians.

An appeal to undertake Indian missions has recently been issued by the Evangelical Lutheran Synod of Santa Catharina, Parana and other states. This is known as the field of the Lutheran Gotteskasten.

A regular mission has been carried on for over half a century by the Southern Methodists, the Southern Baptists, the Presbyterians and the Episcopalians of North America, by the English Congregationalists, the Swedish Baptists and the Missouri Lutherans. As a result several congregations, many of them self-supporting, have grown up. The membership of the above mentioned churches is estimated at about 300,000 and that of the Protestants originating from Germany, at about 250,000.

### World Gathering in Rio

**T**HE Eleventh World's Sunday School Convention is to meet in Rio de Janeiro, Brazil, in July, 1932. This will be the first time the Convention has met in South America and is the first world gathering of Christians ever held in Brazil.

Dr. Robert M. Hopkins, the General Secretary of the World's Sunday School Association recently returned from a visit to Brazil, Argentina, Paraguay, Uruguay, Chile, Peru and Panama, where he held conferences with Sunday School representatives.

Since travel is expensive in South America and distances are great, it is hoped that regional meetings may be

arranged for such centers as Lima, Peru; Santiago, Chile; Buenos Aires, Argentina; and Montevideo, Uruguay.

The progress of the Sunday Schools in Latin America is encouraging. The enrollment will total no less than 225,000. Of this number more than half are to be found in Brazil. Next come Argentina (including Uruguay and Paraguay), 29,747; and Chile, 25,582.

Statistical reports are gathered of Sunday School enrollment every two years and the last report for 1930 showed an increase of 10.6 per cent. Emphasis is laid in Brazil and elsewhere upon the expanding program of religious education through daily vacation Bible schools, week-day schools and young people's organizations. Mission schools everywhere give much attention to religious education as an integral part of the educational task.

### Missions in Venezuela

**F**URLOUGHED missionaries from Venezuela are kept from their work by reason of the fact that no foreign clergyman or ordained foreign missionary is allowed to enter the country. Missions affected include the Presbyterian, the Scandinavian Alliance, the Swedish Evangelical Free Church and the Orinoco River Mission.

Mr. W. Reginald Wheeler has issued the following statement:

The "Law of Foreigners," decreed by Congress on July 1, 1923, contained the following articles:

"Section I—Art. 6: For the entrance of priests or ministers of any church whatsoever there is required the special permission of the Federal Executive in each case.

Section II—Art. 15: The declaration of exclusion shall be issued by the President of the Republic and endorsed by the Secretary of Interior Affairs, and shall be published in the Official Gazette.

Section III—Art. 27: Against the decree of exclusion (or of expulsion) no recourse is permitted.

Special permission from the Federal Executive, transmitted through the Minister of Interior Affairs, is



required for the entrance of a foreign clergyman. Since September, 1930, no such permission has been given. This situation has developed out of the contest between the Government and the Roman Catholic Church. Similar contests have occurred recently in Mexico and certain other Latin American countries.

## EUROPE

### Peace Plans for Twenty-Seven Nations

ON JANUARY 21st a cable message from Geneva announced that twenty-seven nations had pledged themselves to preserve peace in Europe. Their solemn manifesto is expected to put an end to war-talk and to go far toward reestablishing economic and political stability. "The machinery of the League of Nations is to be used to prevent any resort to violence." The signers of the manifesto include France, Great Britain, Germany and Italy. Committees have been appointed to study methods for solving various problems and for promoting unity, if not union, among the European nations.

### Socialists and the Gospel in Belgium

TODAY, in Belgium, the Socialists and Liberals are taking up the cudgel in the defence of missionaries of the Belgian Gospel Mission against the opponents. God makes use of political parties to further His own ends, although the Socialists themselves are conscious of nothing but their antagonism to the Roman Catholic party! The Socialists do not come to the Gospel meetings, but nevertheless, when we are attacked by posters and the papers, their own official organs come out justifying us and belaboring the Catholics for their opposition.

Recently, during tent meetings at Arlon, in southeastern Luxembourg, the papers attacked us bitterly and placards denounced us. One was even posted on our Gospel car during the night. We were denounced as spies and heretics—political agents of the

great Protestant nations who were thus seeking to seduce Belgium from her ancient religion and to hand her over to the Great Powers. The City Council was divided, one part, declaring in our favor. The Burgomaster himself sent us secret word to "hold fast." When a mob of 800 people, stirred up by priests, sought to assail and destroy our tent, not only did the mounted police protect us, but groups of Socialists themselves formed a cordon around the tent to keep the mob from cutting the tent ropes. We praise God for many conversions, among them being one of the very ringleaders of the riot; for the large numbers that attended the after-meetings, and for the wonderful way that public opinion was turned in our favor at the end of the meetings. Since the close of the meetings, we have been able, through the gift of a friend, to buy a building in this city of Arlon, where we shall install a permanent worker.

Burgomasters or Mayors of other cities are often favorable to us. We believe that this movement of God in Belgium is already laying hold of some of the intellectuals. The head Judge of the Court of Ghent has become deeply convicted and is coming to the meetings.

Great blessing has also attended the special distribution of Scriptures and tracts—a million and a half having been distributed during this year of the Centenary of Belgium's political independence. This large distribution is the greatest that has ever occurred in one year in the history of the country. Mr. Van Lierop, head of the station at Ghent, has had permission to hold open-air meetings anywhere in this great city.—*Ralph E. Norton.*

### Swedish Missions

SWEDISH missions in China represented by seven societies, are passing through severe straits. The mission schools have had to be closed pretty generally, although the work of evangelization has been permitted to go on. But the Lutheran high school in



Taohwalun is having a hard struggle. In the Congo region, in Rhodesia and in some parts of India Swedish missionaries are experiencing great movements toward Christianity. Their medical work is increasing in Portuguese East Africa, Turkestan, Rhodesia and India. The mission in Mongolia, which is said to be the only Protestant one in the field, has been almost exterminated during the last year.

In the home field conditions are encouraging. Both the Church Mission and the Fosterland Stiftelse have been able to wipe out their debts. In the public schools, missions have become a regular subject for study and at the university of Upsala a chair has been established for the history of missions with Dr. Westmann as the professor.

#### **Methodist Church in Russia Closed for Observing Christmas**

**A** PRESS report states that the First Methodist Church of Leningrad and the only one in Russia has been closed by the bolsheviks after enjoying immunity for many years. The charge against the church was that of conducting an illegal Sunday-school and with having had a Christmas tree and distributing gifts among the children.

The Leningrad Soviet ordered the arrest of the members of the church board, the organist and the leaders of the congregation, forcing Anna Eklund in charge of Methodist activities in Russia to leave the country.—*Evangelical-Messenger*.

#### **Stranded Russian Refugees**

**T**HERE are at present one hundred and four Lutheran refugees from Russia stranded at two places in Persia. In the course of their escape, they lost all their property and are reduced to penury. The appeal comes for help to supply them with food and clothing, and to assist them ultimately in securing transportation to countries where they may find permanent

homes and labor to support themselves and their families.

German-Russian refugees, aggregating eight hundred, have escaped from Siberia, and are now stranded in Harbin, Manchuria, China. Of these, about two hundred are Lutherans and the others are Roman Catholics, Mennonites and Baptists. The very small German Lutheran congregation in Harbin has been strained beyond its strength in the effort to give all these refugees shelter, food and clothing.—*John A. Morehead, in The Lutheran*.

#### **AFRICA**

##### **Portuguese Restrictions in East-Africa**

**T**HE educational inspector of the Colonial Government of this territory recently placed before the Government council certain proposals for the control of the Portuguese missions in the regions subject to the government. According to these regulations all missions must secure written permits to work. They must state a definite locality where they intend to work and must render annual reports to the Government. Their members must be clerical and the governor-general must pass on their program. Foreign languages are prohibited and the native dialects are allowed only if the pupils learn Portuguese at the same time. All textbooks must be in Portuguese. The missions may not sell their property and may use it only for missionary purposes. Such a legislation against missions has heretofore not been attempted by any other colonial government.

##### **Notable Industrial School in Africa**

**T**HE Frank James Industrial School of the West Africa Presbyterian Mission was established as a memorial to a young man who was killed by a wounded elephant while on a hunting trip to Africa. The young man's sister made a gift to the Presbyterian Board of Foreign Missions specifying that the money should be used to pro-



mote industrial training of African boys.

Slowly the work progressed. A tailor class was begun with a few yards of cloth and a second-hand sewing machine. A small sawmill outfit was purchased and shipped to Africa. Today the work has expanded to include, a complete planing and molding outfit, a blacksmith shop, and many sheds in which tailoring, carpentering, tanning, furniture making, ivory carving, brick making, and other industrial activities are carried on. In addition there is a printing press manned by the native workmen. The work of this industrial school is transforming the whole life of the people about it, while at the same time it touches their lives with Christian ideals.—*Ilion T. Jones, in The Presbyterian Advance.*

#### Catholic vs. Protestant Teaching

ONE difference in the influence of Roman Catholic and of Protestant missionary education on the African is revealed in an unintended testimony by a French traveler, Christian de Caters, in the *Colonial and Maritime Dispatch*, printed in Paris, April 24, 1930. Roman Catholic teaching tends to keep the African servile and dependent, while Protestant training seeks to develop a godly personality and strength. The quotation from the *Boletim da Agencia Geral das Colónias*, of Lisbon, is as follows:

"In my voyage to Portuguese Africa I met a certain number of religious missionaries and whether their nationality was French, Alsatian, German or Portuguese, for all of them I always felt esteem and even admiration. I sympathize less with American missions although they may also accomplish a worthy work of civilization. . . . If a former pupil of one of the missions proposes to contract himself to a planter or to the head of any enterprise, the employer will take him without hesitation should he come from the White Fathers. He prefers such a one to the pupils of the [Protestant] "clergyman" in whose teaching he has no confidence. It is not that the latter may be giving bad counsels, but his teaching tends to develop in the native a very real feeling of his own personality, of the freedom of his judgment,

of his independence, ministering to him intellectual food hardly appropriate to his worth. The religion taught by the Catholic missionaries, their precepts of humility and of respect for the established order, seem more nearly related to the mentality of the negro, who in the regions of Angola is the most primitive of beings."

#### Ka Ci Lemi, Ka Ci Ganyala

YOU may not be familiar with this language. It is the motto of the Galangue station of the Angola Mission in West Africa, the station which is the special project of the Negro Congregational churches. The meaning is, "If it is not heavy, it is not worth while." The Angola Mission has just celebrated its Jubilee. Here is the contrast between 1880 and 1930.

Then: Three white men from America bring presents of cloth, but no rum. These newcomers are objects of suspicion, since they claim to seek no ivory, rubber or slaves. Their unwilling hosts are the Ovimbundu, a virile people numbering about a million, mostly traders and slave hunters. They have no written language. They have no god save fierce and implacable spirits. They are slaves to the witch doctor and to fear. They live in stockaded villages composed of square mud huts thatched with grass. Polygamy, slavery and cruelty prevail.

Now: The raids of native kings have ceased. There are towns and cities, auto roads and a railroad from the coast with two trains a week, as a result of the introduction of European civilization. There are five mission stations with over thirty resident missionaries; four self-supporting and self-governing churches with a membership of 4,000; 300 native pastors and preachers; 6 boarding schools; 160 primary village schools enrolling thousands; Currie Institute, a union higher training school for young men; Means School for girls; clinics in all stations with 50,000 treatments yearly; 700 per cent increase in native development in fifteen years with no increase in the missionary force. The work has been



heavy, but who will say it is not worth while?—*Congregationalist*.

#### Among African Prisoners

**A**RCHDEACON DANIELL, a missionary of the C. M. S. in Uganda, has recently been carrying on evangelistic work in the prisons in Kampala. About 200 out of 700 prisoners attended the voluntary service on Sunday and the weekly Bible class. One man, a baptized Christian, heard the Gospel message and one of the first things he did on being released was to go to the C. M. S. mission and ask for their prayers. The Archdeacon says that it was a delight to see this man walk up to the house, after five years imprisonment, free once again. "There was a spring in his step and a joy on his face which indicated not only physical freedom but, I hope, real and definite conversion and determination to serve God."

#### Suahili Bible

**A**NEW translation of the Bible into Suahili (Swahili) became imperative for two reasons. First of all, the Suahili, which only thirty years ago was almost entirely unknown to the great nations in the interior of Africa, is today conquering all of tropical Africa with unbelievable power. This is regarded as a language miracle that is unique in history. At present, according to careful estimates, the Suahili is being spoken by about twenty millions of people and is gaining adherents. It is said also that in Africa the printed word reaches farther than the spoken. The second reason is that the translation made by the British Universities Mission was published about fifty years ago. At that time it was necessary to use Arabic words as being expressive of religious ideas of the Christian faith, such as sin, faith, grace, righteousness, hope, comfort, peace. These Arabic words carried with them the Mohammedan connotation and this made it difficult for the Africans to form correct ideas about the Christian religion.

The Berlin Mission therefore began the translation into modern Suahili. Missionary Klamroth finished the translation, and in 1926, Missionary Roehl was sent out to revise the work. A native pastor in Dar-es-Salam, when he had read the new translation of the Epistle to the Romans, exclaimed, "Now at last I am beginning to understand what St. Paul means to say to us!"

The German Evangelical Missions of East Africa have united in the publication of this great work and the Wurttemberg Bible Society has undertaken its printing. Last summer an edition of 3,000 copies was sent out to Africa.

#### WESTERN ASIA

##### Islam and Modern Culture

**G**OTTFRIED SIMON a well-known authority on Moslem conditions writes in *Der Pionier* on the question whether Islam will weather the present crisis. In considering the contributions of modern culture, he quotes the following interesting memorial from the rector of El Azhar University to King Fuad concerning reform plans for the University of Cairo. The Rector, Muhammed Mustafa-al-Maraghy is himself a man of orthodox persuasion, which makes the letter all the more noteworthy.

It has always been the custom in the Moslem religion that certain individuals spread the faith and defend it against all errors of science, and convince the faithful. The Koran itself teaches us that we should study the creation of God. Islam is therefore not opposed to science, but rather places the educated man on a higher plane than the uneducated. Our former teachers were right in studying history. We are grateful to them for books which they wrote. Unfortunately the spiritual leaders of the last century have suffered only such books as harmonized with the ancient traditions.

The teachers of Islam must be in the lead in culture, they must acquaint themselves with other religions, they must know Arabic well and must study modern sciences such as general history and sociology. The lamp of El Azhar University has grown dim and must be cleaned. The history of religions must



be studied. It proves the superiority of Islam. The knowledge of natural science is also necessary, in order to understand the Koran better, and for the same reason, the Arabic language, history and philology. Modern educational methods and methods of research must be acquired. The legal practice needs reforms. Hence the university must be completely reshaped.

#### **Ibn Saud a Unique Character**

ONE of the most striking figures in modern oriental life is the famous Abdul Aziz Ibn Saud, since 1926 King of Hedjas and Nedjd. By means of a bold military action, carried out with the help of twenty-five followers, he occupied the city of Riadh in 1914 and placed himself on the throne of his ancestors. During the war he assisted the English against Turkey for which he received in the years 1917-1923 half a million pounds sterling. He is thus in a position to buy airplanes and other valuable European imports. This he managed, according to Gottfried Simon, without essential returns to England and by skillfully evading existing treaties.

His chief supporters are the so-called "Brothers" (Ichwan) who are blindly devoted to him. They are organized into 120 communities on the original Islamic pattern. They have brought about a complete revolution in inner Arabia. The power of the kingdom is no longer vested in the cities, but in the old-style Bedouin believers. By means of this organization the king, as did Mohammed before him, overcame all his opponents and just as then Arab tribes voluntarily submitted, so now the whole kingdom of the Shammars fell into his hands without a stroke of arms and entirely by the persuasion of the "Brothers." These former "real defenders of the true faith" now wage only holy wars: they fight against the unbelievers. Therefore they also call themselves Muslimin or Muwahhiddin, i. e. believers or confessors of the one-ness of God. The name "Wahabis" which is customary among us, is only a nickname, from Mohammed Abd Wahab, who died in 1750.

Simply attired, as was the custom of the Prophet, and sitting in a simply furnished room, this king, Ibn Saud, extends his hand to even the poorest Bedouin and eats at the same table with ministers of state, clerks and chauffeurs. He also imitates the Prophet in marrying frequently and frequently changing his wives. He judges according to the old law: a head for murder, a hand for theft, the right foot and the right hand for robbery. Today the pilgrim may travel unmolested even through inner Arabia. It is perhaps the first time since the days of the Prophet that one may travel unarmed and even carrying great valuables, for Ibn Saud is inexorable. He once had fifteen conspirators executed at one time while he sipped his coffee. He is a man before whom men tremble, but whom they love, a man who sees his life's task in the spread of the ancient faith. The Bedouin tribes, who were formerly only nominally Moslem, have become zealous defenders of the faith. The movement is spreading even into southern Arabia.

#### **Burying Hatred in Turkey**

PRES. CASS REED of International College, Smyrna, reports on his visit to Ankara (Angora), the capital of the Turkish Republic: "Turkey and Greece were burying old hatreds. Across the splendid avenue below the Grand National Assembly Building the words in Greek letters, 'Kalos Elthete,' or 'Welcome,' appeared above a pillar in the well-known Greek blue and white, with Greek national arms, cross and all, prominently displayed! And this was put up by the Turkish Government in honor of the Greek who, eleven years ago began war for the possession of Turkey itself! Now he was welcomed as an ambassador of goodwill! I had dreamed that perhaps my grandchildren might see Greeks and Turks thus fraternizing, but here, only seven years after the signing of peace, the miracle had been achieved.

"During my stay in Ankara, I had



the pleasure of interviewing the Minister of Education, Essad Bey, and the chief permanent under-secretaries. I received cordial assurances of cooperation, and am convinced that our schools will continue to receive the encouragement and assistance of the Department of Education. Ankara is truly a remarkable city. A few years ago it was nothing but an unkempt town, with miserable houses, narrow streets, and nothing to commend it but an impregnable position. Now, it is a modern city, with broad streets, splendid buildings, modern conveniences and all the marks of an up-to-date city.

## INDIA, BURMA, CEYLON

### Changing India

**I**N RELIGION India's aspirations are many and complex. Old customs, old habits and sanctions are decaying and many people are frankly perplexed. The orthodox are insisting that salvation can be found only in a return to the Vedas, the old Hindu scriptures. India's intellectuals, however, recognize that such a movement can never be successful. Many are trying to modernize Hinduism. An increasing number are finding in Jesus the ideal and power for life. The latter attitude is especially evident in the seniors of a Christian college in India who have spent nearly four years within its halls.

In the educational field Christian missions have had and are having an enormous influence. Gradually, however, government is assuming direct control over this field of activity, especially in elementary education. This means that future mission policy must aim at quality rather than quantity.—*Rev. Bryan S. Stoffer.*

### The Gospel by Post in India

**M**R. JOHN CHOWDHURI, of the Mission to the Aristocracy of India, writes from Cocanada, on September 29th, as follows:

We send the Gospel by postal system to the inaccessible Princes and Princesses of India at the time of

special anniversaries or other personal celebrations. Our message has been accepted with great cordiality. These high-class people have been supporting idol worship in India. We include the intelligentsia of the land as well as unconverted Anglo-Indians. We trust in the promise given in Isaiah 55:10-11. A great educationalist who was in touch with us by postal system came to us some time ago and was baptized. His grandmother also was baptized. A high-class widow was rescued and is now in a Wesleyan Home. My forefathers came from a high caste to Christianity, and our Hindu widows' condition has been heart-rending.

At our annual meetings we present the Word of God to Bible holders among the Princes and intelligentsia. We are in need of a fund to enable us to invite Christian scholars to deliver addresses to the educated non-Christians in several centers of this vast country. Our polyglot work has been much helped by the Scripture Gift Mission and there are a few Indian Princes who send donations.

### Pasumalai Rural Uplift Society

**W**HEN the suggestion was made at Pasumalai, India, that a society be formed for students and teachers which would enable them to express themselves in voluntary service to the community, the missionaries were amazed at the response. So many wished to join what eventually became the Pasumalai Rural Uplift Society, that an organization of committees was necessary to take care of the volunteers! The members elected a certain number of leaders for each committee, and there is now being carried on ten different projects, including adult education, with a night school, a reading room, together with a rural education library, a committee on propaganda, a cooperative society, a farm demonstration committee, which studies important phases of agricultural development and methods, a committee on village health and sanitation and temperance, studying all



questions affecting the physical health and well-being of villagers, and committees on problems of rural administration, recreation, games, baby welfare and village industries.

#### India Missionaries Address Indian Christians

**WE** HAVE received from the Rev. J. Z. Hodge, Secretary of the National Christian Council of India, a copy of the following letter:

#### TO OUR CHRISTIAN BRETHREN IN INDIA AND BRITAIN:

We, a group of Indian and British Christians at Kodaikanal, who believe that God's will is fellowship and brotherhood, venture to send out this message and appeal to our brethren.

We have no hesitation in associating ourselves with the aspirations of India to achieve an equal and honorable place in the family of nations. We are convinced that all parties are sincerely seeking although along different lines what they feel to be the best interests of India. At the same time we are deeply distressed by the increasing spirit of distrust and bitterness between Britain and India as revealed in the present struggle.

The time calls for a spirit of magnanimity and acts of conciliation on all sides without which, we feel, the purpose of all who are seeking India's highest welfare cannot be achieved. Believing strongly that the only lasting solution will be reached through frank discussion in a spirit of mutual trust and sympathy we express the earnest hope that there may be held a Round Table Conference which will be truly representative of all parties and interests.

We appeal to our brethren throughout India and Britain that they will pray earnestly and continually, both in their private and public worship, that God's will for India may be revealed and obeyed. We also appeal to them at this juncture to avail themselves of every opportunity to promote a spirit of mutual understanding and goodwill and to regard it as a primary duty to share in all activities which will make India truly great and truly free.

#### An Indian Official Visits Allahabad

**K**USHAL PAL SINGH, Minister of Education of the United Provinces, India, made the following statement regarding his impressions of the work of the Allahabad Agricultural Institute, Allahabad, India, last November:

Through the courtesy of Dr. Sam Higginbottom I paid several visits to the Agricultural Institute, and the more I see of it the greater I am impressed with the splendid work that it has been doing. The Institute covers an extensive area which has been transformed into smiling fields and lovely orchards. Most of the agricultural implements are prepared at the workshop attached to the Institute where the teachers are engaged in research work of one kind or another.

Dr. Higginbottom has undertaken to train fifty district board teachers in agriculture and in other subjects connected with rural reconstruction. These pupil teachers, who at first had considerable hesitation in doing manual labor in the fields, are now devoting themselves whole-heartedly to this work. Their training is not only confined to the precincts of the Institute but in order to widen their outlook they go to places of importance in and near Allahabad.

Dr. Higginbottom and his workers deserve high commendation for their efforts in the cause of economic regeneration in these provinces. The Doctor is not only himself imbued with the spirit of service and sacrifice but also infects others with the same. This is the type of institution that India needs most at the present moment.

#### Contrasts in India

**I**NDIA is a land of contrasts, but it is a land of opportunity for the missionary. There is opportunity for a clearer message. The non-Christian looks at the Christian Church, even though he is told not to look at the missionary but at Christ. As we judge him by his mode of living, so he judges us. It is easier to work when the Church at home has so many voices raised against such evils as war, exploitations of men, women and children, race prejudices and inequalities. Whatever is done to incarnate the spirit of Christ in Christians in America opens doors of opportunity to us here. The world is smaller than it was, and educated Indians are critical.

—An India Missionary.

#### CHINA

##### A Chinese Message to America

**T**HE General Assembly of the Church of Christ in China, representing the churches which have developed from the missionary work of



western missionary societies, met in Canton last October and adopted a message to western churches asking their fellowship in intercession.

In its message to western churches the Assembly said in part:

"The Church of Christ in China is facing a situation which is most challenging both because of the unusual difficulties as well as the unparalleled opportunities. As never before must we lay hold on spiritual resources and we exceedingly covet your cooperation in adventurous, importunate intercession.

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

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

"(c) That our leadership may be given courage to joyously follow the will of God as they discover it concerning the perplexing problems they are facing, such as Christian education in view of government restriction on worship and religious instruction, and other problems.

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

"(e) That the will to Christian unity may be fostered and strengthened and that hitherto untrodden pathways may be found whereby the separated Christian communions can arrive at complete spiritual and organic unity.

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

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

#### Chinese Women Christian Doctors

THE catalogue of the Hackett Medical College at Canton, China, with which are associated the Turner Training School for Nurses and the David Gregg Hospital reports as follows:

During its thirty years of service the Hackett Medical College has graduated 188 young women. Of these 47 per cent have gone into private practice, 16 per cent into the service of Missions and the remainder into the work of government or native charities. The course covers four years and 67 students are enrolled this year. The aim of the school is to graduate Christian women physicians. All students attend daily chapel and Sunday morning church services. The purpose of this missionary medical college is significantly stated:

"To save life and spread the true Light."—*Francis Shunk Downs.*

#### Presbyterian Policy in China

THERE seems to be no restraint placed by the Chinese Government upon the preaching of the Gospel in churches, chapels, markets or homes. On the contrary, the almost universal report is of an unparalleled receptiveness to the Gospel on the part of the Chinese people, and even among the students of government schools.

The Board of Foreign Missions of the Presbyterian Church, U. S. A., has adopted a statement that says:

"In view of the fact that our evangelistic missionaries are fewer by 15 per cent than in 1925, the Board would cooperate with the Chinese Church's great Evangelistic Movement by calling and appointing to this work China's full usual share of the accepted candidates of the current year by urging all missionaries whose activities in other directions are hindered to devote themselves to enthusiastic evangelism with their Chinese associates.

"A very serious situation confronts educational mission work throughout China. The Nanking Government demands the registration of Mission Schools of all grades, insisting that Senior Middle Schools and Colleges shall not require students to pursue religious courses or attend religious exercises; nor 'entice' students to elect religion; that schools of lower grade shall exclude religious courses



and exercises. The educational authorities have refused passports to Chinese students expecting to pursue religious courses abroad, and have prohibited the holding of daily vacation Bible schools. A protest by the Church of Christ in China and eleven other ecclesiastical organizations against this 'denial of religious liberty' in the name of religious liberty having been rejected by the Minister of Education, the Board feels that, pending conference with the field as to the continuance of our schools under these conditions, it will not be wise to ask the Church to expand its educational work in China at this time. The Board, however, cherishes a strong hope that wiser counsels will soon prevail in the Chinese government, opening the way to enlarged Christian educational service."

#### Religion in Bridgman School

**B**RIDGMAN School, of Shanghai, faces the problem of how to maintain fully the objective of the school—to give Christ to the students and train up Christian leaders for China, under new and adverse conditions. A communication from local authorities to Bridgman School received during the summer states that Bridgman has:

1. No library.
2. No equipment.
3. Teachers whose methods are old-fashioned.
4. Its pupils know nothing but the heavenly Father. Will Bridgman please remedy these defects?

The missionaries believe the local authorities need more information regarding the school which has over 1,500 books in its library; possesses good average equipment; while its pupils pass the government examinations and its teachers have made good records in other schools.

Bridgman School, which is conducted by the Woman's Union Missionary Society, is fortunate in its principal, Mrs. C. C. Chen, and its local board composed chiefly of Chinese Christians. The teaching staff are deeply interested in their school

work and in the spiritual welfare of the pupils.

By giving up the primary building as a school building, and by holding religious services entirely outside of the school proper and outside of school hours, they are able to conform to Government regulations which forbid teaching Bible as a part of the curriculum in primary and lower middle school grades.

Thus far it is permitted by Government to teach Bible in high schools and colleges provided it is put on a voluntary basis. Nearly the whole school voluntarily elected to study the Bible and almost 150 girls are enrolled in the classes. These Bible classes "are very much in earnest" and student prayer groups are being better organized.

The older girls have again opened the school which they conducted last year for outside children who have no chance to go to school. They teach Bible, singing, Chinese reading, writing and arithmetic. They also teach games. This little school meets after school, from four to six in the afternoon, and at present the enrollment is about forty. The girls like to do it as a part of their service for Christ and for China.—*The Missionary Link*.

#### More Missionaries Needed

**A**PLEA that more missionaries go to China as an offset to Soviet propaganda was made by Miss Eliza P. Cobb, who has recently visited China, at the fifty-sixth birthday celebration of the Women's Board of Foreign Missions of the Reformed Church in America, held in New York last month. She said:

"In China the missionaries now have two courses open to them—one is to register their schools and throw Christian teaching from the curriculum; the other is to teach religion and run the risk of having the schools closed.

"The Soviet program is to wipe the Church of Christ out of Russia and out of China in five years. Contrast



that with the program of the Church of Christ in China, which is to double its membership in five years. It is reported that 3,000 Chinese youths are now being trained in Moscow and will be sent back to China to spread communism. The call comes from the Christian Church in China for more Christian missionaries."

#### Protestants and Catholics in China

**T**HE Chinese Recorder reports that the Catholic Missions in China for the year 1929, show a "net" gain of 29,000 converts over the number that have been killed or that died from privations. Twenty-four missionaries, two of them bishops, suffered death by martyrdom. Theological students increased during the last two years by 687, so that at present all the seminaries and theological schools report 4,765 students.

The Protestants also have a martyr catalogue. From 1924 to 1929 twelve Protestant missionaries were murdered and fifty-nine kidnapped. Among Catholics during the same period, twenty-one were murdered and thirty-nine kidnapped.

#### Chinese Ready to Hear the Gospel

**I**N THE district of Paotingfu in Chili Province, there is an open door for the Gospel. "In all my days in China I have not seen it so wide open," said Rev. William A. Mather, D.D., who has been in the field for 28 years.

"Over ten years ago I could not preach with liberty. This year members of Bible classes are extraordinarily keen to hear. I constantly preach in the country. Two years ago I went to a village where there was only one inquirer. The people welcomed me. For a week they crowded in to hear the Gospel. When it was time for me to leave, they asked 'Why do you go? We have just begun to get a grasp of the Gospel.' In one place the innkeeper invited me inside, gave me tea and urged me to stay rather than go on to another place, as the people thronged inside to hear the Bible message. In another place an entire village stood in the bitter cold all day just to hear the Gospel."

While such interest lasts, the evangelistic forces of the mission are eager to improve every opportunity. With this open door there is also opposition. Communism and atheism among certain groups are rife, but the common people in North China today are ready to listen to the message of life and hope which Christianity offers.—*Letter, Rev. George H. Trull.*

#### JAPAN-CHOSEN

##### Japan's Increased Population

**T**HE national census of last October shows a population of 64,447,000 which is a gain of over 4,000,000 in five years. These figures are for Japan proper and do not include the mandated islands of the Pacific, nor Korea, Formosa, and Saghalien. The increase is larger than was generally believed, and the concern which Japan has felt in the last decade over the inability of the land area to support so large a population is not without foundation. Much attention has been given recently to the settling of colonies in South America. Official statistics issued by the Social Bureau of the Home Office indicate that an average of 500 people committed suicide each month during 1930.—*Alliance Weekly.*

##### Sports Day Changed

**T**HE head of the Educational Department of Yokohama Prefecture announced recently that they had changed their interscholastic sports day from Sunday to week days in order that the Christian schools might take part.—*The Congregationalist.*

##### Educating Korean Women

**K**OREA, with one sixth of the population of the United States, has only one college for women. But Ewha college has trained most of the leading women in Korea during its twenty years of history. One finds the former students (with eighty-six alumnae) in almost every field open to women—in church work and social service,



medicine, education and business. Best of all, these college graduates are establishing such homes as Korea has never dreamed of before, where husband and wife are equal intellectually, socially and economically, live together in mutual respect and love; where children are reared with intelligent and loving care and given an opportunity to develop the best that is in them.

The Methodists have set themselves to giving Korean women a chance for higher education. There was no college at all when Miss Lulu Frey began in 1910 but since 1925 the enrollment has grown and the staff has been increased until there are now 161 students and 35 on the faculty.—*Alice R. Appenzeller, in The Christian Advocate.*

#### Early Handicaps in Korea

WHEN Rev. Henry M. Bruen left for Korea in 1899 there were no roads in the country and transportation was over trails by little ponies, or coolies carrying baggage on their backs, while passengers were carried in chairs (a box between two poles). Even Chinese wheelbarrows and jinrikshas (the Japanese man-pulled wheel chair) were unknown in Southern Korea at that time. The Koreans had never seen a wheel. The huts were of stone and mud, thatched with straw. Glass was unknown, and oiled paper was used in the windows. Dirty rice and dog meat soup furnished the chief food. Cows and bulls carried heavy loads and did the rough plowing and were killed and eaten when too old or too sick to work. Very little milk was used. Water was undrinkable until boiled on account of typhoid. Smallpox was universal and leprosy was common.

Mrs. Bruen, who recently died in Taiku, helped to establish a school and two hospitals at Taiku, while 60 churches in that province were under Mr. Bruen's care. Their daughter has cabled her offer to take her mother's place.

#### ISLANDS OF THE SEA

##### An Unusual Mission Board

THE Marshall Islands were under the German Government until after the great war when they were given over to the Japanese, one stipulation being that the Islanders should continue to be taught Protestant Christianity.

Japan agreed and sent out there four Japanese Protestant pastors as missionaries and has now increased that number to six.

The Japanese Government pays the salaries of these missionaries, provides each with a dwelling house, gives a medical allowance and an allowance for each child. The Government pays passage back and forth, granting a furlough every three years.

The missionary makes a report to the Japanese Government but there has been no interference with the Christian work. A non-Christian nation is thus sending out Christian missionaries to another people.—*Mary E. Tracy.*

#### A Moro Baptized

AN ENCOURAGING and inspiring start among the Moros has been made by Dr. Frank Laubach at Dansalan, Lake Lanao, and the missionaries are already beginning to experience an answer to the prayers and efforts of past years in behalf of this Mohammedan people.

Last December I stood before a row of seven high school boys kneeling in front of the congregation at Camp Kiethley, Lanao. They had been examined and were being baptized in profession of their faith in Jesus Christ. One of these boys was the first Mohammedan boy to confess his faith in Christ in that province. He was Chickiting Pagayucan, a senior in the Lanao high school. He had made his own way for eight years and today is in Silliman Bible School. He has dedicated his life to medicine or to the Gospel ministry. For three years he had been studying the Bible and attending Sunday-school and then



gave his heart to God and accepted Jesus Christ as his Saviour.—*Rev. Frank J. Woodward.*

#### Successors of John G. Paton

**I**N THE northern part of the island of Ambrim in the New Hebrides there are 2,500 natives to be evangelized, and at the stations round the coast there are native teachers waiting wearily for a pastor and leader.

Who will go and volunteer to take up the work for the sake of Christ?

In September the station of Tongoa will fall vacant through the resignation of the Rev. O. Michelsen. This island has a large number of young people who need to be trained in Christian life and faith to face the temptations which civilization is bringing to their doors.

#### NORTH AMERICA

##### Workers in the United States

**O**F THE 122,000,000 people in the United States, one-third, or 41,000,000, are children under sixteen, while there are 38,000,000 men and 37,000,000 women between sixteen and sixty-four, according to William M. Steuart, director of the census. About 49,000,000 persons reported themselves as having gainful occupation. Some 10,000,000 women report gainful occupations, while perhaps 23,000,000 more are keeping house. The 11,000,000 men who are farming constitute less than one-quarter of the gainful workers as against 45 per cent in 1880. Nearly a third of our workers are now in manufacturing and mechanical pursuits, while clerical occupations employ about 7 or 8 per cent of the total. Successive censuses only emphasize the rapidity of our industrialization.—*The Nation.*

##### Census of Religious Bodies

**T**HE Federal Census of Religious Bodies gives us many interesting facts. Out of every 100 persons over 13 years of age in the United States, 55 are church members. Five women are members to every four men. Fifty-two per cent are in rural churches

and 58 per cent are in city churches. Two hundred twelve denominations are listed, more than half of which have less than 7,000 adult members. Three out of every ten are Roman Catholics with 13,300,000. The Methodist Episcopal Church comes second with 3,700,000. The Southern Baptist, third, with 3,330,000. The Negro Baptist has 2,900,000. The Jews, 2,930,000. In proportion to population, church members are most numerous in the East and South while it decreases as we move westward. Protestants are in the majority in every State except Utah. Church membership is increasing almost exactly with the population. The number of Sabbath school scholars is 21,000,000 as compared to 24,740,000 in the public schools. The parochial schools are growing rapidly but the Roman Catholic Sabbath schools are declining. Three out of every eight ministers in the 18 leading white denominations and three out of every four of the three leading Negro bodies are not graduates of either college or seminary. Church property is valued at \$3,840,000,000, but many churches did not report. Parsonages are valued at \$500,000,000. The Roman Catholic and Jewish school property is valued at \$7,000,000,000.—*The United Presbyterian.*

##### Investigating the "Y."

**O**NE of the hopeful signs of life in an organization which the churches have sometimes found occasion to criticize is its appointment of a group of wise men, headed by the Rev. William J. Hutchins, president of Berea College, whose purpose is to reexamine and to restate the purpose and message of the Young Men's Christian Association. This association was originally founded in England, under the leadership of a layman of the Anglican church, as a group of religious young men whose purpose was to lead to "conversion" their companions in offices and warehouses. In America its attitude broadened, as the result of a stirring plea made by



Bishop Potter in Boston, and it provided social and athletic clubs for those who could not afford to meet the full expense of such activities. Some branches of the "Y" have become purely athletic clubs, in which the more "religious" activities, if they persist at all, have no integral relation to the chief work of the organization.

This commission emphatically asserts that the chief purpose of the Y. M. C. A. is to build a fellowship of boys and men, to "associate them in Christian living, and to help them discover and to accept the full means of Christian discipleship for their lives and society." To accomplish this in any adequate fashion, the Y. M. C. A. must be more than an athletic and social club, with a few Bible classes and prayer-meetings unequally and irrelevantly yoked to it. Changes are needed, and it is hopeful that their governing principle is declared to be the widest possible interpretation of the Gospel of Jesus.—*The Churchman*.

#### Too Many Episcopal Churches

THE elimination of half of the central-city Protestant Episcopal churches in Philadelphia is urged by the Hon. Roland S. Morris, former United States Ambassador to Japan and chancellor of the Diocese of Pennsylvania.

Mr. Morris has been associated with the affairs of the Episcopal Church for many years, and has three times served as a deputy to the General Convention.

The central-city churches, of which there are eight prominent ones, represent a total investment of more than \$7,500,000, of which over \$4,000,000 is devoted to endowments. Any one of them, Mr. Morris said, thirty-five years ago had more members in its Sunday-school than all of them have to-day. Unrevised membership lists of the eight churches, Mr. Morris declared, show a total membership of less than 6,000, too small a group to warrant the large investment. He suggested that the two most historic,

and perhaps two of the others, be retained in order that the new conditions of today might be met.—*The Churchman*.

#### Florida Missionary Assemblies

LAND booms come and go but many visitors from the North are not dependent on such circumstances for their interest in Florida. Americans from most of the forty-eight states add to the population of that peninsula during the winter months. They include men and women of all classes, but most of them seek health and refreshment in the warmer climate of the South. Many are earnest Christians and generous supporters of missionary work. Some of the best schools and churches are found in Florida and several large and influential Bible classes.

Among the notable activities that have found a place in Florida are the winter schools of missions. These have now increased to ten, under the leadership of Mrs. Henry W. Peabody, Advisory Chairman. They have brought together missionary speakers from all over the world—men and women who have devoted their lives to serving Christ and their fellowmen. They have braved the dangers and hardships of war-stricken China, the fever-infested jungles of Africa, the plague and cholera of India, the heat of the tropics and the rigors of the Arctic regions. This year ten missionary assemblies were held in Florida between January 16th and February 6th—in Palm Beach, Miami, Tampa, Lakeland, St. Petersburg, Clearwater, Orlando, Haines City, Deland, and Stamford. The speakers included Mrs. Peabody, Mrs. Helen Barrett Montgomery, Dr. Robert H. Glover, Dr. Walter Lingle, Dr. Robert Dyer of Africa, Mrs. Induk Kim of Korea, Rev. J. H. Brady of Japan, and Dr. Rosalie Morton of the Red Cross.

#### Negro Community Center

THE Negro girl who comes to Baltimore for the first time has a place to stay—



The Negro working girl has a social center—

Ten organizations have a place to play basketball—

Persons who love music may learn to play an instrument—

Above all, the love of God is given a real expression among members of the Negro race. This is through the Sharp Street Memorial Community House of Baltimore, one of the few institutions for work among Negroes which are a part of the World Service of the Methodist Episcopal Church as it is administered by the Board of Home Missions and Church Extension.

The community house, erected in 1921, provides a meeting place for thirty-two organizations. There is a dormitory of twelve rooms and a laundry. Special interest is taken in the girl who makes only a living wage and who chooses the community house as a home. Young women and girls going to the city as strangers are accepted in the dormitory over a period of adjustment. In addition to the dormitory, there is a circulating library and game room, a gymnasium, tearoom, roof garden, and meeting rooms available for rental purposes.

An average of 966 persons take advantage of the community house each month.

#### **Newspaper Evangelism for Chinese**

**T**HE American Missionary Association has aided and encouraged a unique enterprise for the promotion of Christian interest among Chinese in the United States. A Chinese woman, resident in Portland, Ore., who has a rather unusual initiative and devotion to her own people, is working out a plan for giving to substantial Chinese merchants in various cities of the United States a year's subscription to the *Chinese Christian Intelligencer*, the leading interdenominational Christian weekly paper in China. "Newspaper evangelism" has been a very successful method in Japan and this regular sending of Christian newspapers to the shops in Chinatowns where Chinese congregate

will be one of the most effective missionary agencies. The Chinese are eager readers, and each paper will no doubt influence several persons.

#### **Eskimos Attend Church**

**T**HE Eskimo of the far North, according to *The Northern Cross*, a publication of the Barrow Mission, goes to church most religiously, and the population of any village may be known from the attendance upon church on Sundays. If this drops upon any given Lord's Day, it is an unquestioned fact that a number have gone to summer camps or that distant traps have detained men from home. When all are in the village, the attendance runs close to three hundred, and has gone over that figure. The average attendance during the last year has been 179. All who are present at Bible school remain for church service.—*Presbyterian Advance*.

#### **GENERAL**

##### **Roman Catholics**

**S**STATISTICS compiled semi-officially, but regarded by the Vatican as substantially correct, report at the end of 1929, the Roman Catholics in the world numbered 341,430,900. Of these 109,097,000 were in North, Central and South America. (Counting the total population of Latin America as Roman Catholic.) European Roman Catholics numbered 208,882,000; Asiatic, 16,536,900; African, 5,330,000; Australian, 1,585,000. This seems obviously an exaggerated estimate and is probably based on the total number of members of families one of whom occasionally attends a Catholic church.

##### **A Buddhist World Alliance**

**T**HE first World Congress of Buddhist Youth was held in Honolulu with a view to the formation of an international union. The idea is to form an international union after the pattern of the Protestant World Alliance in order to make Buddhism known. A missionary society is to be formed for active Buddhist propaganda in opposition to Christianity.





## BOOKS WORTH READING



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

**The Pastor and Religious Education.** By Harry C. Munro. 227 pp. \$2. Abingdon Press, New York.

The author knows whereof he writes and as Director of the International Council of Religious Education, has had wide experience. The purpose of the book is to assist the average pastor to find his own proper place and to direct the educational program of his church, and it is refreshing to find that this is the author's solution rather than the multiplication of additional machinery. Some of the following questions are intelligently discussed, and each chapter has a brief bibliography: Should the church keep pace with modern educational methods? Why do young people leave the church? Is the Junior Church the best way out? Can religious education remain a layman's movement? Does a director solve the problem? Can the minister take on another task? How can the pastor become his own educational director?

The treatment of these various themes is thoroughly up-to-date and generally satisfactory. We are surprised, however, that missions do not have a larger place on the proposed program of religious education, and that the importance of the baptism of fire and of intercessory prayer in the whole process is not sufficiently emphasized. There is excellent information regarding the necessary machinery, and the author advocates simplicity. One would like to learn more regarding the motive power and the dynamic of religious education. It is not left out altogether. "The teacher who works quietly from week to week seeking to guide the growing person into a truer insight in spirit-

ual matters, and into a more consistent Christian practice in daily conduct, has as much assurance of the cooperation of the Holy Spirit as has the evangelist who convicts the sinner. Unfortunately, the teacher has often assumed that his or her part of the process was a merely human undertaking; that after this human process of teaching and learning had been carried to a certain point, the students should be turned over to professional leadership, who would, in some mysterious way, bring about conversion and decision through the cooperation of divine forces. The seeding and cultivation are the work of the teacher, the harvest that of the evangelist."

S. M. Z.

**A History of Science and Its Relations With Philosophy and Religion.** By William Cecil Dampier-Whetham. 514 pp. \$4. Macmillan. New York.

This is a work of the first magnitude—one of the ablest, most profound, and yet most intelligibly written of the numerous books on the subject. The author, a great English thinker and scholar of Cambridge University and Winchester College, justly says that no story is more fascinating than that of the development of scientific thought—man's age-long effort to understand the world in which he finds himself and that the vast and imposing structure of modern science that has resulted is perhaps the greatest triumph of the human mind. Nor does man's interest stop here. How are the revelations of science regarding the earth, man and the universe related to the revelation of God in the Bible and the needs and aspirations of the human soul? After



tracing the history of science from its beginnings in the ancient world to the latest developments in biology, anthropology, physics and philosophy, the author concludes that "it is possible to accept the fundamentals both of science and of religion, and wait patiently for time to resolve discrepancies." We are confident that the thoughtful reader of this volume will concur in the judgment of *The New York Times* that "as a whole it far surpasses in excellence any one-volume work of the kind that has so far appeared in the English language."

A. J. B.

**Porto Rico and Its Problems.** By the Survey Staff of The Brookings Institution, Washington. Illustrated. Indexed. 707 pp. \$5.00. 1930.

This is a rich storehouse of reliable information about Porto Rico—its area, climate, resources, population, agriculture, industries, economics, finances, education, social conditions, public health, government and religion. Anything and everything that one wishes to know about this interesting island is here. The study was undertaken at the request of various agencies in Porto Rico, by seven trained experts of the Brookings Institution, under the guidance of its director, Victor S. Clark, formerly commissioner of education in Porto Rico. The recent activity of the present governor, Theodore Roosevelt, in making known the distressing conditions in the island, lend special timeliness to this volume. It will enable us to know more about the people who have been under the American flag for over thirty years, and to take a more intelligent interest in their problems and welfare.

A. J. B.

**The Romance of the Black River—The Story of the C. M. S. Nigeria Mission.** By F. Deaville Walker. 267 pp. 5s. Church Missionary Society, London.

The author is well-known as a writer on African themes, an expert in missions, and with extensive personal knowledge of West Africa. The book is not intended as a complete

history of the Nigeria Mission, but rather a panoramic view of the unfolding of a great enterprise in which not only God's guiding hand is everywhere evident, but also human heroism and devotion of a high order. It opens with the cry of the slave in the dark days of old Abeokuta, (1821-1837). It tells of the discovery of the Black River, of the Niger expedition in 1841, the founding of the first station, beginning of a church, and the decade of expansion, 1851-1860. We read how Crowther founded the Nigeria Mission, how it had dark days, how the Black Bishop was ordained, and how, finally, the work expanded to the Central Sudan, and those who toiled in tears saw a new Nigeria, with highways opened for the Gospel and a bountiful harvest after the long seed-sowing. It is a wonderful story, well told, and the end of it is not self-congratulation but an appeal to complete the task. "This is no time to slacken our efforts. The door of opportunity stands wide open before us. The peoples of Nigeria, by their very needs, call us. The work still undone, and the work half-done, call us. The possibilities and promise of the future call us. And in these things, if we have ears to hear, we shall surely detect the voice of Christ Himself, calling us to go forward in His Name."

S. M. Z.

**"Uncle Sam's Attic."** By Mary Lee Davis. \$3.50. W. A. Wild Company, Boston.

All leaders in missionary effort are glad to get a book that will furnish background and atmosphere for the missionary story. Alaska has been rich in this kind of material. A number of books have been printed in the last decade relating to Alaska. These have been of varying merit. Now comes at last a definite book on Alaska. Mrs. Davis' book is written in a sprightly manner. It has all the factual information a book of this sort ought to carry. It is brimful of that ethereal quality called atmosphere. Even the most unimaginative can scarcely read this book without get-



ting a whiff of pure reality from the Northland. It is so entertainingly written that it may be read aloud to the home circle, and this is about as severe a test as can be applied to a nonfiction book.

Mrs. Davis lived in Alaska, loves Alaska and knows its immense length and breadth. She finds a place in her capacious affections for all of the underprivileged native tribes. She does not exclude the sturdy pioneer who is making history in the growing cities and developing prairies of what was once called "Seward's Folly," in the days of our national ignorance.

This Book demands a place in the mind of everyone who wishes to know about Alaska, or who loves Alaska, or who is interested in Alaska from any angle whatever. A. J. M.

**African Stories.** By Albert D. Helser, F.R.G.S., illus. 8vo. 223 pp. \$1.75. Revell. New York.

After eight years as a missionary in Nigeria, Mr. Helser has some interesting stories to tell. Many are folk tales revealing native beliefs and moral ideas. Some are translations of native material and give an insight into African customs and culture—especially of the Bura people. The fifty-five stories are of very unequal merit but they reveal the character of the people, their virtues and their vices, without moralizing by the missionary.

Among other subjects the tales give African traditions as to the origin of death, the beginning of trouble, the future life, the use of charms, spirits and friendship. They help us to understand the African and his background.

**Forty Years on the Labrador—The Life Story of Sir Wilfred Grenfell.** Ernest H. Hayes. 128 pp. Revell. New York. \$1.25.

One who notes the wide publicity that is given to the work of Dr. Grenfell may well wish that like general recognition might be given to dozens of other missionaries in Asia and Africa whose devotion and achievements

are as great. Although much has already been written about this worker among lonely fishermen on the coast of Labrador in many newspapers and books, including his own autobiography, there is room for this additional volume which makes an appraisal of his character and work that modestly prevented Dr. Grenfell from doing. It is an inspiring narrative of an inspiring life of unselfish and splendid devotion to Christ and humanity.

A. J. B.

**What Do Present-Day Christians Believe?** By James H. Snowden. 357 pp. \$2.50. Macmillan. New York.

This generation bristles with questions. There are indeed those who accept their inherited religious ideas as they accept their citizenship, and no more think of questioning the former than the latter. But many people, particularly among the young, want to know the whys and the wherefores.

The Church is feeling the effect of this unrest. The scientific teaching in colleges and universities has undermined some of the traditional ideas. How shall the Church deal with young men and women who say that they cannot reconcile the old faith and new knowledge? To meet them merely with authority or rebuke is worse than futile, it is suicidal. Wherever that method has been tried, it has alienated questioners from the Church.

The Rev. Dr. James H. Snowden, prominent among the religious leaders, shows a more excellent way in this book. He dodges nothing, but frankly faces modern problems. He adopts the method of questions and answers. He states a full hundred questions about God, Christ, man, sin, salvation, miracles, inspiration, the Church, and well nigh everything else that people are asking today. Each question is fairly stated, and then answered briefly, clearly, and in fine spirit. Doubters are not scolded, but tactfully persuaded. Dr. Snowden holds firmly to the evangelical position and makes the Christian faith and life clear with a sweet reasonableness. Pastors and



Christian worker should read it and pass it on to troubled friend.

A. J. B.

**Orpheus, Myths of the World.** By Padraic Colum. 327 pp. \$5. Macmillan. New York.

This sumptuous volume is a treasury of the ancient stories that once expressed the religious ideas of countless millions of human beings and, while now relegated to the realm of mythology, have a deep human significance for those who read them today. The editor has ranged over a wide field, giving us the sacred myths of many peoples—Egyptian, Babylonian, Persian, Jewish, Greek, Roman, Celtic, Finnish, Icelandic, Indian, Chinese, Japanese, Polynesian, Peruvian, Zuni, Mexican, and Central American. These legends come down from a far-off time and give the reader a vivid conception of the doubts and fears, the loves and hates and longings of men who, centuries ago, groped in the twilight of history and amid the mists of superstition. Some of them lend deeper meaning to St. Paul's reference on Mars Hill to "an altar with this inscription, 'To an Unknown God' whom ye worship in ignorance." An introductory chapter helpfully discusses the significance of mythology, and twenty full-page engravings by Boris Astzybasheff, enrich this interesting and suggestive volume.

A. J. B.

**The Sarcophagus of an Ancient Civilization.** By George L. Robinson. Illustrated. 495 pp. \$7.50. Macmillan. New York.

Whether a Christian scholar writes on mathematics or archæology, he betrays the presence of the Master. This sumptuous volume deals primarily with an ancient civilization and the extraordinary story of its discovery and significance is vividly portrayed. Dr. Robinson spent thirty years in the making of this book and paid five long visits to Edom. The book is divided into three parts which deal respectively with Petra and its

famous ruins, Edom its geography and geology and the people who built up the old civilization. The author traces the romance of the discovery of this vast city, lost for a thousand years, and when suddenly almost by chance found again, its glory was indelibly carved in its rock-cut ruins. Beautiful illustrations portray the architecture of temples, monuments and ancient altars. The land of Edom occupies a large place in Old Testament geography, and Dr. Robinson illuminates the text by constant references to Old Testament history. Four chapters are special contributions by missionaries, two by the late Dr. George E. Post on Petra and the Botany of Edom, one by Professor Stewart Crawford on the Arab shrine at Mount Hor, and another by Professor Alfred E. Day on the Geology of Edom. Missionary readers, however, will turn first to the interesting stories and descriptions of the ancient religions and present-day Islam which are woven into the volume. The chapter on the alleged tomb of Aaron, which is a famous shrine for Moslems, is of special interest. The Gospel messenger has not yet come to the present Edomites.

S. M. Z.

**The New Sanhedrin or The Revision of the Trial of Jesus.** David L. Cooper, Author and Publisher, Los Angeles, 80 pages. 50 cents.

Solomon Shwayder, a Jewish lawyer of Denver, and a group of his friends met in March, 1929, to organize a movement which is like to have historic significance. The proposal is to "issue a Call from Jerusalem to all Israel throughout the nations of the world, for the assembly of a Great Sanhedrin at the Holy City of Jerusalem, to review the jurisdiction, judgments and decrees of the Sanhedrin acting at Jerusalem during the power and domination of Rome, and especially to consider and review the life and trial of Jesus of Nazareth."

In this booklet the author publishes the official documents which have been



issued in connection with this movement, together with three studies of a prophetic character which bear upon it, and an exposition of the steps already taken or to be taken before the final decision will be rendered. Because of its possible influence upon Jewish and Christian interpretations of the person of Jesus, there is much interest in this movement. This little book gives the facts as far as they are now known outside the organization committee.

J. S. C.

**James Hannington.** By J. Johnson Leak. 12mo. 64 pp. 1s. Pickering & Inglis. London. 1930.

This mischievous, lovable lad was started on a business career at fifteen. He had many opportunities for travel and was fond of hunting. When he was converted he entered Oxford to study for the ministry and proved to be brilliant as a student and clever as an artist. After eight years in the ministry at home he went to Africa, where later he suffered martyrdom at thirty-eight. His life is full of inspiration but while this story is simply told it is too much of a summary to greatly interest the children for whom it is written. Bishop Hannington's pen drawings are fascinating.

**Preparing the Way for Paul.** By F. W. Derwachter, Ph.D. 165 pp. \$1.75. Macmillan. New York.

It is not generally recognized that shortly before the Christian era Judaism had become a great missionary religion. How its monotheism and high ethics had appealed to the Gentile world. How its insistence upon its nationalism emphasized by its reaction against Christianity cut the roots of this appeal. How the history of this movement reveals a background of experience built upon so successfully by Paul. How its rise and decline furnish significant lessons for the present-day missionary. All this is treated in a scholarly and very readable way in this book. Dr. Derwachter, a one-time missionary himself and now a college professor of Greek, maintains

that Paul's way was prepared not alone by the Roman and the Greek but also by the Jewish propagandist. His story of this proselytism makes very interesting reading both for the student of Paul's writings and for him who would copy his methods.

J. C.

**Through the Lands of Nyanza.** By Wm. J. W. Roome, F.R.G.S. 208 pp. 5s. Marshall, Morgan & Scott. London.

Those who have read the author's former volumes, especially, "Through Central Africa," and "Tramping Through Africa," will gladly welcome this further volume, which is a companion to the former. It is characterized by the same first-hand observation, thorough knowledge, vivid descriptions and sympathetic account of missionary work. He has roamed across the Dark Continent a dozen times, studying the native tribes, their languages, manners and customs, their superstitions, and the work of the missionaries who are devoting their lives to African evangelization. The book recounts enough adventures to satisfy anyone who wants thrills. It is a capital missionary book, and it evokes stronger faith in the power of the Gospel of Christ to transform human lives. The illustrations are particularly good.

A. J. B.

*A Jewish Calendar for 1931* has been issued by Rev. S. B. Rohold and Dr. W. M. Christie of the Mount Carmel Bible School at Haifa, Palestine. This mission is conducted under the auspices of the British Jews Society and is doing a notable work. The "calendar" not only contains the dates of the Jewish year, compared with the Christian year, but a list of all the Jewish feasts and fasts, Biblical and traditional, with brief explanations. The introduction describes the origin and growth of the Jewish Calendar and its changes. The feasts and fasts and anniversaries are accompanied by scriptural references. There are interesting notes on the Talmud, a list of false Jewish Messiahs from 114 to 1930 A. D., and explanatory notes on



various festivals and anniversaries. The editors call attention to the fact that no Jewish Messiah ever appeared, claiming to be the fulfilment of Old Testament prophecy, until after the advent of Jesus, the Christ.

### BRIEF MENTION

**Pioneerig for Jesus.** The story of Henrietta Hall Shuck. By Thomas S. Dunaway, D.D. 157 pp. Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. The author has enriched the literature of missionary biography by this account of a consecrated missionary wife who, although dying at the early age of 27, will live in the history of missions as the first American woman to be appointed for missionary service in China and the founder of the first Christian school for Chinese children.

**Sketches from Missionary Life in Spain.** by Ernest H. Trenchard. 120 pp. Marshall, Morgan and Scott, London. 2s. 6d. A short but interesting account of incidents, persons and custom from the personal observation and experience of a Protestant missionary in Spain.

### NEW BOOKS

**Adventures in Philosophy and Religion.** James Bissett Pratt. 263 pp. \$2. Macmillan. New York.

**Amazon and the Andes.** Kenneth G. Grubb. 296 pp. \$5. Dial Press. New York.

**Christian World Facts, No. 13.** 44 pp. 15c 10 or more 10c. Foreign Missions Conference. New York.

**Christians in China Before the Year 1550.** A. C. Moule. 203 pp. 15s. S. P. C. K., London, or Macmillan, New York.

**The Challenge of Russia.** Sherwood Eddy. 278 pp. \$2.50. Farrar and Rinehart. New York.

**Concise and Critical Comments on the Bible.** Robert Young. 800 pp. 6s. Pickering & Inglis. London.

**Evangelical Christianity in the Philippine Islands.** Camilo Osías and Avelina Lorenzana. 240 pp. U. B. Publishing House. Dayton.

**Joan's Handfull.** Amy LeFeuvre. 312 pp. 2s 6d. Pickering & Inglis. London.

**India's Religion of Grace and Christianity Compared and Contrasted.** Rudolph Otto. 143 pp. \$2. Macmillan. New York.

**Junior Stewards of the Bible.** Helen Kinsbury Wallace. 75c. Revell. New York.

**Japan Mission Year Book—1930.** Edited by Paul S. Mayer. 375 pp. 2.50 yen. Kyo Bun Kwan. Tokyo.

**The Land of Behest.** C. E. Padwick. 145 pp. 1s. 6d. Church Missionary Society. London.

**The Mirror of the Months.** Sheila Kaye-Smith. 68 pp. \$1.25. Harper. New York.

**Morals of Tomorrow.** Ralph W. Sockman. 331 pp. \$2.50. Harper. New York.

**Dr. Main of Hangchow.** Kingston de-Gruché. 242 pp. 6s. Marshall, Morgan & Scott. London.

**The Pastor and Religious Education.** Harry C. Munro. 227 pp. \$2. Abingdon Press. New York.

**The Pacific Islands—A Missionary Survey.** J. W. Burton. 120 pp. 3s. 6d. World Dominion Press. London.

**Rainbow Missionary Stories.** Stella M. Rudy. \$1.50. Revell. New York.

**The Reform Movement in Judaism.** Rabbi David Philipson. 504 pp. \$4.50. Macmillan. New York.

**The Story of the Near East Relief.** James L. Barton. 479 pp. \$2.50. Macmillan. New York.

**Tailum Jan.** A. T. Houghton. 114 pp. 2s. 6d. Marshall, Morgan & Scott. London.

**"We Wrestle."**—Report of the C. I. M.—1930. 42 pp. London.

**Annual Report Board of Foreign Missions, Reformed Church in America.** 128 pp. New York.

**Confucianism: Ethics, Philosophy, Religion.** Frederick Starr. 250 pp. \$3. Covici-Friede. New York.

**European Imperialism in Africa.** H. L. Hoskins. 118 pp. \$1. Holt. New York.

**Six Great Missionaries of the Sixteenth and Seventeenth Centuries.** David Jenks. 252 pp. 7s. 6d. Mowbray. London.

**Korea of the Japanese.** H. B. Drake. Illus. 226 pp. 12s. 6d. Lane. London.

**The Jew and His Neighbor: A Study of the Causes of Anti-Semitism.** James Parkes. 202 pp. 5s. Student Christian Movement. London.



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**W. J. ELLIOTT**, Treasurer, Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch St., Philadelphia Pa.

### PERSONALS

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

\* \* \*

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

\* \* \*

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

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

\* \* \*

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

\* \* \*

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

\* \* \*

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

\* \* \*

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



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### OBITUARY

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

\* \* \*

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

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

\* \* \*

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

\* \* \*

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



# THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, *Editor*

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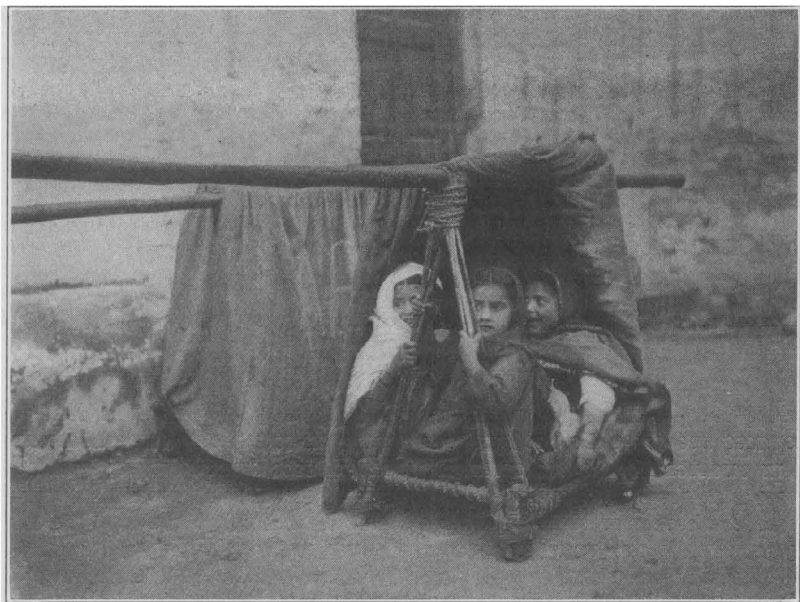
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## WONDERS AMONG CASTE PEOPLE

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

*Missionary of the Wesleyan Methodist Missionary Society, 1899—*

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

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

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

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

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



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

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

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

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

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

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



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

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

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

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

#### Testimonies of Caste Hindus

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

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

(2) *Samuel Veeriah* is a young



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

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

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

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

#### Gumeralla, the Tiger's Village

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

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



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

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

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

## A REVIVAL IN HYDERABAD

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

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

they themselves had found in Jesus.

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



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

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

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

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

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

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

ERIC L. QUIRK.

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

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

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

CHARLES R. MANLEY.



# TRENDS IN THE NON-CHRISTIAN WORLD

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

*Editor of the Moslem World*

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

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

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



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

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



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

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

I. *The Idealization of the Old Religions.* "When we speak of the idealization of Hinduism," says Dr. Edwards, "we are largely thinking of the educated section of India. This idealization is marked by a double characteristic; the first is what the late Dr. Farquhar meant when he spoke of an outward revival of modern Hinduism accompanied by a deepening internal decay. None who studies modern Hinduism can have any doubt, either about the external revival as seen in the observing of all festivals with a punctiliousness which only Hindus can show, or about the internal decay which is spreading like a canker to every part of the Hindu system; to mention only one feature, for example, the foul abomination represented by the

system of the Devadasis against which Indian reformers are so ceaselessly making their constructive protest. Hinduism may be in external revival by its building of new temples for the untouchables, but inwardly it is marked either by decay or borrowing from other faiths.

"The other characteristic marking what we have called the idealizing going on in present-day Hinduism is the marvellous power of assimilation Hinduism displays in relation to truth, by its being able to absorb Christian principles up to a certain point and shedding the remainder like a snake shedding its skin. Indeed, so great is the power of Hinduism to absorb from other faiths and yet to remain Hinduism at the core that we need to be on our guard against this particular Hindu tendency which is all the more dangerous, because so flattering to those systems from which it borrows."

The peril of syncretism, especially in South India, is real. In North India, Islam and converts from Islam act as a strong bulwark for theism, but in South India the heaven of Pantheism can with difficulty be kept out even from Christian thought and life. This present-day idealization of Hinduism is evident in rose-colored views of caste, and the repudiation of its evil influence, in a growing defense of idolatry, as mere symbolism, and in putting Krishna on a parallel with Christ as one of the world's Saviours. Some Hindu writers compare the *Bhagavadgita* with the New Testament and profess to find better and higher teaching in the former book. In Islam there are evidences of the same general tendency to idealize. It began with Seyyid Amir Ali's life of Moham-



med and received impetus from the Western apologists for Islam or perverts to Islam, Sheldrake, Lord Headley, Pickthall, and the latest convert Philby. The unscrupulous efforts of the Ahmadiya Movement in Qadian, Lahore and London have broadcasted and emphasized all that could be gleaned from these writers. Islam, they say, never used the sword, save in self-defense. They claim that it is the religion of peace and good-will, of tolerance and brotherhood; that Mohammed's character and life were ideal in every respect. In a recent review of Lippman's Preface to Morals, an aducated Moslem says: "Jesus, the center of Western religion is revealed in the available records of his life, as only a partial embodiment of human ideals. A good character, no doubt, but one which fails to exhibit the perfection of which the multifarious capacities of man are capable. It is certain that philosophy cannot save morality. If it could, our civilization would have solved its moral problems long ago. Only religion can. And religion itself would fail to do so except in so far as it can offer a human exemplar who embraces in his perfection one and all the different sides of human nature; who towers above all others yet strikes everybody as his kith and kin—only such a religion can save morality. Nowhere but in the person of the Holy Founder of Islam do we have a historic and human example of this ideal character."

#### A New Portrait of Mohammed

They then proceed to paint a new portrait of Mohammed with colors taken from a Christian paint-box. The Koran is called "Holy" and societies are formed to translate it

into new tongues. These translations are not free from idealization for they de-code the original into terms suitable for the present state of society and eliminate the blots that stain the life and character of the founder of Islam. Compare the recent translations by Mohammed Ali, Sarwar and Pickthall. They go so far as to praise Mohammed as the champion of women's rights, to assert that he was a monogamist and that toleration was the chief characteristic of early Islam! One could give similar instances of attempts to idealize Shintoism and Buddhism, from Japan and China. Everywhere the non-Christian world is super-sensitive to any criticism of heathen idolatry or ethics.

II. *The Repudiation of All Religion.* This is shown in the drift toward atheism, secularism and humanism. The Jerusalem Council Meeting recognized the serious and widespread character of this drift in its deliberations and findings. Our godless civilization and the neo-Paganism of the West is winning disciples in the East. The atheistic or materialistic philosophies of Europe and America have captivated many of the educated classes. Russian Communism has extended to all lands. The fool no longer says only in his heart, there is no God,—he shouts it on the radio.

Take India as an example: "Early in 1928 Dr. Paranjpye, of Poona, a distinguished member of the India Council in London, speaking to Indian students in London, advised them to 'relegate religion to the scrap heap.' The new political Constitution for India drafted by Pandit Motilal Nehru, and accepted by a Convention of all the political parties in January, 1929,



aims at a secular state, and puts religion outside the concern of the State. 'Pandit Jawaharlal Nehru openly stated that India's greatest "enemy was religion," and that their aim must be "to free India from religion."'\*

"In the autumn of 1928 a weekly paper was started in South India, bearing the title *Revolt*, one of its acknowledged tenets being rank atheism. During the summer of 1928 a discussion took place in the Bombay University Senate concerning a resolution on 'the advisability of inculcating a theistic attitude' in university education. The resolution was passed by twenty-three votes to seventeen, but a great storm burst the Indian press. One leading Indian educationist described the resolution as 'sheer perverseness' and an 'exhibition of imbecility.' Another wrote: 'The exiled God is to be smuggled back to His throne, and our young men and women are to be inoculated with strong doses of the "divine,"' though 'it has been the proud privilege of man to fight against that baneful thing called God'; and, most significantly of all, he added: 'We Indians have had too much of religion, too much of God, and too much of futile philosophy; that accounts for our position today as a bankrupt nation.'"

Islam also is suffering from this leaven of the Sadducees. The students at the universities of Beirut, Cairo, and Constantinople afford an illustration. The sons of fathers who were fanatic Moslems are now asking; is there a God? Have we need of prayer? Is life beyond the grave more than a pious dream? A missionary from Tunisia says: "I used to be asked for

the proofs of the existence of one God, but this was done in order to discover if I knew the proofs given in the Moslem textbooks or to let the student proclaim them to me. Now one meets young men who ask proof of the existence of God because they personally have no conviction of it themselves."

III. *The Exaltation of Nationalism and Patriotism into a New Religion.* This third tendency is very old. When paganism was disintegrating in Rome, Emperor-worship began. In Japan we have a close parallel in the latest development of Shintoism. "Nature-worship married to the worship of the Imperial House." The Japanese are taught at school that their reigning Emperor is the direct descendant of the sun-goddess. Patriotism has become religion. In India "Gandhi-worship," is almost a national cult. In Turkey, Mustapha Kemal has received his apotheosis as the creator of a new nation, and Zagloul Pasha in Egypt is the idol of those who worship only at the shrine of nationalism. There is good in nationalism, no doubt, but there is also the possibility of evil. Nationalism and hero-worship cannot satisfy the human heart as a substitute for religion. The latest illustration of this tendency is India.

An American missionary writes: (*Dnyanodaya*, Nov. 6, 1930). "In a copy of the *Bombay Chronicle* there appeared on the front page some weeks ago a full-page illustration of the Hindu idol, Ganesch, or Ganpati. The image was of an elephant-headed man with four hands, and always represented as riding on a mouse, which was mythologically correct. In this case the idol was shown seated on a lion (the British Lion, of course,

\* Dr. J. F. Edwards—"The Foreign Field"—May, 1930.



which scowled awfully), while a Gandhi cap surmounted the head of the elephant." He goes on to say: "But the most surprising evidence of the present attempt to enlist the Hindu religion for the sake of political ends has been a new 'Trinity,'\* that has been created by some Hindu leaders. 'A few days after my return to India there was handed to me the picture of a three-headed man, with only one body. When I looked at the face that confronted me, I instantly recognized Gandhiji's portrait, while to the left is the face of the elder Nehru (Motilal) and to the right that of the younger Nehru (Jawaharlal). Underneath I read in amazement, 'National Trinity.' Under that I found the words, 'Father, Son and Holy Spirit,' while the third line read 'Motilal Nehru, Mahatma Gandhi, Jawaharlal Nehru.' At the bottom is the date, July, 1930. All this was in the leading vernacular of Western India, Marathi. Looking once more at the picture you note the sacred cow standing behind this 'Trinity,' and on it written 'Mother India.' Four dogs guard this group, each with a label on the collar: *Boycott, Liquor, Forest, Salt*.

The last three referred of course to the exhortation to break the government laws relating to these. The elder Nehru (*Father*) holds a sacred conch shell, used in Hindu temple-worship, in one hand and a distaff in the other. In the center is Gandhiji (*Holy Spirit!!*) who, with spectacles on, and the sacred marks of Hinduism on the forehead, stands on wooden sandals, his hands folded in adoration. On the right is the younger Nehru (*Son*), with one hand supporting the nationalist flag (three horizontal

stripes, white, green and red, with a handloom across the center), and with the other hand holding the tuft of cotton from which the thread passes in front of the group to the elder Nehru. Here is an amazing attempt to ring to the support of the political struggle for independence even so sacred a matter as the Christian conception of the Trinity."

#### The Situation in China

The situation in China is described by T. C. Chao in *The Chinese Recorder* (Nov., 1930); "Religion in China may be considered at its lowest ebb today. Of the three traditional religions none is virile today. Taoism has suffered the most crushing defeat." Buddhism is still active, yet we can almost say that China is today a nation without a religion. The Nationalist Party has adopted as its slogan "to govern the nation by the party," therefore the party has the power to do anything it pleases. But no matter how this works out, it seems to some people that a nation should have some religion. At least it should have a faith which could take the place of religion. Perhaps it is due to this fact, namely the necessity of creating a new national soul, that all organizations and institutions are required to observe the civic ceremony prescribed by the party at all their formal meetings, to bow three times before the picture of Dr. Sun Yat Sen and the national and party standards, read the last testament of Dr. Sun and remain standing in silence for three minutes. The Nationalist Party claims that the authority of the party is above everything else in the nation. Therefore, the party is above the nation and the party is above religion and above God!

\* See illustration page 251.



*Aut Cæsar aut Nullus.* That is the result. "We have no king but Cæsar!" was followed by the cry: "Crucify Him, crucify Him." Not through any revival of old idolatries and religions, not by the way

of the Third International, nor by the road of violent Nationalism will Asia come to true life and liberty and power;—but through Christ and the little wicket-gate of repentance that leads to Calvary.

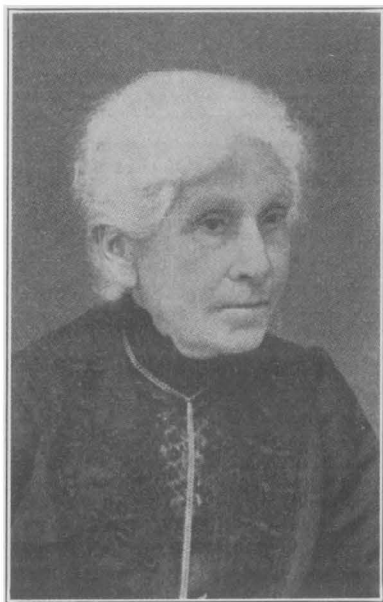
## ONE LIFE IN SOUTH AFRICA

*Elizabeth Hepburn, for Sixty Years a Missionary of the L. M. S.*

**S**ITTING in a Bulawayo garden, enjoying the warmth of the sun, I have time to think. I see the constant traffic in the streets, motor cars, steam rollers and trolleys, cycles, motor cycles, and hundreds of Matebele youths hurrying to and from their work. Memory carries me back to the time (not very long ago) when the older brothers and fathers of these youths might have been sitting round Lobengula's courtyard—eating, and drinking beer. They were eagerly waiting to know the Chief's orders, to watch where his spear would be thrown, in what direction—when they would clutch their spears and assagais and with hellish shouts start off on the devil's work—making for a little kraal or village—killing the men, and the old people, gathering the young women and children and returning to Lobengula for his approval.

I remembered how in Shoshong, King Khama's country, the dread of a vistration from the Matebele soldiers caused us and our Bamangwato people sleepless nights.

During my life in Africa I have seen miracles. When we arrived in Bechuanaland there was on the map one mission—our Society's station at Inyati. On the map to-day North and South Rhodesia are almost covered with mission stations. As I go back in thought to 1870, the wonderful change and



MRS. J. D. HEPBURN

the constant progress of the glorious Gospel of Christ through Africa and the part our Society has had in it all, cause tears of gratitude to flow, and I thank Him for the part which He had permitted my husband and myself to share in it.

We had the pleasure of helping the Coillards to reach the Zambezi—Barotseland—Fred Arnot to reach the Mashukulumbi—and ourselves the Lake Ngami people. —*The Chronicle of the L. M. S.*



# HAS CHRISTIANITY CHANGED?

BY THE REV. W. Y. FULLERTON, D.D.

*Secretary of the Baptist Missionary Society, London*

“**H**AS the mission, the message, the aim, and the power of Christianity changed in the past nineteen centuries?”

In trying to answer these questions we must first seek to establish what these were in the beginning. Even then we shall need to be careful for we are outside other ages and are within our own, and it is impossible to compare an exterior with an interior.

But the mission, the message, and the aim of the Gospel have been quite clear all along the ages. Before we compare them let us see what they were at the start. By the term Christianity we mean the religion of Jesus Christ as set forth in the New Testament, not all that goes by the name today.

The *mission* of Christianity was to spread the revelation of Himself that God gave through Jesus Christ; to let all men see the mystery that had been hid from the beginning that the Gentiles should be fellow heirs with Israel and “of the same body and partakers of his promise in Christ by the Gospel.” Paul fought the battle in Jerusalem and saved Christianity from being merely a Jewish sect, and the Church at Jerusalem discovered and declared that the world-wide appeal of the Gospel was no afterthought on God’s part, for James, as its spokesman, said that, “It was God’s original concern to visit the Gentiles and to take out of them a people for His name.”

That is still the mission of Christianity. It is still Eclectic; our task is not to win a nation but to

evangelize it, and to find God’s scattered “sheep” in its midst. If we apprehend that, it will save us from the idea that we must “not go to the heathen abroad because there are heathen at home.” We may indeed, and must, seek to Christianize a nation, but we cannot hope to convert it. While we plant the Church, like a tree, in any country, the Gospel will of itself also work quickly as leaven, changing the whole people. But our business is to separate a people from among the nation that shall be as distinct, that, like the people in Antioch, it will be necessary to find a new name for them, and call them “Christian.” In China they debated whether they should seek to establish a National Church, and they saw it would not do, but they sang the doxology when they hit upon the term “nation-wide” to express their purpose. It is now as at the beginning.

The message of Christianity at the beginning is set forth by the Apostles to the Gentiles in 1 Corinthians XV. He tells us the things on which all the Apostles were agreed, things that were also according to the Scriptures which they had in their hands. All of them were related to Christ—He died, was buried, rose from the dead. Of this there is abundant evidence, and this is how the grace of God reaches sinful men. “That is what we preached,” he says, “and that is what we believed.” So, evidently, the saving grace of God depends on our faith, and quite as evidently it is possible for us to



get away from that faith to "another gospel," which is not another; for to the Corinthians he puts their belief in the past tense—"ye believed."

Have we drifted from that faith today? Each man must answer for himself. Dr. MacEwen put the answer for the church in memorable words at the Edinburgh Missionary Conference when he said, "If in any mind the thought arises that our faith is not the same as the faith of the early centuries, we have before us an answer which no man can gainsay. Out of the heart of these centuries there emerged one statement of beliefs. No one knows by whom it was drafted, or when it first appeared. We find it in Africa, in Gaul, in Italy, on the Danube, and in Asia Minor with slight variations, but identical in its essence and almost in its form—a statement so Scriptural and evangelical that it is ascribed to the Apostles. In the Conference Reports you will discover an item, simple but grand, reported by many missionaries—Episcopalian, Wesleyan, Baptist, Presbyterian—that the statement of faith which they find to have most value, and on which they lay most stress, is the Apostles Creed. In the seventeen centuries that have passed since it was shaped, the Holy Spirit has taught the Church much. He will teach us more if we listen to His Voice, but the foundations of the Kingdom stand, although the things that were shaken have been removed." There is the answer—the message of Christianity is the same.

What then of its *aim*? If the mission of Christianity is to take out

a people for the Name, its aim is that "those who name the Name should depart from all iniquity." The holy God desires sainthood. The faith of Christ all along the ages has been both ethical and philanthropic. Christ saves people from themselves as well as from the world and the devil. And the more saints there are in a community, the higher will be the level of all life. That the principles of Christ should be applied to the whole life is no new discovery; that the nation should be approximately Christian is the inevitable result of the fact that a great many of its citizens are Christian in reality. Always the aim has been, and the aim still is, to make saints, to bring men to see and to say

He wills that I shall holy be;  
Naught can withstand His will;  
The purpose of His grace in men,  
He surely shall fulfill.

There remains but one other question. Has the *power* of Christianity changed? As in all the other cases the answer is decidedly no, no, no, ten thousand noes! The Spirit remaineth among us, so we need not fear. The Gospel is still the power of God to salvation to every one that believeth. When we are tempted to doubt it, let us remember Lord Kelvin's great sentence, when in attempting to make an experiment in Glasgow University, he failed. Drawing himself up with dignity before his students, he did not apologize, but knowing the power of God he said, "Gentlemen, always remember that when you are face to face with a difficulty, you are on the verge of a discovery."



# PRAYER AND COOPERATION IN CHINA

## *A Call to Christians and a Manifesto from the Chinese Church*

**T**HE Church of Christ in China is facing a situation which is challenging because of the unusual difficulties as well as the unparalleled opportunities presented. As never before must we lay hold on all available spiritual resources. Fortunately neither time nor space nor language are a barrier to the spiritual cooperation of Christians of the West and the Church in China covets American cooperation in adventurous, importunate intercession:

(a) That our Christian youth in large numbers may recognize the call and give heed to the challenge of the ministry as the most profitable investment of their lives.

(b) That our Christians may in a larger measure discover and manifest the radiance of our religion, and make their Christian faith contagious.

(c) That our leadership may be responsive to divine guidance and be given courage joyously to follow the will of God as they discern it concerning the perplexing problems they are facing, such as Christian education in view of government restriction on worship and religious instruction, and other problems of a similar character which naturally follow where a mighty nation is in the process of radical reconstruction.

(d) For the Chinese Government, especially for those Christians who are serving the Government:—that vital religion may be given its proper place in the new emerging state.

(e) That the will to Christian unity may be fostered and

strengthened and that hitherto undiscovered pathways may be found whereby the separated Christian communions can arrive at complete spiritual and organic unity.

(f) That Christian youth of the West with a positive Christian faith and with a passion for Christian service may in large number find it the will of God for them to come to China to cooperate with the Chinese Church in the task of creating a Christian China.

(g) That the Five Year Movement may continue to grow intensively and extensively in the might and strength of the spirit of God, to the end that all the resources of our Chinese Church may be utilized to achieve the objectives of this Movement, namely, the deepening of the spiritual life of our Christians and the doubling of our church membership.

We ask the fellowship of the Christians and Churches of the West in this ministry of intercession.

This Call was adopted by the General Assembly of the Church of Christ in China, which met in Canton, last November.

### **A Manifesto**

The following manifesto to cooperating older Churches of the West was also adopted by the General Assembly of the Church of Christ in China:

“The General Assembly has given considerable time and earnest thought to the question of the relationship between the Church of Christ in China and the cooperating missions, and wishes to



place on record the following statement regarding the attitude of the General Assembly to this vitally important subject.

"We desire first to express again our deep sense of gratitude to the older Churches of the West for the help, both spiritual and material, which has been afforded by them to the work in China.

"We are conscious that our gratitude can best be shown by our definite endeavor to develop as speedily as possible the spirit of stewardship and self-support in the Church in China. We are glad to report that about twenty-five per cent of our organized churches are self-supporting. But we realize that this percentage should be increased as rapidly as possible.

"You in the West are informed as to the present political disturbances in China, and the resulting economic depression. These represent great obstacles to be overcome, if our desire for the increase in self-support is to be gained. You also have heard of the difficulties which the spread of communistic ideas, the organization of the anti-Christian movement and the like, have created for our Church. These are all matters in which we beseech your full sympathy, as we know they have excited your concern. It is because of these difficulties and hindrances that the General Assembly wishes to make clear its position with regard to the relationship of the Church of Christ in China and the missions which are cooperating with it.

On the one hand we feel it necessary to reaffirm our conviction that it is a matter of the greatest importance for the Church in China to adopt a definite church-centric policy. By that we mean that the

Chinese Church consciousness has developed to the point of desiring the responsibility for administering its own affairs, and for conducting and directing the various activities which aim at the evangelization of the people of China.

The General Assembly rejoices that members of the Church, both Chinese and the foreign missionaries associated with it, are of one mind in applying this principle in the actual conduct of the affairs and work of the Church. We fully recognize the fact that the churches connected with the Church of Christ in China are not equally developed, and so it is difficult to secure uniformity in the application of this principle. A considerable time must elapse before our high ideal can be realized, and much wisdom and patience will be required in the prosecution of this great task. We must, however, emphasize the fact that this church-centric ideal includes most definitely the idea of continued co-operation between the Church in China and the various missionary organizations from the West. In this sense it is not to be interpreted as an entirely independent movement of the Church.

The General Assembly further wishes to make clear our position with regard to our relations with the missions associated with us. We definitely stand for cooperation between the Church and the missions. The Church of Christ in China desires the Church and the Mission to work together as we face the common problems that are confronting the Christian Movement in China. We wish to state positively that the services of missionaries from the Older Churches of the West are both greatly needed and ardently de-



sired. We wish to go further by saying that the need for missionaries today is even greater than before. In the past, missionary work was primarily in behalf of the non-Christian people in China. Several hundred million of our people are still unreached by the Gospel of Christ. These millions must still present as great an appeal as ever to the stronger Older Churches of the West. They present to our Young Church our greatest opportunity and responsibility for service.

The need for missionary help is now intensified by the fact that the Young Church, which is still in its early stages of development, is beginning to undertake its rightful and proper responsibilities. Being still in its childhood, our Church can be greatly helped by the wisdom, experience and religious background of our missionary friends from abroad. In considering the present development of the work in China, we feel that all types of missionaries are still necessary, whether they be regular missionaries who come to China for life service or special workers who come for a particular phase of the work in China for a limited time.

We wish to emphasize particu-

larly two qualifications for missionaries in the days to come: (1) they should possess the spirit of cooperation with their fellow workers in the Church, willing to share with them the tasks that they have before them, and (2) they should come with warm evangelistic fervor, no matter in what capacity they seek to serve Christ in connection with the Church in China, whether evangelistic, educational, medical, social or administrative. While they need to have all the technical qualifications befitting the high calling of a missionary, we regard these two points as of special importance, without which their work cannot yield the largest measure of result.

We ask for your prayers and continued cooperation to the end that with the blessing of the Great Head of the Church, our efforts to deepen the spiritual life of the Christians and to win the fealty of the unevangelized masses of our people to Christ as their Lord and Saviour, will be most fruitful.

(Signed)

C. Y. CHENG,  
*Moderator.*

A. R. KEPLER,  
*General Secretary.*

## THE RIVAL OF CHRISTIANITY IN CHINA\*

**C**OMMUNISM is Christianity's competitor in China.

The reasons for this are the radical, adventurous nature of the Communist movement, its readiness to experiment, its clear aim and definite program, and its professed championship of "the poor and the oppressed."

Christianity appears to have lost the place of leadership among

youth as the friend of democracy and the rallying ground for the enthusiastic devotion of youth which it held twenty years ago. The time has come for a revaluation of Christian work and for readiness to take a bold step forward.

Christianity takes direct issue with Communism on three lines, as pointed out recently by a leader of the Chinese Church.

(1) Communism favors the use

\*From *The Chinese Recorder*.



of violence—we are followers of the Prince of Peace. The time has come for the Chinese Church to take a clearcut stand against war and the militaristic method. There are indications that show a readiness on the part of some of the foremost Christian leaders to do this.

(2) Communism aims to produce the mass-mind and the mass-soul, which often lead to the destruction of the individual. Christianity insists on the persons as an end.

(3) Communism produces a party mind by prohibiting freedom of speech. Christianity liberates.

The Christian forces should be in a position to challenge directly the philosophy of Communism on these points. Would it not be well to invite prominent speakers from abroad to meet the Communist propaganda? But what is even more important is a program for the farmers and working classes that will command the respect of thinking people. Through mass education, agricultural experiments, proper recreation, community uplift and regeneration, the Church must meet the needs of the "poor and oppressed." The idealism of youth will respond to a call for help in such constructive endeavor.

There is evidence of a growth out of a narrow nationalism into a larger brotherhood. A Christian youth movement will rally to the cause of Christian internationalism.

Communism has made headway in China through propaganda. The Church can well take a leaf from the Communist notebook of method. If the Church is ready for experiment, has an adventurous program of social reconstruction,

is outspoken in opposition to war and militarism, calls for open allegiance to Christ and the living of Christ in all relationship of life, it can win the devoted enthusiasm of young people who will be as ready to preach Christianity as their fellows have been to preach Communism during recent years.

Communism has been especially successful in the use of the printed page. Christianity must be just as aggressive in presenting its case. There is need for the production of new literature and the translation of western books, setting forth what Christianity is and the kind of men and society it attempts to create. But possibly the greatest failure on the part of the Church is the failure to get into circulation the material which it does print. One is sometimes struck with the number of good things printed which do not reach the general public. Cannot more attractive editions be put out? How can Christian publications be offered for sale in the book stalls and public markets of our big cities—places where the students and young people are buying the books they read?

At the Wofossu Regional Conference in 1929, Dr. John R. Mott, in a brief address, said, "The Church must learn to trust youth. Youth without responsibility is dangerous. If given heavy responsibility you do not need to fear young people."

Have we jobs that will consume the zeal of young people and are we ready to use them? It is high time that the Church in China surveyed and revaluated its work in the light of the need and opportunity for enlisting youth in a radical program of real Christianity! ROWLAND M. CROSS.





FIRST ASSEMBLY OF THE EVANGELICAL CHURCH OF PUERTO RICO  
(January 27-29, 1931)

## A UNITED CHURCH IN PUERTO RICO

BY THE REV. FREDERICK LESLIE BROWNLIE, NEW YORK

*Executive Secretary of the American Missionary Association*

FOR several years the Protestant Churches of Puerto Rico have been discussing the values and possibilities of a single Protestant Church for the island. The values are obvious. The island is small and compact. The people are homogeneous. The experiences of the various denominations at work on the island are almost too new to have become traditions. Practically from the beginning the churches have been united in common objectives, a common evangelical fellowship, a common theological seminary, a single evangelical press and in the support of a single missionary enterprise in Santo Domingo. These facts together with the nationalist movements abroad, the emphasis on comity, federation and union at home, and the reasonableness of the proposition encouraged some in the hope that the organic union of all the churches of Puerto Rico might come easily and rapidly.

The weakness and foolishness of denominationalism are not always

so apparent, however, to the missionary boards and the churches at home. Here tradition, pride, theology, creed and vested interests loom large. It seemed therefore that organic union in Puerto Rico was destined to spend itself in talk and resolutions. Everyone appeared to be for union but no two denominations dared to unite. Some thought that no denominations ought to unite until all denominations were ready to unite. Some denominations on the island were ready but the missionary boards back home could not agree. Preachers on the island were fearful lest during the transition period while the united church was winning its spurs they would lose their ecclesiastical standing and special annuity and insurance privileges.

So the movement dragged along until something over a year ago when the United Brethren, Christians and Congregationalists proposed to unite in the formation of the Iglesia Evangelica de Puerto



Rico. The Missionary Boards sponsoring these denominations agreed and January 28, 1931, was set for the "wedding" ceremony in the church at Fajardo. Two days preceding were spent in discussing and adopting a constitution and by-laws. Two days following were spent in setting up the new machinery and starting things going.

On the night of the celebration the Fajardo church was packed. All the preachers and missionary representatives of the three denominations were present. Greetings were presented by representatives of some of the denominations that may come into the union later. Almost two dozen speeches were made. The listeners who knew no Spanish pronounced the proceeding an oratorical contest. But near eleven o'clock the organist began to play the wedding march. Three representatives from each of the denominations came to the altar and united their eighteen hands. A group of small flower boys and girls encircled them. The minister placed his hand on the nine united pairs of hands and pronounced the new united body "La Iglesia Evangelica de Puerto Rico." (The Evangelical Church of Puerto Rico.) The congregation joined hands and sang "Blest be the tie that binds."

The organization of the United Church is not unlike the customary ecclesiastical bodies. There is a general representative assembly which will meet annually, with its president and other usual officers. An executive council consisting of some fourteen persons elected by the Assembly will conduct the common business of the churches *ad interim*. The executive secretary of this council is the resident representative of the American Missionary Association, Rev. Charles

I. Mohler. The treasurer of the Council is the resident representative of the Board of Foreign Missions of the United Brethren Church, Rev. Philo Drury. All business with the church boards and the disbursement of all funds provided by them will be handled unitedly through these officers and the Executive Council, who in turn are responsible to the Assembly. The president of the Assembly and other officers are Puerto Ricans. Since the churches are located in two distinct sections of the island two regional committees were set up by the Council. These committees will meet monthly. A member of one of these committees is the former representative of the Christian Churches, the Rev. D. P. Barrett; the other members of the committees are natives. In fact, only three Americans belong to the entire Assembly. In the States there will be an Administrative Committee composed of representatives from the missionary boards whose business it shall be to review policies suggested by the Assembly and Executive Council, to consider requests for financial aid and to make such recommendations as they may decide upon to their respective directors.

While the statistics of the United Church are not quite so pretentious as those of the Baptist Church alone, nevertheless, they are highly significant. There are thirty-six native church organizations with church buildings in sixteen different municipalities, with thirty-nine ordained pastors and thirty-three additional paid workers. Radiating as it were from these thirty-six churches are seventy-four rural parishes, most of which have small chapels. The total membership is 3,518 of whom 405



represent new members received in 1930, with 636 candidates for membership awaiting the completion of their instruction. In the seventy-seven Sunday-schools there are 4,354 pupils. Young peoples societies report 857 members.

transacted reveals good, practical sense. Many difficulties doubtless lie ahead and it will be a generation at least before the churches will have become self-supporting—Puerto Ricans are poor, miserably poor—but hopes are high and



THE CHURCH AT FAJARDO, WHERE THE PROTESTANT ASSEMBLY MET

Church property is valued at \$457,800. The annual budget is \$70,416, of which amount the native churches provide \$13,416.

The Executive Council of the United Church has had its first formal meeting. The themes discussed show vision. The business

courage is strong. The natives are conscious of the responsibility which now rests upon their shoulders. They are grateful for the opportunities before them. They crave the continued fellowship, council and financial support of the churches in the States.

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Count Zinzendorf said: "I have one passion and that is Christ. He only."

James Calvert, missionary to the Fiji Islands declared: "Where Christ commands and directs, I cheerfully go. I only desire what He approves and to do what He requires for the remainder of my life."

David Brainerd, the apostle to the American Indians, said: "When a soul loves God with a supreme love, God's interests and his are become one. It is no matter when or where or how Christ should send me, nor what trials He should exercise me with, if I may be prepared for His work and will."

Henry Martyn, ere he died in Persia: "I am born for God only. Christ is nearer to me than father or mother or sister—a nearer relation, a more affectionate friend; and I rejoice to follow Him and to love Him. Blessed Jesus. Thou art all I want; a forerunner to me in all I ever shall go through as a Christian, a minister or a missionary."

The immortal Livingstone, in a dark hour in darkest Africa, exclaimed: "Nothing earthly will make me give up my work in despair; I encourage myself in the Lord my God, and go forward." His African followers found his dead body upon its knees, in the gray dawn of that memorable fourth of May, 1873. The great missionary had died, as he had lived, in prayer. This touching entry was found in his journal, written on the next to the last birthday of his life, "My Jesus, my King, my Life, my All, I again dedicate my whole self to thee."



## THE TRAGEDY OF THE INDIAN STUDENTS\*

**T**HIS is the true story of a young Indian girl born on the Mescalero Reservation in a tepee. She spent her early years playing with the other little children under the pines. As soon as she was old enough she went to the government school in the town of Mescalero, where she studied until she reached the fifth grade. She had always shown an unusual ability and desire to learn. A friend took an interest in her and sent her to the Presbyterian mission school through the grades. At that time she had developed into such a fine girl that they took care of her until she finished high school, from which she graduated with honors. Now she could sew, she had learned to play the piano, she loved to read and had become aware of the beauty and inspiration of good literature. She could appreciate the niceties of life.

But school days were over and she must go back to the Reservation. That first night at home was one of bitter unhappiness. "Home" was a tepee with absolutely nothing inside except a pile of dirty rags and goat-skins flung in a corner to sleep on. As she pulled one of these over her she thought of the clean white sheets of her bed at the dormitory and the clean blankets that had covered her. That first meal with her mother and father had been eaten squatting in front of the fire outside the tent, the old battered coffeepot boiling over into the flames, and

all three of them dipping with their fingers into the one pan of stew. Into her mind flashed the picture of the dining room at school, the table set daintily, the food served graciously, surrounded by the smiling faces of friends. And then came days when she was torn between the strong family loyalty which is the heritage of the Indian and the feeling that she could not go back to the old way of living and fall so far below the standards that had been taught her for years.

At last she went to the mission and sobbing bitterly she asked:

"What shall I do? I ought not to leave my father and mother, and I can't live like this? There is nothing for me to do. My parents are old-fashioned, they don't want any changes. Why, it is impossible for me to even keep clean! I can't bear it!"

She finally decided to leave the Reservation and find work somewhere so that she might help her parents by sending them money. She has a position in the home of Christian people in Phoenix, Arizona, which gives her a chance to live in a clean, wholesome environment and be self-supporting.

This is the tragedy of the transition of the younger generation from the old life to the new. "Our responsibility for these boys and girls does not end with giving them an education. Even more is it necessary that with that education they shall be assisted in making an adjustment to life away from the Reservation and their own people—to life as Christian American citizens."

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\* Told at the meeting of the Woman's Board of Domestic Missions of the Reformed Church in America.



# YOUNG PEOPLE AND THE CHURCH

BY THE REV. RALPH McAFEE, D.D., Detroit, Michigan

*Executive Secretary of the Detroit Council of Churches*

**T**HE relation of America's youth to the churches is a matter of vital concern not only to the churches but to the future of America herself.

The National Association of Executive Secretaries of State and Local Councils and Federations of Churches has for some years been studying the relationship of young people to the church and has been endeavoring to influence young people's organizations toward a more effective contribution to the work of the Kingdom of God. At the recent meeting of this Association held in Chicago, a special Committee on Young People's work presented a report on some of the more important phases of the work of modern young people in the church. This report dealt with five major questions:

1. What is the caliber of those now active in young people's organizations in your city?
2. Which sex is more active and influential in your programs?
3. What are the main points of strength and the major difficulties in the local church young people's program?
4. What are the major points of strength and the major weaknesses in the most successful denominational young people's programs?
5. What are the outstanding successes and weaknesses of our inter-denominational programs?

In the preparation of their report, the special committee pursued four lines of investigation in nineteen cities.

The first questions dealt with the calibre and the sex of the young

people now active in young people's organizations. Of sixteen secretaries replying, six believed that the calibre of those now active in young people's work is as high as it was ten years ago; eight believed it is higher than ten years ago; and two, who are fast approaching the end of their active Kingdom service, believe the calibre is lower than ten years ago. Some correspondents note the marked increase in the number of college bred men and women who are now in training for service as religious education and social service directors.

It appears certain that our programs are strongly feminized, failing to attract many of the best of our young men. The proportion of women to men is probably about 60 to 40, corresponding in the main to the general church proportion.

A third question inquired as to the main points of strength and the major difficulties in the local church young people's program. The points of strength noted are:

1. Recognition of the importance of youth.
2. Democracy in conceiving and developing programs.
3. Adequate and sympathetic leadership.
4. Use of forum and discussion group ideas.
5. A completely unified local church program.

The major weaknesses noted are:

1. Adult and ministerial monopoly.
2. Lack vision beyond local church walls.



3. Inadequate leadership and equipment.

4. Distractions of college, i. e., absence of young people in college and unsettlement of the religious faith of those who return.

5. Distractions of the mating period.

6. Misunderstanding of young people by the pastor.

As an illustration of this misunderstanding we quote from a letter from a corresponding secretary of a young people's Union in America's third largest city—Philadelphia:

In most cases in the local church the young people's work is given slight or no attention by the pastor and members of the official board. The pastor, in many cases, is too busy to devote much time to his young people. Members of the official board in most cases don't have the ambition to lead the youth of the church or, with some very few exceptions, are too busy.

A fourth question asked for an analysis of the strength and the weakness of the most successful denominational young people's programs. Replies indicate that the strength of denominational programs lies in denominational pride and overpowering loyalty to it. This loyalty produces trained and able leadership, programs which are clearly defined, coordinated, promoted and understood, through summer conferences and wisely devised devotional material. Among others, Methodists and Presbyterians are mentioned as developing strong programs.

The weaknesses of the denominational programs centered around the fact of denominational loyalty. It is too autocratic, self-centered, conservative, lacking in social vision, and has no particular objectives beyond strengthening its own

machinery. It limits vision to denominational boundaries. It absorbs all the time of the young people with denominational activity, leaving no margin for the larger Kingdom interests. It exalts itself above Christian living.

The final question deals with the successes and weaknesses of our interdenominational programs. Young People's Councils related for the most part to Councils of Religious Education, are declared to be the most successful organizations in the field, but the Y. P. S. C. E. are running them a close second and in some cities easily outdistancing them.

The standard achievements reported are:

1. Series of addresses—as by Miss Slattery and Dr. Poling.
2. Easter and Pentecost Sunrise Services.
3. Help in financial campaigns.
4. Rallies.
5. Pageants.
6. Conferences.
7. Recreation—Athletic Leagues.
8. Training schools for leadership.
9. Good Friday Three Hour Services.

The weaknesses of the interdenominational young peoples programs and the difficulties they face are legion: fundamental among them however are:

1. Absence of adequate leadership.
2. The fact that there is as yet no agreement on the place and function of interdenominational young people's work.
3. The lack of correlation between young people's programs in the local church, in the denominational and in the interdenominational fields.
4. Constantly changing personnel and leaders.
5. Lack of pastoral sympathy and cooperation.



6. Lack of persons who visualize the importance of the interdenominational young people's program.

The Executives of the Councils of Churches throughout the country are convinced that the young people's organizations of America need a carefully coordinated program of yearly activities. It is apparent on all sides that the young people's organizations are frittering away too large a share of their capacities and of their influence because of this fundamental lack of coordination. It is likewise clear that young people's societies

need to face the fact that they ought to operate as definite parts of the all-inclusive program of the modern church. It was agreed that since the major part of the leadership of our young people's organizations now resides and probably should continue to reside in our Directors of Religious Education, these specialists together with representatives of other similar organizations might well merge into a nation-wide committee on the field and function of young people's work, both denominational and interdenominational.

## FIFTY YEARS IN CEYLON

**M**ISS SUSAN R. HOWLAND entered missionary service in Ceylon, in 1873, under the American Board of Commissioners for Foreign Missions. She was the daughter of veteran missionaries, the Rev. W. W. Howland and Susan Reed Howland, inheriting the love of the Christian community and winning her own place in their hearts. For some years she was an associate of Eliza Agnew in the old Oodooville Female Seminary, and followed her in charge of this oldest of girls' boarding schools in foreign mission fields. For more than thirty years she continued teaching the daughters and granddaughters of her early pupils, but about twenty years ago she gave the responsibilities of the school into other hands. She then turned to evangelistic work, and in every village found "daughters" and their homes wide open to her. Her ripened ministry in the homes and in the hospital at Inuvil, proved of untold value to the whole community. Few persons in any land or time have had so long or so fruit-



MISS HOWLAND TWENTY-FIVE YEARS  
AGO

ful a missionary service. Certainly few have been so well loved. By request of her fellow workers she remained on the field a few years after her retirement, but recently she came to America to live with her brother, Rev. John Howland, a missionary in Mexico for nearly half a century.



# HOW GIVE THE GOSPEL TO MOSLEMS?\*

BY MOHAMMED ABDUL QAYYUM DASKAWIE, Rawalpindi, Panjab

*Professor in Gordon College since 1928*

ISLAM is a pre-Reformation Protestantism gone awry. It was a movement in the ancient Syrio-Arabian world which aimed at re-discovering and re-instating the truth of the unity and spirituality of God. It was in no sense either a new or an original movement but it was needed for the land where it arose, as a corrective for Judiasm and Christianity as they existed there. It was a protest against the Mariolatry and saint-worship in the Church of that day and against the exclusiveness of the Jewish religion. The founder of Islam was convinced of the divine origin of the two great faiths that had preceded it but had now lost, for a time, their original mission and spirituality. Had the Church of Christ in the sixth and seventh century been loyal to the New Testament teaching of Christ and His disciples there never would have been any need for an antagonistic and rival faith like Islam.

Be that as it may, we today are confronted with the task of carrying the life-giving Gospel of Jesus Christ to those who do not truly know Him. How can we as Christians better accomplish our labor of love for our Master? Many methods of evangelism have been tried and found successful in bringing the Gospel of Christ to Moslems; one of them, the printed page, finds its way to places and persons unthought of and maybe unheard of before. It finds readers among the women in the zenanas and the stu-

dents at their desks. It puts non-Christian agencies at our disposal and in this age of the power of the press is probably the most powerful instrument of evangelism, if rightly used and if adapted to the needs of those to whom it goes. The wonder is that we do not use it as much as we should. A business man will spend thousands of dollars to advertise candy or chewing gum but we who have an urgent message do not put it to its full use.

In India alone there are over 70,000,000 Moslems whom it is our duty to reach with the Gospel of Life. There are very few well written books which could be put into the hands of those who do not read the English language. Most of the Christian books for Moslems were written in the past century or early in this century. Two or three that have appeared during the last few years are controversial and are inadequate for those who are not interested in religious controversies. Moreover, the day that is dawning in the world of Islam is not of controversy but of sympathetic approach. The younger generation is not enthusiastic about learning the Koran and most of them do not even read it. We need to give them, therefore, not a pamphlet controverting the truth of a particular *sura*, but something that will meet their changing conditions.

There is no Christian book today that we could give to our Moslem college students. In Gordon College, where I have been working for some years, we have some very keen, active and alert minds, yet

\*An address given at the annual meeting of The American Christian Literature Society for Moslems, January 24, 1931.



there is no attempt made to provide anything suitable for them. These students are the representatives of the educated classes among the Moslems, and we must provide the contact with Christian truth through suitable literature.

There is a still larger class of those who are only half educated or who can read only the vernaculars. These people are highly sensitive and most of them have never been under Christian influence. A sympathetic approach and a sound argument—simple and yet keen—is what wins their approbation. I know of nothing suitable that we could put into their hands.

Another large class is made up of the women who are locked up in the zenanas. Many of them can read a little today, which was not true ten years ago. The woman missionary can give them Gospel portions but the Gospel background needs to be understood and explained. These women need to see the glory of Christ, His love, and His esteem for womanhood. They enjoy the fruits of His spirit and teachings without acknowledging Him.

May I make bold to suggest a few lines along which we could make an approach to the Moslem mind in presenting the message of Christ? There are a number of things that the Moslem holds in common with the Christians and we should be ready to make use of them.

The first thing that the Christian message must do is to emphasize *the ethical side of the Christian message*. The Moslem believes in the presence of sin in the world but his view of sin is very superficial. Many people do not see the need of a Saviour because they do not see the heinousness of sin. They seek no remedy because they do not

know the dreadfulness of the disease. The loathing of sin arises through a moral conception of the holiness of God. The Moslem thinks that sin can be removed by money and atoned for by fastings and prayers. He takes a mercenary view of sin. He does not feel its ravages upon the human soul but considers only the displeasure of God at his disobedience. His idea of outweighing sin by goodness in its literal sense is familiar to all. Yet there are spiritually minded souls who do see that sin is more than a mere mistake. We need to show the Moslem that sin is not only disobedience to a far-off God, but that it is corruption. Not a few of my fellow-converts have testified to the growing consciousness of the sinfulness of sin as they have tried to live the Christian life.

Another feature of our message for the Moslems is the message of *God's love in Christ*—the heart of the Christian Bible. No one who has ever seen the love of God as revealed in Jesus Christ can forget that God or refuse to yield to Him. Orthodox Islam has no place for mysticism; it had to import it from the Grecian and Hindu thought. The confession of George Matheson is not the confession of one man only but of what men and women have felt from the earliest dawn of Christianity:

O, Love, that will not let me go,  
I rest my weary soul in Thee;  
I give Thee back the life I owe,  
That in Thine ocean's depth its flow  
May richer, fuller be.

The love of God is the message which brings the proud and the haughty to their knees before Christ who is King because He is Love incarnate.

We often forget that Christ was a great hero and that the human heart is at core a hero-worshipper.



We fail to adequately impress upon the Moslems the moral perfection and the *sheer manliness of the human Jesus*. We should do greater justice to this side of our Lord's life. We forget that it takes more courage to be kind than to cross the Atlantic Ocean in an aeroplane; especially when it means being kind to the type of people whom everybody despises. It is all very well to be kind to one another if that means being kind to our own society and those on a par with us, but when it comes to being kind to the publican and the sinners, then . . . ? It takes more courage to be faithful to one's ideals in face of death than it takes to conquer the world. It is far nobler to pray for one's enemies than it is to hit back and demand a tooth for a tooth. Jesus Christ was a great hero and He was a perfect Man. When men and women are brought face to face with Him they find themselves acknowledging His more than human origin.

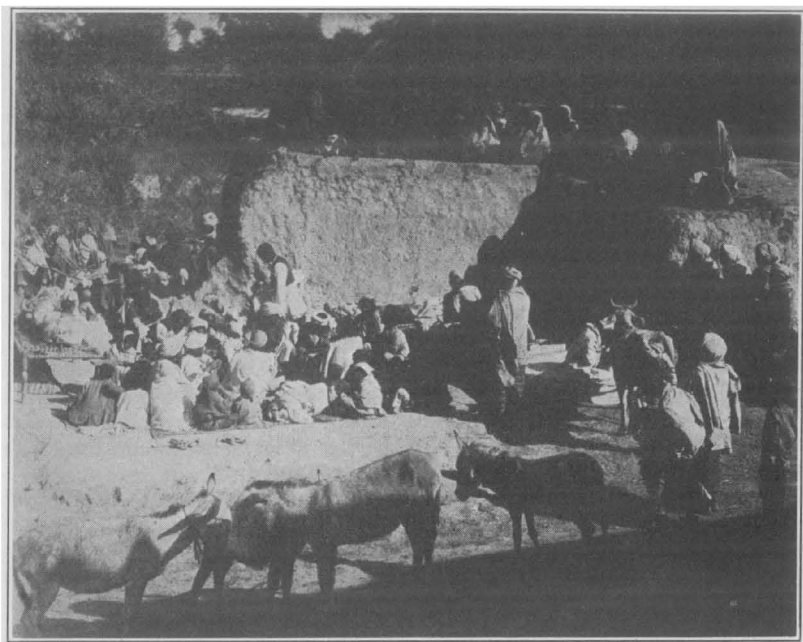
The Moslem belongs to a great brotherhood but the Christian brotherhood is more spiritual and should be greater. This brotherhood is founded on a surer and holier basis than any other brotherhood in the world, because it is founded on the blood of our Lord Himself. The Christians of various races and countries were united when Christ died on the Cross. In the letter to the Ephesians we are told that "He is our peace, who made both one, and brake down the middle wall of partition, having abolished in His flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the two one new man, so making peace; and might reconcile them both in one body unto God through the cross,

having slain the enmity thereby." —(Eph. 2: 14-16.)

When the mother of Jesus came to see Him, and they told Him that His mother and brothers were standing outside calling Him, our Lord asserted the superiority of the spiritual brotherhood over the kinship of the flesh. The Christian brotherhood must be so presented and we must in the name of Christ either remove or at least minimize the denominations and counter-denominations that exist among us. We must not let our Christian souls be cramped and dwarfed by these distinctions. We must become one body of Christ if we are to evangelize the world and to bring all men into the flock of the Great Shepherd. Our brotherhood must be demonstrated as it is, a higher and a more spiritual kinship than that of any other religion or cult.

Another feature of our message must be the *preservation of a reverential attitude toward things spiritual*. We are prone to forget the reverence that the Moslem has for God. In the growth of knowledge and Christian freedom we must not forget the reverence that is due to God. Perfect love casteth out fear until love takes the place of fear something should be retained to help life flow in right channels. Other features might be mentioned but this is by no means intended to be an exhaustive treatment of the subject. These suggestions have been made to point out the great need for suitable Christian literature for Moslems and the enormity and difficulty of the task that God has given to us. The signs of encouragement are numerous. A harvest is ready to be reaped if only we have the courage and skill under God to reap it.





*Photographed by F. G. Ferger.*

AN EVANGELISTIC SERVICE IN A HAMLET IN NORTH INDIA

## A GLIMPSE OF HAMLET LIFE IN INDIA

BY JAMES M. BAKER, Ongale, Guntur, India

*American Baptist Telugu Mission, 1895—*

**A**BOUT eighty-five per cent of the people of India live in small villages, the life of which is decidedly rural. Even in these small villages people do not live unitedly. Caste distinctions and family quarrels have divided them into small residential sections, many of which are quite isolated. These sections are called hamlets. Some castes and unfriendly families would not be allowed to live promiscuously in hamlets, even if they chose to do so.

All hamlet life in India, although it does not at first seem so, is very complex. The poorer and more

outcaste the hamlet the more complex its life. The missionary or Indian leader who seeks to establish Christian church life in such a hamlet has to understand and partially, at least, to overcome this complexity. If he seeks to establish a church for a number of hamlets his problem is still greater.

Some of these complexities are directly or indirectly connected with poverty; some are due to the teachings of the Hindu religion; some result from certain customs which have grown up, some arise from superstitions, and some are the effect of perverse notions regarding sanitation. Among the



passive causes are—failure to know or to observe the ten commandments, the two commandments given by Christ, and the golden rule.

It is wonderful what a little instruction along all these lines can do toward ironing out the wrinkles in hamlet life. The average house and ground is about 20 by 20 feet. No wall separates these lots, most of the houses are without doors, there being only a passageway two feet wide, through which to enter. All the hamlet houses are placed in family groups with certain relations one to another. This congestion, together with fixed notions of relative location, causes endless friction and the doorless houses add to the mixup.

This condition makes necessary almost unlimited trust in neighbors in a country where there is little absolute trust in any one.

The marriage of close relatives is intended to minimise complications, but it seems to act the other way and very often creates family feuds. The close proximity of houses makes the family dog, buffalo, and chickens, a problem to solve in relation to the other family's dog, buffalo, and chickens. The houses too, are constructed with mud walls and with thatched roofs. They are, at best, only temporary shelters and require constant attention to keep them from collapsing. They are almost valueless as a security.

This lack of valuable property brings in its train a long line of complications. For instance, a man may desert his wife and children. The law can do little with him for he has nothing that the law can take. If all such were put in jail, the prisons would soon be full.

Poverty and hunger leads naturally honest people to steal. In famine times, the troubles of hamlet life blaze up glaringly. One-third of India is always hungry, but doubly so in famine.

The Hindu religion does not help improve the daily life of the hamlet. It has a positive tendency to make it worse. Its fatalistic teaching lulls men to sleep until a pending calamity actually falls upon them. This fills the mind full of fear over what imagined demons are going to do. It permits stealing in case of necessity. It makes trying to learn appear to the lower caste hamlets to be sinful. This is important because only one quarter of the population are of the higher castes. Hinduism assumes no responsibility whatever for the secular or religious instruction of the lower castes. It punishes no wrong except the breaking of caste rules. It approves of the marriage of children and even allows baby girls to be married to old men.

There is much in Hinduism that is fine and beautiful, but it is about as useful to the masses as a big dish of rice and curry mixed with a little arsenic.

The idea of fate is so deeply inculcated by Hinduism that no secular or religious teaching can filter down from the top layer of society. If the "Seventy-five percent" are to learn anything, some other religion must undertake to teach them.

The civilization of the land is so old that many strange and inconsistent customs have taken deep root and added much to the intricate network of hamlet life. For instance, even the outcaste, if he touches the dead body of his father or mother, must spend days going



through various ceremonies of purification. But without any pollution in the eyes of his own people he may take off the hide of an animal which has died and cut up for distribution its meat and eat of it himself.

A middle caste hamlet may build a shrine to any one of the gods—for example "Ramaswamy." The neighboring lower caste builds a shrine in their hamlet to the same god. If any one from the lower caste hamlet should enter that of the higher caste he must keep a proper distance from the shrine, but if a higher caste man visits the lower caste hamlet he may sit on the shrine and pollute it without any objection either from himself or from the hamlet people.

When the missionary attempts to plant the simple principles of Jesus in such a soil, he loses all influence and becomes a laughing stock if he rides over rough shod their customs.

Among all the castes, superstition has taken a firmer hold of the Indian imagination than Hinduism itself. The new missionary wonders what is wrong. The machinery he has set up on western models simply *will* not go on run-

ning. It has stopped short. On close examination he finds that a community superstition has jumped into the cog wheel.

Just how much the lack of sanitation has added to the melting pot of hamlet sufferings has never been figured out. The Government has done more than missions, but even the fringe of the need has not yet been met.

There are no latrines or sewer systems in the villages. Men and women bathe at night in the street under the cover of darkness. The adults go to relieve nature into the fields or lanes; the little children sit down anywhere and the scavenger service is rendered by dogs, hogs, chickens and crows. Dung heaps and cesspools are unregulated. Wells and tanks are guarded from the next lower caste but not from pollution by filthy members of the same caste.

When an epidemic touches one family in the crowded hamlet, immediate steps are taken to propitiate some demon, but isolation is seldom if ever attempted. Before civilization can be established in India, the principles of Christ and the laws of physical, mental and social health must be observed.

#### WORLD'S SUNDAY SCHOOL STATISTICS

Tabulation is made of the Sunday-school membership throughout the world every four years by the World Sunday School Association. Since current figures for the United States and Canada were submitted at the convention of the International Council of Religious Education, held in Toronto last June, it is possible to give the following corrected tabulation for the world:

| <i>Grand Divisions</i> | <i>No. of<br/>S. S.</i> | <i>No. of Officers<br/>and Teachers</i> | <i>No. of<br/>Scholars</i> | <i>Total<br/>Enrolment</i> |
|------------------------|-------------------------|---|----------------------------|----------------------------|
| North America .....    | 159,817                 | 2,179,312                               | 21,851,027                 | 24,030,339                 |
| Central America .....  | 381                     | 1,832                                   | 19,098                     | 20,930                     |
| South America .....    | 2,976                   | 11,695                                  | 159,160                    | 170,855                    |
| West Indies .....      | 1,930                   | 17,364                                  | 171,330                    | 188,694                    |
| Europe .....           | 90,621                  | 854,905                                 | 8,462,845                  | 9,317,750                  |
| Asia .....             | 37,427                  | 96,564                                  | 1,470,818                  | 1,567,382                  |
| Africa .....           | 13,148                  | 63,477                                  | 726,181                    | 789,658                    |
| Malaysia .....         | 1,422                   | 8,161                                   | 100,463                    | 108,624                    |
| Oceania .....          | 12,898                  | 89,720                                  | 790,710                    | 880,430                    |
|                        | 320,620                 | 3,323,030                               | 33,751,632                 | 37,074,662                 |



## THE CRISIS IN PALESTINE\*

BY THE LATE REV. S. B. ROHOLD, F.R.G.S., HAIFA, PALESTINE

ALL eyes have been turned to the Holy Land during the past year. For Jew and Gentile 1930 has proved a time of trial and stress. We are in the midst of the people who have made the personal sacrifices, and have been literally bearing the burden, and been broiling under the burning sun of Megiddo, Jezreel and Lower Galilee. In these parts the actual redemption of the land has taken place, and it is here that the majority of the Zionist Colonies have been established, and where over forty thousand Zionist Halutzim are still continuing the struggle against the climatic conditions.

In coming in contact with these people, whom we can truly call the "rebuffers" of Zion, and who are quite different from those who have shown their interest merely by sending money to Palestine, we have learned much, and are in a position to give a true estimate of the result of the tragedy.

The year 1929-30 has been a record year of severe blows meted out to the Jewish people in the Land of the Redeemer, and I am afraid that they are taking this last blow as almost a final one. There prevails a tragic hopelessness, which I have never witnessed before among these people.

(a) There were the atrocities of 1929.

(b) The Shaw Commission—in itself, and in the way it was conducted, was disappointing and disheartening.

(c) The Locust Scourge which devastated crops and trees, in spite

of the efforts of the Government to battle against this pest.

(d) The Mice Plague. However great the damage done by the locusts, the mice accomplished the rest, and this plague is still continuing.

(e) The £100,000 to compensate those who suffered from the riots has proved a great failure, for the Arabs claimed compensation and got it, and the result was no one received adequate compensation.

(f) The adverse report of the Shaw Commission.

(g) The so-called temporary stoppage of immigration.

(h) The Wailing Wall Commission.

All these were enough to break the spirit of the strongest and staunchest people, but the Jew still went on, hopeful and undaunted. Then came the White Paper, stopping the immigration for ten years, and prohibiting the sale of land for ten years. This is practically the "last straw to break the camel's back."

I have met with some of the leaders and many of the Zionist Halutzim the last few days. Everywhere we hear the words: "We have been betrayed." Now they say the last blow is to come, and that will be an adverse report from the Wailing Wall Commission.

One dare not comment on all this, but at the same time we can see and read the signs of the times.

At least here in Haifa it is broken. A quarrel which took place here between the Christians and the Moslems with regards to a

\*From *The Evangelical Christian*.



small old cemetery was so serious that one Christian, Mr. Barhari, an editor of a newspaper, was killed, and some were wounded. If it were not for the prompt and strong measures taken by the British military authorities not many Christians would have been left, especially of those who took part in the quarrel. The result

The French Consulate is in disfavor because it has been maneuvering and creating favorable propaganda for France, and for the Mandate to go to France. France is jealous of the profitable balance in the Palestine Finance, as against the deficits in their own Mandatory State of Syria. Italy says that she will be more profit-



WITH THE MISSIONARIES TO THE JEWS AT HAIFA (Dec. 1929)

*From left to right—Mrs. Christie, Dr. Christie, Mrs. D. L. Pierson, Mrs. Rohold and the late S. B. Rohold*

was that there is hatred prevailing all over Haifa and the district.

When Dr. Drummond Sheils—Secretary to the Colonies—was in Palestine, the Christians of Haifa sent him a petition that they did not want to be any more united with the Moslems. The political papers have been trying to patch it up, but it is not so easy. The Roman Catholic Metropolitan, Archbishop Hajjar, who has always been a leader in anti-Jewish things, has now turned otherwise.

able to the Jews than anyone else to carry out the Mandate, as she has not the large Moslem populations to whom she has to cater, as Great Britain and France must do.

A high British official admitted that the Government had always had warning from the Indian Government, not to offend the Moslems.

While I do not minimize the blow the Jewish people have received, yet I believe it may prove to be a blessing.



(a) The Jewish people will now have to give up relying on the strength and promises of man, and will turn to God and His promises.

(b) They will give themselves to fill up all the gaps, and make every effort to cultivate all the land they have, and settle it properly, making secure their possessions.

When the Spirit of God moves, then there are sure to be results. The past few years the attitude of the nominal Christians here was anything but good. They were the leaders in all the anti-Jewish agitations. Yet the attitude of the Jewish people towards the Lord Jesus has not only vastly improved,

but there is a definite "Christ movement."

On October 20th, when the blow of the White Paper fell on the Jews, we learned that in the schools here they had started to teach the children "The Life of Jesus." On that very day, in our Haifa Bible Depot, we sold over fifty Hebrew New Testaments to Jewish boys. When we asked why they wanted Greek New Testaments, those young boys have said: "We must study it in the original." Here is a definite movement, for which we return thanks to God, and for which we ask God's people to unite in earnest prayer.

## CHRIST OR ANTI-CHRIST—WHICH?

THE teachings and power of Christ offer the most fundamental obstacle to communism," says Stanley High, Editor of the *Christian Herald*. "Do we want the rising side of self-consciousness among the non-white people directed by Christianity or by Russia? There was a time when it was so dangerous to become a Christian that to become one meant to become a missionary. The zeal that characterized Christianity of old is found today in communism, whose ranks are examined and purged yearly of the unworthy. On my recent trip around the world I started out with the idea that perhaps a synthesis of the world's great faiths was needed. But when I saw what is happening in the Far East, I came to believe that there is no other name under heaven by which men are changed and saved except by the name of Jesus Christ. It is the only way in which the world can walk in the way of peace. General Smuts, speaking of the rising tide of race-consciousness in Africa said: 'For this awakening, Christianity and the missionaries are responsible.' Christianity provides an awakening principle, it provides also a conserving force, enabling people to live as God's children should. That is what Christianity is doing around the world."

We face the alternative of the rule of Christ or the rule of Anti-Christ in the world today.



# RELIGIOUS INTEREST IN JAPAN

BY THE REV. GORDON CHAPMAN, SUMIYOSHI KU, OSAKA, JAPAN

*Missionary of the Presbyterian Church, U. S. A., 1921—*

**W**HILE Japan is passing through a serious economic crisis with unemployment and other evils on the increase, the country is particularly open to the Gospel, so that it is difficult to take advantage of all the open doors. A united effort on the part of the Christian Churches is being made to take advantage of the present opportunity and thus afford a widespread preaching of the Gospel to the masses. "The Kingdom of God Movement," dominated by Toyohiko Kagawa, has suffered somewhat from an over dependence upon human organization, but those concerned in the leadership are now awake to this danger and there has been a much fuller emphasis upon divine resources.

One of the issues which has become increasingly acute of late is that of Christianity and Shrine-Shinto. For many years the Government has divided Shinto into two sections, Sect-Shinto, which is regarded as a religion, and Shrine-Shinto, which is regarded as a cult for the development of patriotism. It is unreasonable to assert that Shrine-Shinto is non-religious when the Shrines are engaged in religious functions. The fact that the Government has promoted worship at the shrines of Shrine-Shinto, and even made it compulsory, has in certain situations seriously interfered with the freedom of religious belief granted by the Constitution of the Empire, and has even resulted in persecution. Recently the Christians of a church in a country town have been sub-

jected to considerable trouble because they refused to submit to a local custom which compelled school children to worship at a certain Shinto shrine.

The Christian Council of Japan has petitioned "the Commission to investigate the System of Shrine Worship" to settle definitely the status of Shrine-Shinto as to whether it is a religion or not; that if it is finally decided that it is outside the religious sphere that all religious practices at shrines cease; on the other hand if it is placed within the religious realm, that its religious functions shall not be made compulsory; that in the effort to uplift the moral life of the children care be taken to protect their right of religious freedom and that such problems as those created by compulsory worship on the part of school children at shrines and before god-shelves be avoided; that the provision made in the Imperial Constitution for the freedom of religious belief be made the keynote in the solution of the problem. When one considers this situation in connection with the fact that a persistent effort has been made for some years to enact a "Religions Law" which would put the Christian Church under Government control, it is rather ominous to say the least. Pray for the Christian Church in Japan in this crisis.

In the year of the anniversary of Pentecost there was manifest everywhere a deep desire that the power of the Holy Spirit may be realized in real fulness. God has



put the burden for revival upon His children and this is being expressed in fervent prayer. During the last half year we have seen evidences of at least a touch of revival, both among missionaries and in the Japanese churches. Last spring about forty missionaries, representing at least half a dozen denominations, were gathered in a retreat. All felt the need for a fresh touch from God, that the Lord Jesus might be manifested more fully through us. The Lord took the program in His own hands and we were given a fresh vision of Himself and as He is represented in His Body, which consists of those of all denominations and sects. We realized anew our own weakness, and the criticism and lovelessness which too often filled our lives. He enabled us to get right in regard to these things. He gave us a wonderful revelation of the unity of the Body of Christ and the overwhelming need of a heart filled with perfect love. We were led to give ourselves to whole-hearted intercession for the Body of Christ and it was wonderful to hear the prayers for all kinds of denominations, societies, countries and religious leaders. Very often the one who prayed had been critical toward denominations or individuals for whom he prayed and it took but the acknowledgment of this to turn the prayer into victory. It came over us again and again that the greatest hindrance to revival is the friction and strife between the various members and branches of the Body; that it is only as we get right here that the Life could flow to the members. The great lesson which we learned was that the Fire of the Spirit is Love. There was no human leader in the

meeting which lasted for four days and yet there was never a slack moment. All was wondrous liberty.

The reality of an experience such as this has been witnessed to over and over again by the fact that those experiencing it have been more greatly used as channels of blessing to others. One of the missionaries immediately after the retreat felt led to go to a Japanese Christian worker who had been estranged from his mission for a period of years, and after humbling himself seek reconciliation. This being accomplished, the Japanese pastor was invited to speak at the annual conference of the Mission.

At a Conference for the Deepening of the Spiritual Life at one of the mountain resorts four days were set aside for prayer and the seeking of whatever God had for us. During the two weeks preceding the conference there were daily prayer meetings, both in the morning and the afternoon. During the conference itself prayer meetings were held each morning at 6:30 o'clock and were attended by a large proportion of the community. Then there was a daily Bible Reading at 10:30 a. m. and an evening session at 7:30 o'clock. A large number of denominations were represented, including Anglican, Episcopalian, Christian Missionary Alliance, Methodist, Presbyterian, Lutheran, Baptist in their various branches. A large number testified to having received special blessing. A significant feature of such testimonies was that most often the hindrance to blessing had been in wrong attitudes, such as criticism and lack of love toward other members of the Body of Christ.





# TOPICS OF THE TIMES



## Why Not More Progress ?

"What is the greatest hindrance to effective missionary work?" was a question asked of many missionaries in our journey around the world. The answers were many and varied—some were superficial and inadequate; others showed experience and insight. We summarize a few:

1. *The lack of adequate financial support* was stressed in many places. It was evident in such places as Kedgaon where the work that Pandita Ramabai founded is being faithfully and cheerfully carried on under difficulties—with a chapel never yet completed, sore need for a dispensary and a bookroom and with other deprivations in equipment and support.

2. *The lack of sufficient workers* is seriously felt as a real handicap and has been since the first missionaries were sent out. How few the workers there are for such a great task! Isolated stations, like Hillah in Mesopotamia and Muscat in Arabia, usually feel it most. Even the few evangelistic workers are too often overcrowded with educational, administrative or financial responsibilities. One man or woman is thus called upon to do the work of three or four. As a result health and efficiency—and at times spiritual life—suffer.

3. *Inherited religious faiths and customs*, imbedded in men's minds and controlling their lives, offer an almost insurmountable barrier to an acceptance of the Gospel of Christ. This is seen particularly in Islam, Hinduism, Buddhism and other ethnic religions. Ignorance, superstition and prejudice make the ground hard and unfruitful. Family tradition and pride forbid a change of faith.

4. Closely linked to this difficulty is the fanatical, and often wholly selfish,

*opposition of priests, mullahs and "holy men,"* whose living and leadership are dependent on their followers' rejection of Christian teaching. It was so in the first century.

5. *The failure of so-called Christians to live up to Christ's teaching* is a still greater obstacle. This includes the evil influences emanating from nominal Christian countries of Europe and America. Degenerating movies, false and degrading literature, foreign residents, and materialistic, agnostic or atheistic teachings of some teachers from the Occident spread ideas that often lead educated Hindus, Moslems, Chinese and Japanese not only to give up their traditional faith but to reject all religion.

6. *False ideas of God* that come from false interpretations and views of Christ and the Bible offer another hindrance that can scarcely be overestimated. Wrong conceptions of the deity of Christ lead Moslems to stumble. We heard Buddhist and Hindu priests misquoting and misinterpreting the Scriptures, holding Christianity up to ridicule and saying, "This is the Christian idea of God and of life." The same mistaken argument is popular in America among atheists.

7. Similarly, the mistaken idea that Christians, to be fair minded and to gain a hearing, must praise all that is *good in non-Christian religions* has proved a reactionary influence. There are truths and beauties in other religions but they are not vital nor are they excluded from Christianity. Hindus and other non-Christians, hearing their religions praised, are sometimes surprised to find in them excellences that they had not suspected and are wont to say: "Since our religion is so good and true, why change." This



was one great mistake of the Chicago Parliament of Religions and it has been repeated in many volumes written by Christian writers since that day.

8. *The growing unbelief and rationalism in the Church at home* has also a widespread and detrimental influence in the non-Christian lands. There, educated leaders declare that Christians are themselves giving up their faith in Christ and the Bible—so why accept what others are rejecting. Non-Christian rationalism is also reflected, if not always propagated, by some of the young men and young women sent out to teach in mission schools and colleges. A Christian faith that is not vital, strong and positive is powerless—it is even anti-Christian.

9. One of the most difficult influences to combat abroad is that of *Asiatic students returning from America and Europe* with reports that Christianity has failed to produce observance of law, chastity, brotherly love and other virtues in the lands from which the missionaries come. The contacts and observations of these students have often been unfortunate and have given them warped views. They may have expected too much.

10. But the most devoted and Christ-like missionaries of whom this question was asked, did not hesitate to say: "The greatest obstacle to the progress of Christianity in our field is our own *lack of spiritual power*. Many confessed to a failure to live up to their own ideals, to a neglect of prayer and Bible study, and to absorption in secondary pursuits. They longed for more evidence of Christ in their own lives and for complete control by the Spirit of God.

#### **In Spite of Hindrances**

In face of these and other difficulties, including the natural hardness of the human heart and the human tendency to follow the down hill road in the way of foolishness and sin, is it to be wondered at that progress is slow in lands where anti-Christian be-

liefs and practices prevail? The fact that in spite of these opposing forces men and women are being won to Christ and that lives are being transformed at the rate of 200,000 a year in these mission lands is a sure evidence of the power of God working in and through the missionaries. God is honoring His Word where it is faithfully practiced; where Christ is truly lifted up He is drawing men to Himself.

But the need of men for the life that Christ offers and the difficulties that face His messengers form an incentive and a call to the Church at home to constant prayer in behalf of these faithful workers at the front. In face of these difficulties should we send out any but the best? Only those divinely called, fully consecrated and spiritually equipped are ambassadors worthy to represent the Son of God in these most difficult fields today.

#### **The Battle Against Christ**

The whole contest against Christ and His way of life is not only being carried on in foreign, non-Christian lands, and in Russia. Today in America there are too many college and university professors, and many papers and magazines that are spreading atheism and unbelief. Universities that would not countenance false teachings and harmful speculations on science, do not hesitate to give free reign to professors who scout the idea of a God who has revealed Himself to man and of a code of morals that harmonizes with the character and laws of a wise and holy God. Some editors of periodicals and managers of publishing houses seem to think that their whole responsibility is to produce articles and stories and books that will sell, regardless of their truth, wholesome or degenerating influence. One well known, and formerly highly honored magazine, recently advertised an article by an atheist to prove that Christ and His atonement for sin is an incredible myth and that the Christian God is non-existent. Another



magazine of equal reputation published an article on "The Disappearance of God." Still other popular periodicals have printed papers on such subjects as "Stoicism, a Substitute for God," the "Failure of Christian Missions," and similar topics aiming to destroy faith in Christ and His teachings as set forth in the Bible.

Not content with this, publishers even print stories and essays against a high standard of ethics and morals. Many evils follow because leaders of public opinion, who provide reading for our young people and for all classes, undertake to undermine the basis of morality and belief in God. In non-Christian lands we deplore the ignorance and low or perverted standards of life. Are we not too complacent in our attitude toward false and harmful teaching in the schools and colleges to which we send our children, toward the theatricals and movies which we permit them to see and toward the books and periodicals which they are reading? How can we expect to raise up a new generation of Christians who will purify and strengthen church and state and business, and who will be living witnesses to Christ and His Gospel, if we are not determined to fight against what is false and evil and fail to surround them with influences that will develop Christ-like faith, character and life?

### The World and the Review

The annual meeting of the Missionary Review Publishing Company, was held in the Assembly Room, 156 Fifth Avenue, on Friday, February 27th, at 3:30 p. m. Dr. Robert E. Speer, presiding. The meeting was opened with prayer by Dr. C. Luther Fry.

There were about one hundred and fifty friends present including stockholders representing 69 votes and 191 proxies, making a quorum for the transaction of business.

The Minutes of the Annual Meeting for 1930 were approved as mailed to stockholders.

The secretary expressed regret at

the necessary absence of Dr. Arthur J. Brown, who acted as secretary of the Board and editor of THE REVIEW most acceptably for the year 1930. Sympathy was extended to Professor H. P. Beach and Fleming H. Revell, members of the Board since its organization, and detained on account of illness. During the year one of the most generous and devoted friends of THE REVIEW, Mrs. John S. Kennedy, has entered into the Life Beyond; as have also two other warm friends and supporters, Mrs. W. H. Woolverton and Miss Emily H. Wheeler.

On account of the economic situation we cannot report a large increase in the number of subscribers, but we give thanks that the financial deficit was made up through gifts received from fourteen mission boards, and from twenty-four individual givers. Fifteen Boards and societies also helped materially by sending subscriptions to their missionaries. The one hundred and eighty authors of articles, the Board of Directors, members of the Editorial Council, THE REVIEW staff, the Foreign Missions Conference, the Federation of Women's Boards, the Home Missions Council, and the Council of Women for Home Missions have cooperated to make the work effective. The Foreign Mission Conference appointed the following as members of the Editorial Council for the present year: Dr. William Bancroft Hill, Mrs. F. I. Johnson, Rev. Henry Smith Leiper, Mr. William B. Lippard, Dr. William P. Schell, and Dr. Mills J. Taylor.

The Home Missions Council appointed the following: Dr. William R. King, Dr. John McDowell, Dr. Charles H. Sears, and the Rev. Jay S. Stowell.

The company also publishes the *Moslem World*, but without assuming financial responsibility for it. This quarterly reports 20% increase in subscribers. THE REVIEW received 1,492 new subscribers during the year, an average of over four a day; about 70% of our subscribers renew each year. These are unfortunately not enough



to offset the losses which were, almost without exception, due to financial difficulties.

The editor of *THE REVIEW* had the privilege of a world tour of missions last year and this year the Editor of the Best Methods Department, Mrs. F. I. Johnson, is on a similar tour. Both of these journeys were independently financed.

*THE REVIEW* is steadfast to the purpose for which it was inaugurated—namely to present the world-wide need for the Gospel and the world-wide work of the Church of Christ in all lands as carried on by all evangelical workers. We maintain absolute loyalty to Christ and the New Testament standards of faith and practice. This is the only missionary interdenominational review published in America representing evangelical work in all lands. We believe that there is as real a need and as large a place for *THE REVIEW* as ever. Including all expenses it costs on the average about four dollars a subscription to publish the magazine and subscribers pay less than half the expense. Consequently it is necessary to make up the difference by gifts from those who believe in this educational and missionary work. The Board of Directors hope that large hearted friends will count it a privilege to make up this financial deficit and to enable us to increase the usefulness of the *REVIEW*. Suggestions are invited from friends of *THE REVIEW* as to improvements in the magazine and ways of enlarging its circle of readers.

The treasurer, Mr. Walter McDougall, presented the annual report which showed total receipts of \$27,300.02 and expenditures amounting to \$27,335.84, leaving a small deficit. The net current assets on December 31st amounted to \$30,565.47 and fixed assets, \$2,142.49.

The audit committee, Dr. Eric M. North, chairman, reported that the books of the company have been audited for the years 1929 and 1930, and were found correct. On motion, these reports were accepted for filing.

The Nominating Committee reported nominations for directors for the coming year and the following were unanimously elected: Professor Harlan P. Beach, Dr. Samuel McCrea Cavert, Dr. William I. Chamberlain, Mrs. Orrin R. Judd, Dr. P. H. Lerrigo, Mr. Walter McDougall, Dr. Eric M. North, Mr. Fleming H. Revell, Dr. Robert E. Speer, and Mr. Delavan L. Pierson and Dr. Samuel M. Zwemer. It was with sincere regret that the declination of Dr. William Bancroft Hill was received.

Dr. Samuel M. Zwemer, editor of *The Moslem World*, spoke of the indebtedness of the quarterly to the company for publishing the magazine for the past fourteen years; and he then gave an address on some of the present facts relating to Christian work in Moslem lands.

Dr. Speer, the president, delivered his annual address calling attention to the need for clear, unequivocal and courageous stand for the New Testament Christian ideals and message to be proclaimed in all lands, even though this may mean persecution, suffering and death to the messenger.

The editor also made a brief address, giving stereopticon views of his recent world tour. The meeting closed with prayer by the president.

**Courage, brother ! do not  
stumble**

**Though thy path be dark  
as night**

**There's a star to guide the  
humble**

**"Trust in God, and do the  
right."**

**Though the road be long and  
dreary**

**And its ending out of sight  
Foot it bravely—strong or  
weary**

**"Trust in God, and do the  
right."**





# METHODS FOR WORKERS



EDITED BY MRS. F. I. JOHNSON, 150 FIFTH AVENUE, NEW YORK

## AROUND THE WORLD WITH CUPID

(A demonstration for college groups)

By MRS. H. M. LE SOURD

This little demonstration was designed to set forth some marriage customs in several mission lands. The bridal costumes of these countries may be obtained at a small rental fee from most Board headquarters. However, you will not find it difficult to make your own.

Music appropriate to the country represented should be played as each bride enters and takes her place.

As a background for the demonstration plain velvet portiers will give the best effect, although more elaborate decorations may be used.

You will find only two rehearsals necessary. The charm of this little play is its simplicity not only in preparation but execution. You will find it easy to stage either in a church or home.

### INDIA

(Given by a good reader, after the bride has appeared)

Perhaps the most inhuman wrong practiced on the women of India is child marriage. Every Hindu girl is a wife or widow at 14 and in many parts of India, much younger. Girls have actually been married before they were a year old, and when from 4 to 6 years of age, they very commonly cease to be single.

They are frequently married to child husbands, but there are hundreds of cases where the husband is a man of forty, fifty or even sixty, and the child wife may be his fourth or fifth.

In the prayers that the Hindu girl lifts with her mother, they both pray

God will send her a good husband, for the great event of her life is her marriage.

When the husband at last appears, there is feasting and music for a week. He comes in the garb of an ascetic with a wreath of white flowers around his neck. He has passed the day in worship and prayer for the departed spirits of his ancestors begging twin blessings on himself and the girl he is about to marry. The bride too, has passed the day in fasting and prayer. Face to face the young couple sit, their clothes tied together, his hand placed on hers. The reverend priest, bronze statue in orange robes, lifts the garland and slips it over both heads, and the ceremony is ended.

The bride goes to her husband's home, but she is not alone, she is part of the great composite family of perhaps over a hundred beings. Everyone watches her.

When she and the bridegroom at last find themselves alone together, it is not the meeting of two lovers in ardent embrace and kisses. All is prayer. They must lie side by side for two nights in divine communion.

It would be impossible to exaggerate the evils of child-marriage. Physically, it leads to torture, deformity, constitutional ill-health and even to death by violence. It is pitiable for the child wife to be obliged to submit herself to the temper and often tyranny of her husband, but when the despotism and cruelty of several elderly women is added to this, her lot may better be imagined than described.

### PHILIPPINE ISLANDS

The manner of wooing is rather peculiar. The man who wishes to pay



his addresses to a woman gets the consent of her mother and father. He is received by the entire family, when he calls but is never allowed, in any way, to show her any special favor or attention. He must devote himself to the family. If he wishes to take her to the theatre or concert he must take the entire family. The proposal must come from the man's parents and then the Captain of the Ship of the Marriage Broker sets a day on which the suitor may procure a number of tooth picks each one representing a dollar for the purpose of buying a wife. The modern stock market scene follows. The broker tries to beat the price up and the bridegroom wants it low. A fight follows, but the groom always wins out. For a week or more before the marriage the bride elect is carried about in a sort of wicker bamboo hammock, borne on the shoulders of two young men and she goes about paying visits to her intimate friends. She is not allowed to put her foot to the ground or do any manual labor.

The trousseau of a rich Philippine girl consists of dozens and dozens of rich dresses. No other article is of interest. Marriage is not a question of affection, seemingly. The only thing necessary is money enough to pay the priest. Very often all rites are set aside. The man chooses his companion, the two live together and probably rear a large family.

The marriage ceremony is quite a complicated affair. At the proper time, the suitor goes to a place previously decided upon, and sends a messenger to the bride's house to ask, "Can the ship come to anchor?" The future bride sends a messenger to reply in the affirmative. A second message from the groom says, "We have anchored." The bride's family then send the toothpicks, each of which represents a dollar in value, and the suitor thus learns how much dowry is demanded for the bride.

When necessary preparations are concluded, the groom goes to the home of the bride's parents. After a mock

combat in which he is always victorious, he enters. The other guests follow and each one is presented with a cup or cigar by the family of the bride. No one must be omitted or the marriage will be unlucky. The dowry is paid to the mother.

The bridegroom is then seated on a pile of mattresses and cushions in company with his friends. Dancing is going on in the center. The bride is in a private room making her toilet.

Before all the guests, the groom dons first a pair of gauze trousers several sizes too large. Then a skirt that is far too small, made of rich silk. Two long ribbons of gold and silver cross over his breast and tie in the back.

The bridegroom is squatted on the floor and a saucer of live coals is set before him. The priest places five large rings upon the right hand of the bridegroom and recites a long rigmarole. A Philippine pendita begins to sing louder and louder which is a signal for six bridesmaids to enter and seat themselves among the cushions. They have false finger nails of silver two inches long. Their faces are painted with rice paste and their eyebrows are artificially broadened and their front hair banded. The bride then enters and turns her back on the groom as the latter makes a pilgrimage to her side. After being repulsed, he gazes disconsolately at her back. The crowd extends its sympathy and urges the bride to relent. Finally after many entreaties, she turns and faces the bridegroom and the ceremony is ended.

A dance follows, and no one may refuse to dance. After the dancing, comes a feast furnished by the bride. Dancing and feasting alternate until the food supply is exhausted. While the guests are eating, the second time, the door is opened, and the bride and groom appear. They eat alone, to the accompaniment of music, and then dance together. This completes the ceremony, but the festivities usually last until the following morning.



**AFRICA**

(Given by the bride herself)

I am Naga, a bride from Africa and I come to tell you of the marriage customs of my land.

When I was but twelve years of age, a man from the next town came to my father asking to marry me.

He was willing to pay a sheet of brass for me.

After bargaining one way and the other, my father decided to accept the sheet of brass, but he must also have two tusks of ivory in payment.

Sometimes in my country the bridegroom pays for his bride in goats, or dogs or dog collars, exchange of women, the father securing a new wife for himself at the same time that he gives his daughter in marriage.

While the bridegroom and my father were bargaining, I brought them things to eat, which my mother had prepared. I then saw how old and ugly the man who was to be my husband was, and I cried out that I hated him, and stamped my feet; but everyone except my mother laughed at me, for it was quite the custom for the husband of a young girl to be old and ugly. We grow accustomed to it after a while.

The bartering is then completed and I am the property of my husband.

All the next day there is feasting and dancing in my father's village and at sundown, I am taken in a caravan of my husband's people to his town, only my mother and a few of my friends accompanying me.

When we arrive at my husband's village, I am encircled by women of his household, who dance around me singing songs of ridicule and scorn. My mother responds to them with another song, which is a plea that they care for me and provide enough food for my body. Then, weeping my mother and I part and she goes back to my father's people, while I am left among strangers as the unhappy slave of my husband. For we brides of Africa are seldom happy and are sold from one husband to another until we are mere

slaves, losing our individuality, and almost our identity.

**CHINA**

(Given by a good reader)

Weddings in China are celebrated with a great deal of formality and expense. Betrothals are generally contracted at a very early age. Initiative is almost always made by a woman called a "go-between." She is acquainted with all the families of the neighborhood. She suggests to parents a desirable match for their son. She forms the medium for carrying on communication between the two families, as it is regarded as improper and indelicate for parents of either family to see the other or for parents to arrange marriage without the "go-between."

Idea of courtship, love-letters, etc., are quite shocking to right-minded Chinese persons.

Betrothal is consummated by exchange of presents and the making over to the parents of the groom a formal document. The relation of husband and wife is thus constituted and the engagement is regarded as sacred and binding as if the marriage had been performed.

Chinese women sometimes live as widows for life because their husbands died when very young boys. These widows who have never been married spend their lives with the parents of deceased husbands and devote themselves to caring for them.

Previous to the wedding day, the bride has her eyebrows pulled out so that she is ever afterward recognized as a married woman.

On the morning of her wedding day, she is carried to the home of her future husband in a beautiful and highly ornamental bridal chair. Red is the color of bridal chamber and costume. They worship together the spirit tablets of the ancestors of the bridegroom. Parties first see each other's faces when seated by the bridal bed. The bride's veil is removed and the two parties drink wine from the same



cup. Then they receive congratulations and the groom and guests feast, but the bride does not eat at the wedding feast.

NOTE: Have four coolies carry bride in on arm chair supported by two poles. Bride carries umbrella over which is thrown a bright red cloth which completely hides her face. She lifts this as she steps out and starts to speak.

### JAPAN

(Given by a good reader)

Japanese women seldom have careers, for they are always expected to marry. One rarely meets a spinster over twenty in Japan, for they are considered a discredit to their family and are kept in close seclusion. It was a custom for the married women to blacken their teeth when they went upon the street, but the spinsters also often did this rather than admit they were single, and so the custom dropped into disuse. The marriage tie is a loose one and can be dissolved without legal procedure. Divorce can be obtained for disobedience to the husband or the husband's relatives, for talkativeness or jealousy. The mother-in-law usually has absolute dominion over the daughter-in-law. In the lower classes, a wife may be divorced if she cannot keep her husband's business accounts.

Personal attraction or preference plays no part in the Japanese marriage. It is entirely a matter of business, the affair and the terms made by a marriage broker or middleman. If the daughter has no brothers the bridegroom must take the bride's family name in order to have a succession. As it is hard to persuade a man to do this the marriage broker has to use special diplomacy in arranging such a marriage.

Women of Japan enjoy more freedom than in other Oriental countries. The marriage age is fifteen for girls and seventeen for men. Each must have the consent of both families.

A betrothal feast is held, shared by all the members of both families and the young couple for the first time in their lives have an opportunity of es-

timating each other's personal appearance and character.

As filial duty is a prominent element in Confucian morality, it is very seldom that children object to their parents' choice. Under the influence of Western customs the young people, in recent years, have raised objections and the marriage broker has to begin all over again until he finds a suitable mate.

After the first meeting the bridegroom sends gifts of clothes and food to the lady, and if these are accepted they are considered engaged. A lucky day is chosen before which time the bridegroom makes a formal visit to the bride's home and meets all the family. On the wedding day the bride is dressed entirely in white, the mourning garb of the country, and is carried to the home of the bridegroom, where she changes her dress to a more festive one. As the feast is in progress, the bride and groom and two servants withdraw to another room and pledge each other three times with three cups of wine, exchange rings, and join hands, which makes them man and wife. They then change clothes and return to the feast to receive congratulations. Again leaving the feast, they return to the private room and go through pledging again. Religion plays no part in it, and it all takes place at night, with no press announcement and no honeymoon. At the end of the feast the guests leave. The names of the couple are entered at the Registry Office and the marriage ceremony is completed.

### MOSLEM

(Given by a good reader)

From the standpoint of humanity and civilization the most glaring evil of Islam, next to the exultation of war, is the practice of child marriage. Marriage among children is common, as is also the marriage of little girls to older and old men. It is written in the Koran, that he whose daughter reaches twelve years of age and has not been given in marriage and falls into sin,



he is responsible for that sin. The saddest cases Christian physicians have to treat are those of little girls who ought to be enjoying games and school life, seriously injured, if not maimed for life, as a result of this horrible practice.

Young or old, the wife is an inferior, a plaything, or a slave. A father can dispose as he pleases of the hand of his daughter without asking her consent, whatever her age may be. Men marry at sixteen, and girls from nine to twelve years of age. So a girl of eleven has often been married and divorced several times. A Mohammedan marriage is a contract, rather than a sacrament. A man makes his choice of a female and then the law allows him to see her first, if he wishes, but the majority never take that much trouble. Accompanied by friends, he goes to the house of an agent and there settles the amount of the dowry, which is paid to the girl's mother. The Moslem law appoints no specific religious sacrament to be observed on the occasion of marriage. Mutual consent in the presence of witnesses is sufficient to make marriage valid.

On the day appointed for the marriage, the bridegroom, accompanied by some friends, goes to the place agreed upon. Two trustworthy witnesses must be present. All persons then recite the first chapter of the Koran, and the bridegroom then delivers the dowry. The bridegroom and the agent of the bride sit upon the ground face to face and grasp each other's right hand, raising the thumbs and pressing them against each other. Having passed a handkerchief over their hands, the guardian says, "I marry to thee my daughter, for a dowry of such and such an amount." The bridegroom then says, "I accept from thee her marriage with myself and take her under my care and engage myself to afford her protection, and ye who are present bear witness to this."

There is no discussion among Mohammedans whether the wedding will

be at home or in the church. There is absolutely only one variation. It makes no difference whether the girl is young or old, maid or widow, rich or poor, exquisitely beautiful or hideously ugly, the only thing that varies is the trousseau of clothes which is given by the man to his bride, and the quality of this depends on his means.

A Moslem woman is the property of her husband. She exists to give him pleasure and bear his children. If she fails in this because of ill health, he may cast her aside, neglect her, leave her to die, divorce her, or at best allow her to lead a colorless existence in the household presided over by another wife. If, after marriage, she is disobedient, she is given solitary confinement. Repeated acts of disobedience call for corporal punishment, which the husband is allowed to inflict. The Mohammedan is allowed four wives, but must treat them with strict impartiality.

#### AMERICA

(Given by a good reader)

It is hardly necessary for me to go into detail regarding American customs of marriage for the audience no doubt is composed of has-beens, and would-be-brides-to-be. In every woman's heart there is the desire to sometime marry. American women have careers and marry later in life, or they may marry and then have careers. The girl may have many suitors and she is privileged to make her choice. It is best, however, for her to have the consent of her parents, though no hardship is brought to bear if she marries without.

The marriage ceremony is regarded as most sacred and binding upon both parties. The only part not regarded so is the throwing of rice, old shoes, hats, canes and the like, and this part is rapidly falling into disuse. The ceremony is always performed by a minister, priest, or justice of the peace. Sometimes the wedding may be quite an elaborate affair. Parties, dinners, and showers being given a



month or two preceding the wedding day by friends of the bride as well as the family. Hundreds of guests may be invited to witness the ceremony, or it may be a simple wedding with the bride, bridegroom, and two witnesses completing the party.

The two are privileged to establish a home if they so desire and the girl may be the master of her own household.

Freedom is the outstanding feature in American ideals and customs and the American girl has the freedom of marrying or not marrying: freedom of choice, freedom of ceremony and freedom of establishing a home.

NOTE: You may want to change the above. Have this bride in a real wedding dress, a bouquet may be obtained for the occasion from a photographer.

### **A HOME MISSIONARY EASTER EGG PARTY**

A party would not be a real party without something to eat, but this time most of the things to eat will not be used at the party but be carried to someone shut in, or to someone who is not able to have many parties or good things to eat at any time. On slips of colored paper, cut in the shape of an egg, if desired, the following invitation might be printed or written and sent to other children in the church or community who would be interested in coming to the party:

To a little Easter party that we're giving (day of week) next  
We'd like to have you come at three,  
and hope you'll not be vexed  
If we ask that you will bring an egg  
or two, or three, or more—  
To place within the basket that you'll find inside the door.  
And then on Easter morning, with  
some other girl or boy,  
Who is sick or sad or lonely, we may  
share our Easter joy.

(The time, "three" mentioned above, can of course be changed to any hour desired.)

The leader should have in readiness a large basket decorated in mauve and

yellow, with tissue paper, or bunting, and two members of the group be selected to have charge of this, just inside the door, and to place carefully in it all the eggs that are brought to the party. The disposal of the eggs, after the party, may be left to the leader, but the children should be informed of their destination and should it be possible that one or two (or as a group), could take part in the delivery of the eggs, that would add to the interest.

The singing of Easter songs and the playing of one or two games in which the tiny egg-shaped candies could be used or a chocolate egg or bunny given as a prize to the winner, would help make it a real party. Ordinary white beans may take the place of little eggs and when hidden in various places about the room make good material for an Easter-egg hunt, in which all the children present may join. The prize might go, as a consolation, to the child finding the least.

After the singing of some such hymn as "Jesus Christ Is Risen Today" the following prayer could be repeated in unison, (the leader having printed it on a blackboard or large sheet of paper where all may read):

Dear Jesus, who died on the cross for  
our sins,  
And who now dwells in heaven  
above,  
Please bless our small efforts to bring  
Easter joy  
To sad hearts, and to thus show Thy  
love.—Amen.

### **NEGRO MEETING**

I asked the pastor of a negro Baptist Church to send us his choir to sing spirituals at an evening meeting. The cooperation was splendid and ended by their supplying the whole program. A cultured young colored stenographer gave a splendid paper on, "The Literature of the Negroes." Another girl recited, and the choir sang. They had refreshments with us. Two at least of our "Missionary Women" refused to come, but the re-



sult was an increase in racial understanding.

Later, however, when I tried to bring a colored woman, a graduate of Yale Music School, wife of a graduate of Ohio University, and a Y. M. C. A. worker, as a guest singer, I was not permitted to do so as the pastor's wife said we had to "be careful."

#### **SIMPLE RECREATIONAL METHOD**

Write names, stations, and countries, of half as many missionaries of your own Board as you have women in your meeting.

Separate names from stations and countries, pass out names and corresponding stations and countries.

Let the women who have the names find the stations and reseal name and station together, the leader carefully adjusting any misfits.

It breaks up formality, brings women together who should know each other better, fixes names and stations in mind.

#### **A MEN'S MEETING**

We asked the men of our Society to take full charge of an evening meeting, not a woman's voice was to be heard!

The husband of the President was in the chair and the husband of every other officer took her duties.

They chose "Missions and Peace" for their subject. A professor led the devotionals; a lawyer, popular as a speaker, gave the main address; a man was at the piano; a bass sang a solo.

A large offering was *demanded* and new members were insisted upon. The men entered into the spirit of the thing and many considered the meeting one of the finest ever offered.

#### **REACHING THE PARENT THROUGH THE CHILD**

Perhaps the best way to reach a parent's heart is through programs in which his child takes part. All of the Boards are publishing splendid programs for boys and girls. Best of all

is a dramatization, personalization or program thought out and prepared by the Juniors themselves. This is a real demonstration of the spirit of the children and will bring the parents to a realization of the value of the missionary spirit as nothing else will.

Public programs by the children's organization should be carried out at least once or twice a year and all parents, including fathers and grandfathers, should be invited.

It is not possible, however, to reach the uninterested parents who do not send their children to the missionary organization meetings through their programs. They must be reached through the Sunday-school, or some adult organization which they attend. Put boys and girls on the programs of your adult societies and have missionary demonstrations in the Sunday-school as frequently as possible. A simple recitation or song by a child may interest all or many members of a household. A very simple exercise for a Sunday-school, or adult organization meeting, may be "The Stairway to Success." Have any number of children, each of a different size, from the smallest child possible reaching up to the adult standing in a row on the platform to form a stairway.

The adult may be the Sunday-school superintendent or the president of an adult organization. Without words this exercise illustrates the thought of the success of the adult activity depending upon the training of the children. A picture of such a stairway may convey the lesson in the form of a poster under which are the words

WATCH YOUR STEP

or

KEEP THE CHILDREN

---

We live in deeds, not words;  
In thoughts, not breaths;  
In feelings, not in figures on the dial.  
Life counts time by heart throbs  
He lives most who thinks most,  
Feels the noblest, acts the best.



# WOMAN'S HOME AND FOREIGN BULLETIN

EDITED BY FLORENCE E. QUINLAN, 105 East 22nd Street, New York, and

FLORENCE G. TYLER, 419 Fourth Avenue, New York

*Executive Secretaries of the Council of Women for Home Missions and  
Federation of Woman's Boards of Foreign Missions of North America*

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*Eva Clark Waid Memorial Fund for World Peace*—Mrs. F. W. Wilcox.

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*Survey and Policy*—Mrs. Fred S. Bennett.

The May, 1929, REVIEW had pictures of Mrs. Coleman, Miss Quinlan and Miss Brickman; October, 1929, pictures of Miss Lowry and Miss Ballard; May, 1930, group pictures in which Miss Morse and Miss Kaiser appear.



## JOINT SPECIAL

*With Federation and National Council of Federated Church Women*

*Relationships*—Mrs. Fred S. Bennett.

*With Home Missions Council and Federal Council*

*Comity and Five-Year Program of Survey and Adjustment*—Dr. Hermann N. Morse.

## Other Personnel

*Office Secretary* — Miss Virginia Kaiser.

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*Flandreau, South Dakota and Pipestone, Minnesota*—Mr. Isaac Greyearth.

*Genoa, Nebraska*—Rev. J. M. Hinds.  
*Haskell Institute, Lawrence, Kansas*—Rev. A. A. Van Sickle.

*Sherman Institute, Riverside, California*—Rev. Floyd O. Burnett, Miss Veva Wight.

*Theodore Roosevelt School, Fort Apache, Arizona*—Miss Pearl Fletcher.

## ORGANIZE THE WORLD

By MRS. LUCIA AMES MEAD

Reprinted by permission from June, 1930, *Facts and Factors*, published by the Massachusetts Federation of Churches and Council of Religious Education.

In August, 1898, 26 nations having ambassadors at St. Petersburg received from the Tsar's minister a startling rescript inviting them to meet and consider the limitation of armaments. Most of these nations were skeptical, but strong men in many nations recognized a great call and hope. William T. Stead, the noted British publicist, earnestly welcomed it, started a new organ, established a center in London sending out speakers for months all over England. He sent young Ramsay MacDonald over here to strengthen our interest in the coming conference to be opened on the Tsar's birthday, May 18, 1899.

## The Origin of Good Will Day

In the little neutral country of Holland, in a great hall in the Queen's palace, the delegates sat for three months in secret session, wrestling futilely with the problem of armaments, but making great progress in planning for mediation and arbitration. Finally, the German delegates balked and disaster seemed imminent. But our great ambassador, Andrew D. White, sent an envoy to Berlin showing documents to the skeptical Hohenzollern and Von Bulow proving that America cared tremendously. Thirty-one Baptist clergymen in Oregon had cabled a petition; a bishop in Texas had written a prayer offered every Sunday by thousands for the success of the Conference. These and similar demonstrations had weight. The Kaiser removed the objections and the work went on. Half a dozen men of hope and courage saved the day.

The Hague Tribunal of International Arbitration was established; a panel of judges of four from each country was chosen and the legal machinery set up whereby mediation by neutrals could be urged when war threatened, and arbitration be carried out. In six years, as a result of this beginning in international coöperation, looking toward world organization, one portentous war had been prevented, another great war ended and the United States had carried the first case to the Tribunal and others followed. This body of jurists now nominates the judges of the World Court.

A second Conference was held in 1907 with 44 member nations. Had the proposals then of Secretary Elihu Root been accepted by all and lived up to, the World War could have been prevented; 30,000,000 would not have suffered death, or wounds, or starvation and we would not have lost Fifty-One Thousand Million Dollars in a war that did not end war or make the world safe for democracy. The lesson of May 18th is that Good Will must be organized. Organize the World!



## APPEAL OF WOMEN TO THE WORLD'S STATESMEN

Geneva, September, 1930

The undersigned organizations, representing more than forty millions of women working in various ways in fifty-six different countries of the world to forward international understanding and cooperation, feel impelled to call attention to an increasing and ominous tendency of the press, the general public and even governmental circles to discuss, or admit in discussion, the possibility of another war; this in utter disregard of the sacred Pact formally renouncing war, which has just been signed by fifty-seven civilized nations.

This constitutes a flagrant slur on the national honor of the signatories of the Briand-Kellogg Pact, a direct menace to the youth of the world and to humanity in general. *It cannot and must not be tolerated!*

We stagger under an unprecedented burden of armaments in the midst of commercial depression and economic warfare. We have come to a critical moment of upheaval and unrest and we demand the energetic action of every constructive force.

We declare the work for peace to be the most urgent task before the world today. We appeal, therefore, to every right-thinking person and, in particular, to women, who pay the first cost of human life, to realize their responsibility and power. We ask every single individual to use his active influence to combat the idea of a recourse to violence as the solution of any problem; to work by word and deed for the eradication of the psychological causes of war—fear, ignorance and greed; and to promote by every means the recognition of the oneness of humanity and the interdependence of nations.

We demand of our statesmen, elected by the people—if they value their privilege of service—to increase their efforts and henceforward to make the whole-hearted observance of the Briand-Kellogg Pact the supreme

charge of national honor and the safeguard of humanity.

The International Council of Women, Ishbel Aberdeen & Temair.

Women's International League for Peace and Freedom, Jane Addams.

The World's Young Women's Christian Association, C. M. Van Asch Van Wyck.

The International Alliance of Women for Suffrage and Equal Citizenship, M. I. Corbett Ashby.

The World Union of Women for International Concord, Clara Guthrie D'Arcis.

The International Federation of University Women, Winifred Cullis.

## TOKYO JOSHI DAIGAKU (Woman's Christian College)

By DR. A. K. REISCHAUER

*Executive Secretary of the College*

Life on the campus is humming this year. The business depression, keenly felt in Japan, has reduced the number of students from 496 to 465, but there is no feeling of depression in the college atmosphere. The handsome new Library and Administration Building is rising in the center of the quadrangle and the pouring of concrete and beating of hammers makes music in our ears. This building, entirely paid for before completed, with the Library section a gift from an independent woman missionary of Japan through the Methodist Board, is the first opportunity afforded us to go beyond the purely practical and necessary, and embody some of the beauty and idealism of education in architecture.

The practical has not been lost sight of for there is ample provision for the business staff on the first floor, and a cafeteria and school supply store on the ground floor. Both of these are managed by the Alumnae Association who wish to guide the diet of these young women along new and more wholesome lines, and add a steady income to their growing endowment fund. The spacious Library and reading rooms, the alcoves of books on



special subjects to which the students will have access, and the well-equipped stock rooms will provide one of the finest libraries in Japan. The attractive lounge with its comfortable chairs, warm coloring, and decorative palms will give a sense of welcome to all who come on business; while upstairs two pleasantly furnished conference rooms offer a homey atmosphere in which human members of the family may meet in friendly conversation with any girl who has need of sympathy or advice.

Written across the front of the building is the ideal of our college education,—“W H A T S O E V E R THINGS ARE TRUE”:—from the peak of the center roof flames a torch, catching the rays of the sun by day and of artificial light by night—this, the emblem of the school, embodying the hope that goes out with each graduate. Japan needs educated women, with the courage that goodness and self-respect give, to lead the nation through her womanhood to the abundant life free to all. The producing of Christian leadership in the home, the classroom, the office, in the political and social life of the people, is the aim of this Woman's Christian College.

To what extent has this hope been realized in the one decade past? Quite sufficiently to give courage and renew efforts for the future. As would be expected in the Orient, the great majority of the girls are married by their families soon after leaving college. Of the relatively small remainder, who are allowed temporarily to go into some kind of work or are expected to earn a living, many are carrying the torch. In the college itself there are thirteen in positions of responsibility on the faculty, among the administrative staff, in charge of the Alumnae Association store and cafeteria, and as housemothers in the dormitories. Each year several are engaged to teach in missionary secondary schools for girls. At present three are studying in the States in Ann Arbor, Wellesley and Wilson Col-

lege; two are Y. W. C. A. workers; one an officer in the National W. C. T. U., in the white slave traffic department; two are living in social settlement houses in the slums of Tokyo managing a children's Christian library and girls' clubs; while the daughter of the popular General Yamamuro of the Salvation Army is principal of the Officers' Training School of this outstanding Christian organization. This spirit of sacrificial service (“Service and Sacrifice” is the school motto), is growing steadily in the student body as is evidenced by the conducting of a Sunday school for the children of the neighborhood and the entertaining of a working girls' club in this suburb, as well as by the voluntary work of the girls in helping to beautify the campus, and their large contributions towards buying equipment for future generations of students to enjoy.

There are still two great needs in the line of building before this Woman's Christian College is equipped to serve the best interests of this largest body of college-grade women in a Christian institution in the Orient. Another dormitory unit in order that at least 50% of the students may live on the campus and receive all the benefits of extra-curricular activities and have more personal contact with the staff of Western teachers; and a building combining a chapel and auditorium for cultivating the spiritual and æsthetic life of the students. The desire is for a chapel small enough to house comfortably the definitely Christian group on the campus amid surroundings beautiful and creative of the spirit of reverence and worship, and under the same roof to have an auditorium where the entire student body, their families and the surrounding community, may come regularly for religious services and various gatherings that enrich and ennoble life. Who can fail to imagine the hold such a place would have on the lives of those attending? May Christian women catch the vision of such an influence in moulding the character of



this large and eager group of their younger sisters in Japan, and having caught the vision, make it a reality!

### THE CAPA SCHOOL

The Capa School of Stamboul is not only interested in preparing girls for the teaching profession, but in preparing women for various practical professions. At the present time 150 students are taking the normal course in home economics. Five specialists from Belgium and France are directing the school. The first two classes are devoted to general secondary education. During the last three, speciality is given in various subjects. Cooking, millinery, dressmaking, and other subjects a domestic science course will provide.

This year the school has enlarged its work to include night classes for working women. The practical side of domestic science is given. These courses are designed not so much to produce specialists or teachers as to prepare women to be better housewives.

### DUTIES OF A TURKISH CITIZEN AND A TURKISH MERCHANT

Much is being written in the papers these days about the duties of loyal Turks in supporting native-made products. The following points were published in a leading Stamboul paper as indicative of the highest type of Turkish citizen in his various rôles as buyer, producer and middleman.

#### *The duties of a Turkish citizen:*

1. You will try to save as much as you spend.
2. You will choose native materials whether or not they are in style at present.
3. You will not mix foreign foods with native products at your dinners.
4. You will not spend your money for luxuries such as beads and necklaces.

#### *The duties of a Turkish merchant:*

1. You will not import materials that are made or could be made in Turkey.
2. You will sell materials of the best quality that are manufactured locally.

3. You will not profiteer. You will not raise the prices of native goods because the people are now showing a greater interest in them.

4. You will strive to learn how to buy your goods as cheaply as possible so that, in turn, you may sell them as reasonably as you can.

#### *The duties of Turkish factory owners:*

1. Great success is made by large stocks, so you must try to save and collect money to increase your stocks.
2. You must try in every way to increase the number of articles which can be manufactured in Turkey and to improve the quality of all manufactured goods, so that Turkish-made articles may soon be the equal of all importations.

### FOR OFFICERS AND STAFFS

Give me, O Lord, that quietness of heart that makes the most of labor and rest. Save me from passionate excitement, petulant fretfulness and idle fear, keeping me in the restful presence of Thy love. Teach me to be alert in all responsibilities, without hurry and without neglect. Tame Thou and rule my tongue that I may not transgress Thy law of love. When others censure may I seek Thine image in each fellowman, judging with charity as one who shall be judged. Banish envy from my thoughts and hatred from my lips. Help me to be content, amid the strife of tongues, with my unspoken thought. When anxious cares threaten my peace, help me to run to Thee, that I may find my rest, and be strong for endurance and service.—*Selected.*

### WHOEVER ALLOWS HIMSELF TO GET OUT OF PATIENCE

Whoever allows himself to get out of patience comes to the falling-off place before he is aware of it. By indulging in temper and saying cruel words a man loses control of himself, and his tongue grows keener and more bitter and he effects nothing and hurts forever the man he attacks. Do not turn friendship into hatred by hasty speech. "By conquering yourself you have conquered me," were the words accompanying the capitulation of a great Indian chief to one of our Colonial governors. Think it over.

—*John Wanamaker.*





# WORLD-WIDE OUTLOOK



## INDIA

### Mr. Gandhi and the British Agree

**A** REPORT from Delhi on March 3, announces that an agreement had been reached between Mahatma Gandhi, leader of the Indian Nationalist party, and the British Government of India. Just twelve months after Gandhi and his lieutenants of the Congress party initiated their campaign of civil disobedience, the stormy petrel of Indian politics and the Viceroy, Lord Irwin, reached a compromise. This means that the Indian Nationalists will have seats at the round table conference. The Congress party's campaign of civil disobedience, which included defiance of the salt laws, non-payment of taxes, holding of illegal assemblies and mass picketing of factories and shops selling British goods, will be called off.

It is understood that the Indian Government made concessions and that henceforth the natives will be permitted to manufacture salt by the process of evaporation on the sea-coasts, the government monopoly, however, maintaining control of its manufacture and distribution in inland areas.

Political prisoners are expected to be released and Gandhi will no longer press his demand for an inquiry into alleged police excesses. Property confiscated from Congress members found guilty of law-breaking will be restored with their release from jail.

Much credit for the achievement of peace in India will be accorded the Viceroy, Lord Irwin. Almost single-handed and in the face of opposition of some members of the Indian Civil Service, Lord Irwin has fought England's battle for a peaceful settlement of the tangled political situation in India.

Lord Irwin, has declared that Gandhi, the man he imprisoned only nine months ago for defying British authority, not only was an able peace negotiator, but had established a record for endurance, patience and perseverance which men of greater physique and strength could scarcely equal.

### Mr. Gandhi and Narcotics

**O**PIUM is a curse to India—especially to mothers and children. One of Mahatma Gandhi's demands is that the British do all in their power to block the sale of intoxicants and narcotics. The Indian Government licenses the sale of opium and intoxicants throughout India—in spite of the protest of many leading natives. Ignorant mothers are among the largest purchasers of narcotics which they use to quiet fretting children. Such drugs and intoxicants are sapping the life of India. One of Mr. Gandhi's demands prior to accepting the British program for dominion government is that this traffic shall be discouraged and that opium and liquor shops be closed throughout the length and breadth of India.

### All-Asia Women's Conference

**I**N JANUARY, Lahore was the scene of an historic conference, being the first All-Asia Conference of Women. Delegates were present from most of the countries in Asia including Palestine, Syria, Iraq, Persia, Afghanistan, Nepal, Burma, Ceylon, Java and Japan. In a number of these countries women have had up to recent times, a very small part in the public life. The absence of the Chinese representative does not indicate any lack of interest on the part of the Chinese to cooperate.



The Rani (Queen) of Mandi opened the Conference. This was called to promote cultural unity among the women of Asia and to place at the service of humanity the qualities which are peculiar to the Orient, to join in an effort to do away with evils that are present, to encourage the wider adoption of those elements that have been beneficial in the West, and to benefit all by the exchange of experiences among the countries of the East. In her concluding remarks she said: "Let us disregard customs and traditions which have been strangling our domestic life."

#### An Important Indian Conference

**T**HE Central Indian Conference of the Methodist Episcopal Church, held at Cawnpore, December 27 to January 6, was an epoch-making event. First: There was elected their first Indian Bishop, the Rev. Jashwant R. Chitambar, principal of the Lucknow College. He is widely known in India and in America and was the Indian delegate to the General Conference in the United States a few years ago. He will reside at Jubbulpore, C. P.

Second: A new emphasis was placed by the Conference on the Indian Church as the agency for evangelizing India. Henceforth the chief emphasis is to be placed on the training of laymen and of self-supporting and church-supported Indian ministers.

Third: The movement toward Church union received a strong impetus. The Conference declared it to be their desire and purpose that there shall be a United Church.

Fourth: There was a prevailing and increasing passion for a great forward movement in evangelism. Bishop Chitambar was made chairman of the Council on Aggressive Evangelism and Dr. E. Stanley Jones was asked to request the National Christian Council to launch a wide evangelistic movement similar to those in China and Japan.

#### The New Indian Bishop

**T**HE General Conference of the Methodist Episcopal Church in 1928 empowered the several Central Conferences to elect bishops.

This was a far-reaching step and in the recent election of Jashwant Rao Chitambar to the episcopacy, India honored not only herself but the whole Church. Bishop Chitambar has been recognized for a long time as one of the outstanding men of all India. He is recognized by all of the Christian forces of India, and by leading non-Christians as one of the outstanding forces for righteousness in all that great country.

Look at what the election means to the 500,000 Methodists in India. The Indians will feel, in a very real sense, that the Church in India is indeed their own church. It will bring new life and hope and determination. In a more real sense the Church will become indigenous. The whole organization will have to be readjusted to Indian ways—ways that are suited to India, the people of India, the religious life and thought of India.

This step will give the non-Christians a new concept concerning the Church. They have looked upon Christianity as a "western" religion run by "western" men. It has been linked up with the British Empire, and has been thought of as one of the agencies of those who were running it. In a very real way the Church will make a larger appeal to the great non-Christian communities.—DR. BENSON BAKER.

#### An Indian Laymen's Association

**A**METHODIST Laymen's Association was formed in India on January 2 with Prof. E. Ahmad Shah of Lucknow University as president and T. B. Franklyn of Delhi as secretary. The purpose is to bring about closer fellowship among Methodist laymen of Southern Asia, to enlist their support in church affairs, both social and economic, and to organize similar associations in every conference and church.



They hope in the near future to draw up practical schemes for solving problems affecting the work of the Church by infusing a new spirit into the laymen and leading them to assume a larger share of responsibility.

### Social Purity in India

**H.** W. BRYANT, general secretary of the Bombay Y. M. C. A., writes in *Young Men of India*:

"All workers among young men realize how terrible are the consequences of lax morals in an Eastern city. The problem confronting the Y. M. C. A. is how to counteract the evil influences, to educate public opinion, and to secure acceptance of a single standard of morality. In 1923 the Vigilance Association was formed, and after a survey a definite policy was outlined, one of the objects being a suppression of brothels. Now after seven years' work, the Government introduced a bill not only to suppress brothels, but to make it an offence for anyone to live on the earnings of prostitution."

An All-India Vigilance Association has been formed with local associations at Rangoon, Colombo, Calcutta, Madras and Bombay. It is hoped that the movement will spread widely and that it will be possible to agitate for All-India legislation on this matter.

### Indian Missionary Society Jubilee

**T**HE NATIONAL MISSIONARY SOCIETY of India, recently celebrated its silver jubilee at Allahabad. Twenty-five years ago a group of earnest Indian Christians organized this society as an interdenominational effort for evangelizing the areas of India, not yet reached by any Christian agency. While the content of the phrase "unoccupied areas" has been extended and enriched, the National Missionary Society has still as its main objective evangelizing some of the most neglected parts of India. What makes this society distinctive among all other missionary societies working in India is the fact that it is a purely

Indian venture, financed and directed by Indian Christians. In its first year of work, the society received an income of only about Rs. 2,500 (about \$810). Today its annual income is about Rs. 80,000 coming in small amounts from Indian Christians of all provinces and all denominations. It carries on work in some of the most neglected districts, including two regions where foreign missionaries have no access. One of these is Nepal on the borders of which the society started two years ago a medical mission which is meeting with much encouragement and success.—*Christian Century*.

### CHINA

#### A False Educational Policy

**T**HE reply of the Chinese ministry of education to the united appeal of all Christian bodies for a repeal of the restrictions upon religious education and worship in Christian schools closed with this sentence, "This is final; let the matter be accepted by all as settled." In a communication to the *North China Daily News* of Shanghai, Dr. John C. Ferguson says, "May I be allowed to remind the Ministry that no question is ever settled until it is settled right."

Dr. Ferguson was the first president of the University of Nanking. He founded and was for over 30 years the chief owner of the *Sin Wan Pao*, Shanghai, a Chinese daily newspaper with the largest circulation in China. He was advisor to the National Government for a long period.

The letter, with a Chinese translation, has been given wide private circulation by Dr. Ferguson who states that he would go beyond the petition of the churches and permit all private schools to establish their own rules as to religious instruction and religious exercises.

Naturally the author distinguishes between schools maintained at public expense and others. Religious liberty requires that parents who wish to send their children to Christian



schools should be allowed to do so. Dr. Ferguson's second point is that sound educational policy will permit full freedom of experimentation in private schools. The action of the Government will imperil the support of westerners in Chinese projects. The decrease of interest in China's welfare among many former friends, which has been noticeable during the last three years, has been due to the attitude of the Government toward private schools and other philanthropic enterprises more than to any other single cause."

#### General Education Movement

**T**HE Mass Education Movement in China having demonstrated the practicability of adult education by means of its 1,000-character lessons and seeing the efforts for the wiping out of illiteracy going ahead irresistibly, has moved its headquarters to Tingsien, a city about 100 miles southwest of Peiping. A staff of workers under Dr. James Y. C. Yen is seeking to learn by the laboratory method and to demonstrate methods for the enlargement and enrichment of the lives of the masses of the people.

Special interest in the project is being shown by Christian Missions. The American Board and the American Presbyterians are within Ting County. The work of Hugh Hubbard is the outstanding piece of literacy work done under mission auspices in China. Mr. Hubbard was released by his Board to work for a year under the National Christian Council in the promotion of mass education within the churches.

Literacy leads to a wider reading of the Scriptures and thereby advances the evangelistic work of the missions. The Paotingfu station of the American Board in the last six years has had 30,000 students of all ages enrolled in mass education classes. In that same period, membership in the churches has increased 70 per cent. The work is being paralleled by the production of Christian

and social welfare literature which uses a vocabulary comprehensible by the new literates.

#### Kiangsu Self-Support

**A** SPECIAL meeting of the Synod of Kiangsu (Protestant Episcopal Missionary district of Shanghai) was held at St. John's University to consider self-support. The Chinese clergy and laity are heartily behind this movement and passed resolutions providing for a sustentation fund to which all parishes will contribute. "The aim shall be to increase the local church income until such time as help from abroad shall be unnecessary." The standing committee is to administer the sustentation fund, deciding on the amount and nature of the support to be given to individual congregations and gradually decreasing the grants-in-aid to stimulate self-support.

#### Missions and Communism

**T**HE Liebenzell Mission in Hunan, China, has suffered severely from the terrorism of the communists. Their stations were plundered and set on fire, their gardens were desolated and Bibles and Christian books were trodden upon and torn. The missionaries were obliged to take flight. Missionary Seliger in Siang-Siang writes: "The communists consider the Christian missions to be their worst opponents. For this reason they are trying to exterminate them. A number of missionaries have been killed, others have been kept captive for long periods and only got free after the payment of huge sums of ransom, generally with their health broken down. We all are living here as it were, at the crater of a volcano."

#### Basel Missionaries Liberated

**M**ISSIONARIES Walter and Fleischle have been released from the long captivity in which they had been held for nearly sixteen months in the government of Fungshun, in the mountains between Kayintshu and Swatow where com-



munistic bandits had held them. Their capture by the bandits gave rise to many questions concerning the payment of ransom. The missionaries declared against the payment and even their families had heroically seconded this advice. There was no other recourse than that of prayer which arose incessantly to the throne of God. At last Government soldiers brought them back, after enduring endless hardships and suffering from illness and insufficient food. The Chinese official did all in his power to help them recuperate.

#### Pioneering in Chinese Turkestan

LAST winter H. F. Ridley took a journey from his station in Urumtsi or Sinkiang to Kashgar and back, making the circuit of the Takla-Makan Desert—a feat performed by only two other Europeans, Sir Aurel Stein and Sven Hedin. The purpose of Mr. Ridley's trip was to visit the cities on the edge of this desert and to proclaim to them by word of mouth and through the printed page the "glad tidings of great joy." The journey was made in 111 stages, and Mr. Ridley was received with kindness everywhere. The tracts and Gospel portions were bought and read with keen interest. What a tremendous task lies before us in the occupation of those cities for Christ—what an opportunity! Who will go out to these cities and strengthen the hands of those who have for many years borne the burden and are even now pioneering in this new world? Who will hear this call, take up this challenge and go out to this unoccupied field—Spend and be spent in His Service?—*Friends of Moslems, China.*

#### JAPAN—CHOSEN

##### Changing Student Thought

IN AN annual all Japan High School oratorical contest held in Osaka in November, the speakers revealed something of the change in the thought life of the students. Whereas in the past years there has always

been much said about Marxism, Socialism and the necessity of developing civilization by the will, this year the students are urging dependence upon spiritual forces. The depression so keenly felt in Japan is probably to some extent responsible for this change. On the other hand the Kingdom of God Movement is having a wholesome influence.—*The Messenger.*

#### The Kingdom of God Newspaper

AN ILLUSTRATED paper with this title is issued weekly in Japan, for a halfpenny. Although this involves a considerable loss, at this price it can make its way everywhere, and has an enormous circulation. Christians and inquirers in Tsukishima, a district of Tokyo, go forth to sell the paper and find purchasers in the streets and shops. Children rush to it for their own page. Miss Henty writes of one reader:

She had not even a farthing. She looked poor, ill, and disappointed, so the seller gave her the paper. Ever since that night she has come regularly to our meetings. We introduced her to the free clinic at St. Luke's Hospital, and she is getting stronger. *The Kingdom of God Newspaper* brought a message she half learned long ago; she believed, and is now trusting everything to Christ. She has brought her brother-in-law to the meetings, and he too is now earnestly studying.—*Church Missionary Outlook.*

#### Votes for Women

A BILL introduced in the Japanese Diet by the Hamaguchi Government indicated it was prepared to give the women of Japan a small taste of political power, the right to vote in municipal elections. The sample was accompanied by the implicit promise that if it were taken with no ill effects, within a few years the full feast of politics, equal rights with men to vote and to hold office, should be spread before the 15,500,000 female subjects of the Mikado.



**The Y. M. C. A. and Golgotha**

**A**T THE recent jubilee of the Tokyo Association, Dr. Toyohiko Kagawa, the well-known author and Christian social reformer, made a vigorous and inspiring speech on his conception of what the Y. M. C. A. should be. He said that he would like it to go out in the villages and help the Japanese peasants to fight for a better life. He warned the association against institutionalism: "A building may seem necessary to you," he said, "but to have a building you must bow your heads and ask money from rich capitalists and there comes the weakness." He urged the association to return to the spirit which prompted its founder, the spirit which was indeed the spirit of Christ: "Let us forever hold on to the spirit of the young Man Christ, Who at the age of thirty-three breathed His last on Golgotha.... The mission of the Y. M. C. A. is to revive such young manhood."

**Communism and the "Y"**

**G**EORGE GLEASON, Y. M. C. A. secretary, reports a growing fear of communism in every large city of Japan. With over a half-million people out of employment, with hundreds shelterless, sleeping at night in city parks, with more than 50 per cent of the university and college graduates of the last two years unable to find jobs, Japan, like China, is proving a ripe field for Russian propaganda. Many Japanese students and laborers are seriously suggesting that the overturn of the present society is the quickest road to economic betterment for the common people. The Government, even army officers, are looking to Christianity as the most promising antidote. Grave problems confront the nation. Educational processes are not sufficiently creative. The people are poor, discouraged.

In the larger cities the Y. M. C. A. has a strong hold. Tokyo has a six-story building and 3,000 members; in Osaka, a new building and 1,200 mem-

bers, not including the 1,000 students in school and college associations. Upon being asked what are the chief problems of the cities, the Osaka staff replied: "Communism, unemployment, cafes, bars (old American style), lack of lay Christian leadership, lack of stewardship among Christians, lack of church work for boys, and lack of effort by church members to Christianize the city."

**Asbury College Team in Chosen**

**A** GOSPEL TEAM of three young men is touring the Orient. It is called "The Asbury College Foreign Missionary Team" and is composed of Messrs. V. Kirkpatrick, Byron Crouse and Eugene Erny. Their headquarters are at 4961 Lemon Grove Ave., Los Angeles, California. While the team comes from a Methodist college the work is nondenominational, undertaken by faith, with large dependence on prayer. A letter from Dr. James Hirst of Chosen says that their visit to Seoul last October was very fruitful and that they were warmly received. The report says:

"The meetings in Seoul were union meetings of all denominations and each night one of the native pastors presided. There was a fine spirit of unity and cooperation throughout. Great crowds came and filled the large tent that the evangelists took with them and they started singing fifteen or twenty minutes before the meeting began. Much was made of Gospel music and one of the team played a trombone. Crowds came who could not get into the tent but stood outside and listened. For ten days there were early morning services devoted to prayer and Bible study and the evening services were for non-Christians. Large numbers came forward as inquirers and some who were said to be demon possessed were cured. Many Koreans walked for ten miles to attend the services and some slept all night on the floor so as to be on time for the 5 a. m. service."

The team works in some places in cooperation with the Oriental Mission-



ary Society. They came to Korea from meetings in China and Japan and held campaigns for four months in Chosen. From there they went to Manchuria and North China and plan to proceed to the Philippines, India, Egypt, Palestine, Europe and Great Britain. Their one purpose, as stated, is "to preach the Gospel of Christ to those who are hungry for the Words of Life."

#### Seed by the Wayside

**A**T THE opening night of a district Bible class for men I was cordially greeted by a middle-aged man whose face looked familiar to me, but whom I did not know. Seeing my puzzled look, the man said, 'Don't you remember me? I am the man who rode in the public automobile with you between Soowon and Kimyang about a year ago.' Like a flash, I remembered. Upon that occasion he had told me that he was a Seventh-day Adventist and had asked me to explain to him why we Presbyterians kept Sunday instead of the Sabbath, for our day of rest and worship. I had told him simply and briefly for I had no desire to argue with him concerning his belief. But lo! here he was beaming with joy at meeting me again, and intending to remain a week to study at this Bible class.

"For two years now I have given one week in January to special evangelistic work among the Korean patients in the Severance Hospital in Seoul. The results are not always apparent. Apart from the comfort given, one often wonders just what definite results he has obtained. When I was unusually depressed by the query regarding results, I left the hospital to go home on the street car. It was nearly empty and before I could sit down, a young man rose, took my hand and asked, 'Are you not Mr. Coen?' I confessed my identity, saying, 'Yes. But who are you?'

"Don't you remember me? I am Mr. So-and-so who was at Severance Hospital last year. I now attend the

Methodist Church back of the Y. M. C. A. every Sunday. Do you remember that picture of Christ for which I asked you? I have that in my room at home, and it is a constant help to me.' Here was something definite in the way of results. One young man like that won for Christ each year during my week in the Hospital would be worth while."

ROSCOE E. COEN.

#### ISLANDS OF THE SEA

##### Bibles for Northwest Australia

**T**HE publication of new versions of Scripture shows no signs of failing. The 636th language on the list is Worrora, spoken near Broome in Northwest Australia. Though the people only number 300, their language is understood by other tribes living to the south, east and northeast of them, and also by a smaller tribe called Yaujibai living on the Montgomery Islands. In all there are only about a thousand people who speak Worrora; yet for these thousand Australian aborigines the Bible Society has published a Gospel. The least significant member of the human family is a child of God, and has a divine right to those Holy Scriptures which are committed to our trust. The Worrora language is evidently most complicated, having no fewer than 171 forms of the verb "to be." The translation has been made by the Rev. J. R. B. Love, of the Port George IV Presbyterian Mission, Northwest Australia, by three Worrora men: Nyimundum, Barungga and Wondoonmoia.

Here is one verse in the new translation—Mark 3:35:

*Gehwoonya aua picha wondi-ehwu  
ngumma God koonjiri, aia ngauomali,  
ngauomalinya, karunya.*

—Bible in the World.

#### Protecting Formosan Morals

**"PUBLIC DANCING,"** reads a recent decision by the Department of Social Affairs of the Japanese Colonial Administration, "is an immoral pastime, and should not be en-



couraged among the youth of Formosa."

"Indulgence in such an exhibition," this document continues, "tends to excite the young men and women thus brought into unaccustomed proximity, and arouses the wrong sort of passions. Moreover, it has been proved that dancing is an unhealthful form of entertainment, since it causes loss of sleep and leads to drinking and general carousing. The practice of permitting waitresses and young girls hired for the purpose, to act as dancing partners in teahouses and cabarets, has been found to cultivate artificial and unwholesome social contacts.

"For these reasons the Government has decided to prohibit dancing in all public places, including hotels, teahouses, restaurants, cabarets and bars. In private gatherings where guests wish to indulge in dancing, a permit must first be secured from the Department of Social Affairs."

Proprietors of local eating and drinking establishments are much disturbed by the ruling. Their prosperity in the past has been due largely to the novel "night life" which they offered to students and young bloods of Formosa interested in becoming sophisticated. Their chief attractions were the young Japanese and Chinese girls employed to act as companions in wine, song and dance.

Despite opposition, the prohibition remains. Dancing is taboo in Formosa. Even a group of foreigners, including some quasi-diplomats, who wished to give a dance at the only European hotel on the island, have been refused a permit. No restrictions, however, have as yet been placed upon the patronage of Chinese sing-song girls and Japanese *geisha*. Resorts operated by hundreds of young ladies in this ancient profession apparently are regarded with official equanimity. It has been suggested that the Government may have been somewhat influenced in its decision by the fact that *geisha* and sing-song girls pay a fat license as "trained entertainers"—whereas the teahouse

dancing partners, being amateurs, paid nothing.—EDGAR SNOW, "*The Consolidated Press*" in *China Weekly Review*.

#### Filipinizing Missions

THE Presbyterian Mission met in Manila, in November and out of 65 missionaries, 34 attended the meeting, representing all of their ten stations and the International Leper Mission of Cullion. Filipinization is a subject no mission in these islands can long evade, even if it desires. It was voted to have Filipino physicians assist the American doctor in charge of each of the four Presbyterian hospitals, instead of having a second missionary doctor in each. One Filipino, Rev. Leonardo G. Dia, was appointed with three missionaries to represent the Philippine churches at the decennial conference of the Presbyterian Board of Missions and representatives of national churches, to be held in America in June, 1931. A program of withdrawal of mission funds, at the rate of ten per cent a year, was worked out for the Manila Conference, the funds thus released to go into new work, and the whole project to be administered by the mission and the churches cooperatively.

#### Progress in Dutch New Guinea

OUTSIDE of the Batak Counties in Central Sumatra, the progress of Christianity is most marked in Dutch New Guinea. From the Sea of Sentani in the extreme east to the Gulf of McCluer in the west, a great movement has set in among the natives along the coast and also on the islands. The number of missionaries (the Dutch Society, Utrecht Mission Union), as well as of native teachers must be increased considerably in the near future if the harvest which has been hoped for so long is to be brought in. This mission which was carried on in tears for so many years, celebrated its 75th anniversary last summer with much rejoicing over this great blessing which has at last crowned its labors.



### Earthquake in New Zealand

**A**N EARTHQUAKE on February 3, accompanied by landslides, tidal waves, and fire, claimed a large toll of lives and caused immense property damage in the seaport of Napier and a surrounding area of hundreds of square miles, in New Zealand. Fire prevented rescuers from saving those who might have been alive in the houses that had collapsed; and as the tremors continued, the government ordered a complete evacuation of the city. Refugees fled to the south as fast as disrupted roads and debris from landslides permitted. Not a stone building was left standing in Napier, a town of nearly 20,000. This is the worst disaster in the history of New Zealand, and Red Cross officials place the number of dead above one thousand.

### NORTH AMERICA

#### Help for National Mission Churches

**T**HERE is danger that the financial distress in America will mean great loss to the Gospel ministry and the closing of churches in the United States. Dr. E. Graham Wilson, of New York, general secretary of the Presbyterian Board of National Missions, states that the income of the Board "will probably suffer a loss this fiscal year, ending March 31, of over \$150,000 which threatens the employment of 200 ministers. One of the missionaries in the Ozarks writes:

"My bank, the largest in the State, failed and closed its doors. My month's salary was there; also my wife's savings. What the churches of drought-stricken Arkansas are to do I do not know. In many of our small churches everything has literally burned up. Since August 1, more than 95 banks in this area have closed. Many of our best men are ruined. I am going day and night trying to keep up the morale. What we shall do until the people can raise another crop, I do not know."

The Board has been called upon to give additional supplemental grants

in many fields, where local support has failed. In many of the drought-stricken churches, ministers have received only a small part of the salaries promised them locally.

#### Loyalty Crusades

**L**AST year throughout the Presbyterian Church, U. S. A., there was a net loss in membership of 20,359. Of the six largest presbyteries in the Assembly, Chicago was the only one that did not show a loss. It is significant that of the eight presbyteries showing net gains nearly all of them have within recent years had some kind of Loyalty Campaign, and in nearly every case a campaign for Presbytery Extension work. Apparently these organized campaigns for the progress of the whole work in the Presbytery quicken the efforts along spiritual and evangelistic lines. —*The Presbyterian Advance.*

#### Fifty Years of Christian Endeavor

**T**HE fiftieth anniversary of the first Society of Christian Endeavor was celebrated in Boston on January 28. The movement has helped to develop strong lives in the past, as was proved by an appreciative telegram from a former Endeavorer, President Herbert Hoover, and by personal testimony of ex-Gov. Alvin T. Fuller, former president of a Malden C. E. Society. Mrs. F. E. Clark, received expressions of grateful affection from young people all over the world, both for her own sake and for her husband, "Father Endeavor Clark." The message of Prof. Amos R. Wells, recorded "Fifty Years in Verse." President Dan Poling described the four restless boys on the front seat, of whom he was one, who decades ago joined a Junior C. E. on the Pacific Coast. He also gave an account of the world convention, held in Germany last summer, where national feuds were at last forgotten, and the flags of forty-two nations were waved together and youths became the ardent standardbearers of former foes.



### Protestant Episcopal Finances

**T**HE Domestic and Foreign Missionary Society closed the year with a balance on the right side of the ledger to help meet the budget for this year.

Out of \$2,910,484 estimated budget there was collected \$2,884,420, or 99.1%.

Out of ninety-eight dioceses and missionary districts, thirty-eight paid 100% of their quotas and seventy-four paid 100% or over of what they notified the National Council to expect.

### Unofficial Ambassadors

**"T**HE Unofficial Ambassadors" from foreign lands to America are the 10,478 young students who have come to the United States in pursuit of higher education. Canada supplied 1,410, with China next highest, contributing 1,336. Japan is third with 1,004, while our Philippines sent 905. The South American republics have sent some 4,000, studying engineering and commerce. A large number take theological courses and 237 are listed as at Harvard. The University of California is instructing 595 and New York University 611. Institutions in every state in the union are shown to have students from afar. This should make the "unofficial ambassadors" qualified to represent America fairly when they return home, if they make right Christian contacts while here. The Committee on Friendly Relations among Foreign Students (347 Madison Ave., New York), is doing much in this direction.

### The Secretaries Elected

**T**HE United Christian Missionary Society at the Washington Convention, was given a revised Constitution and as a result the Executive Committee of the Society, at its meeting on November 11, elected treasurer, recorder and secretaries. C. W. Plopper was reelected treasurer and Miss Hazel Scott, recorder. The secretaries elected to serve in the various departments are:

C. M. Yocum, head of Foreign Department; Jesse M. Bader, head of Home Department; Roy G. Ross, head of Religious Education Department; Mrs. Alda R. Teachout, head of Missionary Organizations Department; Miss Joy Taylor, head of Missionary Education Department; F. M. Rogers, head of Benevolence Department; John H. Booth, head of Church Erection Department; C. O. Hawley, head of Promotional Department.

These, with associates, were elected for a period of four years in accordance with the provision in the revised constitution.

The president and two vice-presidents of the Society were elected at the Washington Convention for the four-year period.—Stephen J. Corey, as president, I. J. Cahill, first vice-president, and Miss Mary Campbell, second vice-president.

### Training for Alaskans

**T**HREE young men, graduates of the Sheldon Jackson School, Alaska, met with Rev. Jackson L. Webster, missionary to Sitka, recently to organize the first school for native religious workers in the territory. The purpose of the school is to train Sunday-school superintendents, interpreters, native helpers and ministers who will take charge of native churches. The course includes a study of the Bible, pastoral work and preaching. After two or three years the men so trained will come before Presbytery for examination and if found qualified for a full theological course will be given a scholarship in the States.

### Negroes after Emancipation

**O**N JANUARY 1, Negroes throughout the United States held exercises commemorating the sixty-eighth anniversary of Lincoln's Emancipation Proclamation. Most significant of all the progress noted was that in education. In 1860, nine-tenths of the Negro population was illiterate. Twenty years later only thirty per cent could read and write. In 1931, ninety per cent are literate,



the illiterate 10 per cent residing largely in the southern states. In less than the proverbial three score and ten years more than 10,000 Negroes have been graduated from universities and colleges. The degree of doctor of philosophy has been conferred on more than thirty. The number to receive the degree of master of arts is increasing yearly. Of the sixty-eight Negro colleges and universities all but four are under religious denominational control. Some 50,000 Negroes are engaged in the profession of teaching. The Bible and the church were the pioneers in producing this result.—*Tuskegee Messenger*.

#### Westminster College, Utah

**D**EFINITE steps are being taken to make Westminster College, Utah, an interdenominational institution, as it has been for some years with respect to its working policy. Some fifteen years ago representatives of other denominations were placed on the board of trustees.

Westminster is Utah's only institution of college grade not under Mormon control, with the exception of a small Roman Catholic college for women. In a state like Utah, where the Mormon population is overwhelming and there are only a few thousand evangelical Christians of all kinds, it would be folly to attempt to build up various denominational colleges. On the other hand, there is vital need of one strong, standard, evangelical, Christian college. Westminster has won the respect of both Mormons and Gentiles as a standard educational institution of its type and it has rendered tremendous service to the Christian cause in that state. For years Methodists, Baptists, Congregationalists, Disciples and Episcopalians have cooperated with Presbyterians at Westminster College, though under the form of organization they had to be formally elected by the Synod of Utah.

#### LATIN AMERICA

##### Earthquake in Mexico

**A**VIOLENT earthquake in Oaxaca, with less extreme tremors in Mexico City, was reported in the daily press, January 14th.

The state of Oaxaca is in the southwestern part of Mexico and is a mountainous region, populated chiefly by Mixteco and Zapateco Indians. The capital city has a population of about 50,000. The responsibility for evangelistic work under the Presbyterian Board, was turned over to the native leaders in Oaxaca City in 1929. One Presbyterian missionary, Miss Ethel R. Doctor, remained in the city to help in the work of Christian women there, and an affiliated missionary, Mr. Verne Bruce, is carrying on pioneer work among the Indians in Yatzachi, about 100 miles from Oaxaca city.

Miss Doctor reported that conditions were very grave. The Oaxaca church building and manse are ruined; Miss Doctor's rented house is uninhabitable, but the property in Yatzachi is not badly damaged. Rev. W. L. Miller, a missionary from Mexico City, visiting Yatzachi at the time of the earthquake, reports that properties in the city and valley of Oaxaca in wide areas are in ruins, and that it will take a long time for the city and state to recover.

Mr. Van Slyke wrote on Jan. 18th: "One of the effects will be on the self-support of the churches. With this 'quake added to the bad times, self-support will be still more reduced. Our whole church is passing through a real testing in this sense. But we have much to be thankful for in that none of our missionaries were hurt and no workers were lost."—*W. Reginald Wheeler*.

##### Agitation in Brazil

**S**INCE the new provisional government of Brazil has announced its intention of rewriting the Constitution, the officials of the Roman Catholic Church have been actively campaigning in favor of what they term



a minimum program of Catholic action. This program demands that the new Constitution bear the statement that it is written in the name of God; that the Catholic Church is the State Church of Brazil; that it make a religious marriage ceremony compulsory; and that the Catholic faith be taught in the State Schools.

The clergy are conducting a vigorous campaign from the pulpit while Roman Catholic laymen are busy through newspapers and committees. This activity has set up counter activities on the part of non-Catholics.

The Roman Catholic campaign is being carried on throughout Brazil, but there is small probability that the agitation will succeed in reestablishing a state church in Brazil.

#### Rebellion in Peru

**S**OUTHERN rebels in Peru recently seized the city of Arequipa and have set up an independent government under the name of "Southern Junta." The troops garrisoned at Cuzco have joined the revolution. The Arequipa forces are said to have rebelled because the provisional President, Lius Sanchez Cerro, has failed to carry out the principles of his manifesto, in which he promised the constitutional election of a president.

The Protestant missions in Peru include the Evangelical Union of South America at Arequipa, Calca, Cuzco and Lima; the Free Church of Scotland at Cajamarca and Lima; the Methodist Episcopal Church at Huanuco and Lima—also the Salvation Army, Seventh-Day Adventists, Church of the Nazarene, Y. M. C. A. and independents.

#### The Gospel by Airplane

**P**LANs are under way to use the airplane to carry the Gospel to the thousands of wild Indians in the heart of South America. A number of Christian leaders have become interested and feel that the plan should be tried on a small scale in some favorable territory, and, if found satisfac-

tory, should be developed as extensively as possible. It is planned to make this experiment in a lowland section of Central America during this year over sixteen thousand square miles of unevangelized territory. Missionaries and native workers will be located by plane at strategic points along the rivers and lakes where they can establish themselves and begin work among the Spanish-speaking peoples and semi-civilized Indians. An outpost will be opened up among a wild tribe. The airplane will serve to carry supplies to the missionaries and to succor them in case of illness or other emergencies.—*Christ Life*.

#### Church Conflict in Venezuela

**A** MISSIONARY writes: "There have been various points of difference between the Government and the authorities of the Roman Catholic Church in Venezuela. The crisis was precipitated by the expulsion of the Bishop of Valencia for his refusal to withdraw his published statements against the validity of civil marriage. The hierarchy demanded his return but the civil authorities refused permission until he should retract. While the church is not a state church in the true sense of the term, she is subsidized by the Government, and in this way is very effectively controlled. Following the episode of the Bishop of Valencia the Government decreed that only Venezuelan priests could be recipients of government subsidies, and that all foreign priests must either nationalize or give up their parishes. In order to enforce this regulation an earlier law was made effective forbidding the entrance of foreign clergy without special permission from the Department of the Interior.

Although directed at the clergy of the Roman Catholic Church, Evangelical (Protestant) foreign missionaries are also affected. The "Law of Foreigners" does not unconditionally forbid the entrance of foreign clergy, but does state that special permission shall be secured in each case. The



missionaries of the Protestant Mission Boards have complied with the law and have not become involved in politics. It is hoped that the Government will give the special permission in each case for the return of an ordained foreign missionary, and that a solution may be reached along the lines already put into effect in Mexico and in other Latin American countries.

## EUROPE

### Religious Interest in Germany

**A**T A recent meeting of the Presbyterian Alliance in Edinburgh, Prof. Hugh Mackintosh reported that Germany seems ripe for a religious revival. This is evidenced by three things: (1) Germany has suffered for past sins and has been humbled so that there is no self-sufficiency left. (2) The rationalistic theology has proved ineffective and the people are turning to a simpler faith in God and His Word. (3) Positive notes of Christian faith on a sound basis has been sounded forth by German religious leaders.

### New Mission Problems in Paris

**E**UROPEAN mission periodicals call attention to the fact that the task of foreign missions in many instances is undergoing a new orientation. The most recent example is that of the North Africans, mostly Kabyls who are coming in such numbers to France that already there are 110,000 of them there. The Kabyls Mission of Djemaa Sarij has been working for the last 50 years among these Berbers in the Atlas region. Now it is seeking its objects in the streets of Paris and is there carrying on a toilsome, although not hopeless, work in trying to protect these brown Africans from the dangers of the modern city and to bring them the Gospel.

### French Bible Distribution

**T**HE French Bible Society during the year 1929, distributed 1,909 Bibles, 4,624 New Testaments and 4,179 parts. The field is first France it-

self, then the French mission fields, where the knowledge of French is increasing greatly. They are now shipping to Istanbul several hundreds of French Bibles and New Testaments, ordered by the American Bible Society for the Near East.

### Dutch Auto-Mission

**A**N EVANGELICAL auto-mission has recently been started in Holland. The Rev. Van der Zee, Reformed, preacher in Amsterdam-West, is the president and Mr. D. Schotvanger, 32 de Ruiterweg, Amsterdam, the secretary. The object of the Society, which has already been in operation some time, is to tour the Netherlands with an evangelical auto. During the summer it arranges meetings in the open air and during the winter months indoor meetings at which lantern slides are shown. The van has visited several cities in the Netherlands and everywhere has met with great success.

### A New Mission Society

**T**HE Evangelical Czech Church in Czecho-Slovakia has recently organized its own mission society, which will for the present work in coöperation with the Evangelical Mission of France.

### Morals in Italy

**P**OPE Pius X in a Lenten address, calls attention to present conditions in Rome which, he says, are extremely immoral. He especially condemns "the immoral press which is indecent and sacrilegious to an extreme degree. Similarly the motion picture shows and vaudeville are often unspeakably offensive to morals. The profanation of the Sabbath (including Sunday military drill for students) is practiced on an extensive scale. The toleration of such evils is contrary to Christian teaching and to the promises of the Italian Government."

The Pope also protests against the way in which the Italian Government permits Protestants to continue their propaganda in Italy.



### Russia Wireless Propaganda

THE Russian Radio, which is lately sending out international transmissions in several European languages, will extend these transmissions on a larger scale. According to the scheme of the Soviet Government, there will be erected eleven radio stations each of 100 Kilowatt and 38 smaller stations of 10 Kilowatt each. At Moscow it is proposed to build a radio station of 500 Kilowatt, as well as a relay station for the short wave of 60 Kilowatt. The cost of the entire building group will come to about 90 million rubels.

### "Foreign Missions" to Lutherans!

THE *Lutheran News Bulletin* of New York publishes the following remonstrance: "Lutherans heard with disgust and indignation, the news some ten years ago of the inclusion by a large southern Protestant denomination in a special campaign budget of an item of seven million dollars to 'preach the Gospel to the benighted Lutherans of Europe.' This denomination was not the only one which appropriated money in those times of prosperity for missionary activities in Christian lands. Lutherans in Europe have had cause to complain of the lack of Christian brotherliness shown by the zealous missionaries of several American denominations, particularly the Baptists, Methodists, Congregationalists, Presbyterians and Quakers.

The Board of Foreign Missions of the Methodist Episcopal Church, has reluctantly been forced by a decreased income to abandon some of its Foreign Mission work. A three hundred thousand dollar cut in appropriations for overseas work calls for withdrawal from South Fukien Province, China, for turning over Methodist work in Burma to the Baptists; in Costa Rica to the Methodist Church in Mexico; in Panama to an interdenominational Committee on Religious Work and in North Africa reduction of the work among Moslems. In Europe, the most drastic cuts will be made. In Germany, appropriations to conferences will be

reduced, forcing eventual self-support; in France the work will be liquidated and members will be urged to join other Protestant Churches; in Italy appropriations will be reduced and congregations urged to attain self-support or affiliate with other Protestant groups; in Yugoslavia support of the work will be turned over to the Methodists of Switzerland; in Bulgaria, church members will be asked to unite with the Congregationalists; and in Sweden, Norway, and Denmark, American Methodist churches are given six, seven and eight years respectively in which to prepare for a total withdrawal of financial subsidy. It is predicted that all American Methodist bishops will eventually be withdrawn from Europe. Lutherans are quite strong enough to care for the work in Scandinavian countries. In Sweden, there are 6,051,000 Lutherans, and 16,475 Methodists; in Norway, 2,596,917 Lutherans, and 7,567 Methodists; in Denmark, 3,364,500 Lutherans, and 4,201 Methodists.

### Church of the Czech Brethren

THE strong religious movement of the past eight years in Czechoslovakia has abated but has not ceased. Thousands of new members are still joining the Czech Brethren every year—3,720 last year and 104,000 in the last eight years. Membership has doubled since 1920. They have 110 full charges and 373 preaching places, and have to leave many calls unheeded for lack of ministers and money. They have only 120 pastors, and the fine theological faculty in Prague cannot equip men quickly or numerous enough for the need, even with assistance from their mission school at Olomouc. And the need with regard to places of worship is as great. Since 1920 they have built 50 churches—whereby they groan under an unbearable weight of debt—but still more urgently need at least 30 more. Each congregation has more than enough to do to keep going, and the will to self-sacrifice on behalf of others in need tortures them all.



Should they then refuse to receive people for whom they cannot provide into their Church? Preaching, Sunday-schools, youth work, etc., are in strong activity in the Reformed Churches of Czecho-Slovakia, and there is a rising missionary sense in the church. They hope soon to have a place in the Foreign Missionary enterprise. They have also philanthropic works—four orphanages, old folks' home, girls' institute, etc.—*Mr. Prudky, in the Quarterly Register of the Alliance of Reformed Churches.*

#### **Atheism Taught in Russia**

A POWERFUL drive has been directed against religion by the faculty of the anti-religious department of the Historical-Linguistic Institute of the Leningrad State university and of the Workers' Atheistic university in the same city. Professors teach the best methods for undermining popular belief in Christ and Christmas. The students disperse to their homes in various parts of Russia and use the occasion for an active educational campaign against the Christmas idea. They try to show that the Christmas legend is founded upon a myth, and that the Christmas idea is superstition which should be eradicated from the popular mind. This scientific explanation is said to be based largely upon the book of Arthur Drews, "The Christus Myth," which appeared in Germany some twenty or more years ago.—*George M. Day.*

#### **Protestants in Lithuania**

THE Reformed Church of Lithuania, which in the sixteenth century was a flourishing Church embracing the whole Lithuanian nation, is now only a small remnant of what it was. It numbers about 13,000 souls, and is divided into 6 congregations, of from 4,500 to 500 members, and four mission stations. Three of the larger congregations are situated close together; all the others are scattered. The Church was founded under the direct influence of Calvin, whose spirit is still alive in it. Congregational life

and church affairs are regulated according to a constitution printed in Thorn in 1637.

Lithuania is a strongly Roman Catholic country, where the Roman Catholic Church is being more and more powerfully organized. The Catholic Church is striving to control all branches of national life, and has succeeded in this (except in politics) during the last four years. There are few cases of conversion to the Roman Catholic Church, while about a hundred a year come over to the Reformed Church from Rome. Among the Catholic population there is a strong inclination towards the Gospel, and the educated Catholics, especially in the capital, Kaunas, show much sympathy to the Reformed Church—*Pastor Jakabénas, in the Quarterly Register of the Alliance of Reformed Churches.*

#### **AFRICA**

##### **Barber Shop Missions**

AN EVANGELIST in Egypt writes, in *The Moslem World*, of his experiences distributing the Bible in Cairo. He usually meets a good reception in barber shops, where people sit waiting. Even if the barber does not read himself, he often buys a copy and leaves it for his customers.

In one such shop, which was actually more like a club, the hairdresser produced a well-worn copy of St. Luke's Gospel. It was a favorite practice in that shop, he said, for one man to read aloud a story from the Gospel to the rest of the group. A shiekh who came to get his hair cut had told them they were infidels and tried to stop them, but they continued. Here was a Bible class, regularly held by men, who were all Moslems, in a strong Moslem district where there was no resident missionary.

##### **Bible in Abyssinia**

THE new Emperor of Abyssinia is a warm friend of the Bible Society, and has printed St. John's Gospel in two languages—Amharic and Galla—on his own private press, not to make



money, but to help the Society in distributing the Scriptures. Mr. T. P. Beaven, the Society's agent in Abyssinia, states that, on the morning he called at the palace by appointment at 7 o'clock, he found that the Emperor had been at work since 6 o'clock. In course of conversation the Emperor expressed his keen interest in the work of the Society, and his delight to be associated with it.—*The Christian*.

### Will Africa Evangelize America?

**T**HE *Moody Monthly* gives an interesting comparison of the answers given by a modern American boy and a native African boy to Bible questions. The black boy was employed as cook to a missionary and had only been six years converted from heathenism; the other was a high school boy who had attended Sunday-school for ten years in the United States. Here are the questions and answers. The "1" represents the answers of the American boy; the "2" those of the African boy.

*When was the Bible written?*

1. "After the birth of Christ."

2. "Part before and part after Christ. God told Moses to write the laws and put them in the ark."

*By whom was the Bible written?*

1. "Paul." "The twelve apostles."

2. "Good men of long ago chosen by the Holy Spirit."

*Who delivered Israel from Egyptian bondage?*

1. "David."

2. "Moses and Aaron."

*How long did Israel wander in the wilderness?*

1. "Ten years." "Two years."

2. "Forty."

*Name one Old Testament Prophet.*

1. "Leviticus." "John the Baptist."

2. "Isaiah."

*Who was the greatest missionary of all time?*

1. "David Livingstone."

2. "Paul."

*How are we saved?*

1. "By joining the church." "By becoming a member of some house of God."

2. "By faith and acceptance of the blood of Christ shed for us."

*What is meant by the Christian's hope?*

1. "Everyone can be saved." "The hope of being saved." "To live a clean life."

2. "Christ's coming."

There is force in the statement of the woman missionary who submitted the answers of the black boy, that the time may yet come when Africa will have to send Sunday-school teachers to teach the youth of America.

### Slavery in Liberia

**T**HE International Commission of Inquiry, reporting at Geneva in January, reveals a condition in Liberia scarcely distinguishable from slavery.

It appears that Vice-President Yancey, with relatives of President King, was connected with a syndicate which raided villages and with beating and torture, recruited laborers to be shipped to the cocoa plantations of the Spanish colony of Fernando Po. For each laborer recruited the syndicate got \$45 with a bonus of \$5,000 for 1,500 laborers. The workers found themselves in virtual slavery, and rarely were allowed to return home.

Another common practice discovered in Liberia was the pawning of individuals—usually children—in return for a payment of money, the pawned persons becoming domestic slaves.

The United States is involved in this situation, not only because of its historic relations with Liberia, but also because the financial control of the country is in American hands.

Secretary of State Stimson has sent several letters to the Liberian Government demanding that this slavery be wiped out and that guilty officials be dismissed. He has secured promises of reforms, but these have been so qualified that it is doubtful whether fundamental changes will be made unless much greater pressure is exerted on Liberia.

The Firestone Rubber Company is said to be involved in the use of forced labor recruited by the government.

### Jubilee in Angola

**T**HE year 1930 marked the 50th anniversary of American Board work in Angola. The Jubilee celebration was made the occasion for contrasting conditions then and now—all except



the dirt, for missionaries refused to revive that memory. Development of schools was portrayed—first the evangelist in a heathen village, then a school where a Dondi graduate taught from a chart hung on a tree. Lights were turned on a carpenter shop. As each department appeared out of the darkness one saw what Dondi School had done for its hundreds of pupils, —blacksmithing, tailoring, shoemaking, building, typing, agriculture, organ playing, printing and medicine.

Means School had a similar display. Pounding rocks are shown where women come to pound their corn into meal and to gossip. A Dondi girl, who has come with her Dondi graduate husband to begin work in the village, joins the *pounding group* and tells them about her school. As she names each kind of work it appears out of the darkness behind. A symbolic scene follows, Dondi girls lighting their lamps at the lamps of faith and knowledge and going out to light others. An enormous alabaster cross shone forth, and from the darkness came marching boys and girls from both schools singing, as they climbed, "Beneath the cross of Jesus I fain would take my stand," until all had gathered about the foot of the symbol. The climax came in the place where heathen women of countless generations had wailed their dead in hopeless despair, all sang the Hallelujah Chorus from the Messiah. All this in fifty years.—*S. S. Times*.

#### Ras Tafari's Gift to Bible Society

**R**AS TAFARI, recently crowned emperor of Ethiopia, made a gift of \$500 and a gold medal to the British and Foreign Bible Society as an expression of his appreciation of the work done in his kingdom.

#### WESTERN ASIA

##### Muezzins Loudspeakers

**A**CCORDING to the Dutch journal the *Gelderlander*, the age old custom of the call of the muezzins to prayer in Turkey, is to give way to

modern scientific methods. Kemal Pasha has ordered that large loudspeakers be placed on all minarets through the whole of Turkey, connected on to a central transmission station from which the muezzins will broadcast their musical cries at regular hours. This would do away with the old custom and, if it proves to be true, would make it possible to hear the call all over the country at the same time.

##### Turkey Forward Looking

**N**EW ideas are gaining a hold in Turkey. Formerly autocratic dictatorship and military force directed the country. Today education is being emphasized in place of physical force and Turkey is urged to learn from Protestant Christian lands. The *Millet* (Constantinople) says in its issue of January 7, 1931:

Everybody knows that it is the British education that sustains the British Empire. All supremacies on the earth belong to the northern nations. The creative power is seen only in the northern energy, not only in their own environments but in foreign environments also.

Look at North America. There you will see a single republic formed by the northern peoples, whereas South America is divided into thousands of pieces. Go through Europe from north to south, and you will see that it is foolishness for Turkey to enter the Western civilization by the southern gate instead of the northern . . .

It is pitiful to see in a country like Turkey, which is in such need of cultivation, almost all educated persons seeking the bread of the government because they cannot find other employment. The Great War and the armistice have left deep traces on our character. We have no patience, and a struggle of five or ten years in life seems to us too long and troublesome. As soon as we finish our education we look for government salary. In the school our minds are opened. Our power of observation is developed. But we do not learn to sweat. No nation can be led into the path of civilization in this way. We need other ways and methods.

##### New Education in Turkey

**T**HE Minister of Education has given the following items with regard to the schools in Turkey:



This year the pupils in the primary schools are over 550,000. In towns and villages 110 new schools have been built, and 250 new school rooms have been opened. There are 18,700 teachers in these primary schools, half of whom are graduates of normal schools.

There are now 1,624 reading rooms in the country, for which local governments are buying books and magazines. The Ministry of Education has bought 60,000 books, costing 11,500 liras, for these reading rooms.

Visiting teachers have been appointed for the villages which have no schools. We have also arranged for movable libraries for the benefit of the teachers.

Eight hundred new students have been admitted to the normal school this year.

Last year 622 pupils were graduated from the Lycees, and 3,559 from the secondary schools.

A specialist has been called from Germany to reorganize our technical schools. For the Industrial School 12 teachers will come from Austria.—*Translated from Politika.*

#### Over the Arabian Desert

**A**BRITISH explorer, Bertram Thomas, crossed the desert of Southeastern Arabia in January and February. The traveler wore Arab costume but otherwise was undisguised. His journey was from Dhofar in Hadrumaut on the Arabia Sea, northward through the sandy desert of Ruba-el-khali to Dohah, near Bahrein, on the Persian Gulf. Mr. Thomas, who is the first European to cross the desert, traveled by camel 900 miles in fifty-eight days, halting thirteen days en route. Thirteen of the thirty Arabs who started on the journey carried on to the end. They passed through hostile Arab tribes, through the frankincense country of the Bible, over the Oara Mountains 3000 feet high, over 100 miles of waterless desert, discovering a large salt lake, passing near the site of "Ubar, the buried legendary city of the prehistoric Addites."

The inhabitants of the desert are nomad sections of the Al Kahir and Al Murra tribes who live chiefly on camels' milk.

The Christian mission stations nearest to this part of Arabia are Muscat, in Oman, and Bahrein on the Persian Gulf, both occupied by missionaries of the Reformed Church in America.

#### The Gospel in Persia

**W**HEN Dr. Carr and Dr. Stuart went to Shiraz, Persia, seven years ago to reopen the C. M. S. station after it had been closed for some years, they found not a single Christian left. Today, there are forty-five, 17 being converts from Islam.

Bishop Linton recently spent a week in Shiraz, and describes a visit to a mountain village, 30 miles away. "Formerly, preaching and medical work were carried on amid uproar and tumult, and with a good deal of personal risk. One night they had a meeting for converts and inquirers after the general lantern meeting, lasting till after midnight, and at 1 a. m., three converts were baptized bringing the number of Christians in the village to five. Very different are conditions now. When our car arrived at the foot of the hill a stream of people came out to meet us. We made our way to the house of one of the converts and had hardly got seated when a number of men, Moslems and Bahais, came in and began to ply us with questions. . . . Before we left two men who were listening confessed Christ and asked to be prepared for baptism. At six o'clock in the morning, before the rest of the village was about, three men and one woman were confirmed, claiming the power and fullness of the Holy Spirit."—*The Christian.*

#### MISCELLANEOUS

##### More Recruits Needed

**T**HE Secretary of the Student Volunteer Movement tells us that the peak years of student interest in missions were 1920 and 1921. As a result, 1,731 new missionaries went



out from the United States and Canada in 1920, and 1,620 in 1921. Since then there has been a decline to 558 in 1927. During the same period the number of Student Volunteers decreased from 2,783 to 388! During this period missionary emphasis dropped out of many Student Christian Association programs on local campuses, and in week-end and summer conferences. Recently there has been a slight recovery, 667 new missionaries having been sent out in 1928. Yet this is below the replacement level by more than 300.

### The Gospel and Football

**L**AST autumn some students of Wheaton College, Illinois, formed a prayer group that met each morning from six to seven for Bible study and prayer. One of the older students had a vision of the lost multitudes outside of church influence swarming the fields of great football games and "he was moved with compassion." As a result of this vision and of the prayer group, a number of students started out to give the Gospel to the football crowds. At one high school game in Chicago, they distributed nearly two thousand Gospels of John. During the ensuing five weeks over thirty-five thousand Gospels were distributed, covering the more important high-school games and several college games within a radius of thirty miles of Wheaton. Each Saturday fifty students and several faculty members set out in cars heavily laden with Gospels which were given to the crowds either as they entered or as they left the fields.

Each Gospel has been enclosed in a blue envelope resembling a bank book, on which the great football coach of the University of Chicago, Alonzo Stagg, has written, "This little book will help us all to win in the game of life."

A detachable flyleaf pasted in the Gospels invited the reader to send for another Scripture portion. Many slips were returned and the follow-up committee improved every contact.

This is said by President Buswell to be the most significant spiritual movement ever started on the Wheaton campus. It is something new to find from twenty-five to seventy-five students putting Gospels into circulation at football games, after earnest prayer. As the result of an appeal in chapel, cash and pledges totaling more than \$600 were received from the students and faculty.

These students now plan to carry on the work in shops, prisons, homes, and schools, especially among thousands of fellow students attending colleges and universities where the Bible is not honored. Other Christian schools, too, may share the responsibility of helping the great mass of less fortunate college students.

### Hymn Translations

**T**HE Lutheran Church Herald publishes a list of hymns which have been translated from English into other languages. Following are those which have been translated into fifty or more languages. It is interesting to note that the majority contain the Gospel message. The list includes the number of languages into which each hymn has been translated.

| <i>Hymns</i>                      | <i>Languages</i> |
|-----------------------------------|------------------|
| A Mighty Fortress Is Our God ..   | 171              |
| Rock of Ages .....                | 130              |
| Just As I Am .....                | 106              |
| Adeste Fidelis .....              | 104              |
| Nearer, My God, to Thee .....     | 101              |
| Jesus, Still Lead On .....        | 98               |
| Holy, Holy, Holy .....            | 81               |
| O Sacred Head Now Wounded ..      | 80               |
| Jesus, Lover of My Soul .....     | 78               |
| Guide Me, O Thou Great Jehovah    | 75               |
| All Hail the Power .....          | 65               |
| Abide with Me .....               | 66               |
| Hark, the Herald Angels Sing ...  | 64               |
| What a Friend We Have in Jesus    | 70               |
| I Heard the Voice of Jesus Say .. | 62               |
| Jesus Shall Reign .....           | 51               |
| Sun of My Soul .....              | 50               |
| When I Survey the Wondrous        |                  |
| Cross .....                       | 50               |
| Lead, Kindly Light .....          | 50               |

—Alliance Weekly.





## BOOKS WORTH READING



*Any books mentioned in these columns will be forwarded by us on receipt of price.—THE REVIEW.*

**Morals of Tomorrow.** By Ralph W. Sockman. 331 pp. \$2.50. Harpers. New York.

The pastor of the Madison Avenue Methodist Episcopal Church of New York is one of the brilliant preachers of the younger generation. He is a popular speaker before college students, and his magazine articles and books have attracted wide notice. In this volume he discusses urgent questions of present-day morals, the forces that are guiding them, the direction in which they are moving, and the opportunity and duty of the Church in dealing with them. It is a practical and wholesome discussion, clear, able, well abreast of modern thought, and includes a bibliography of recent books and periodicals dealing with the subject.

A. J. B.

**Living with the Bible.** Arranged and edited by Mary Schaeffer Platt. 16 mo. 365 pp. \$1.00. M. H. Leavis, Box 4. North Cambridge, Mass. 1930.

Our greatest need today, in the face of many needs, is for spiritual inspiration and nourishment. Many Christians feel this need, but do not know how to feed themselves. They are at a loss for some simple method for daily devotional Bible reading. Mrs. Platt, who was for some years a missionary in Persia, and who is the author of several stimulating and inspirational missionary books, has prepared these daily Bible readings from the Old and New Testament, but majoring on the life of Christ. Many will welcome these careful selections as a guide to personal devotions and for family worship. They require only two minutes each, but enable one to start the day with light and

strength from the Word of God. Each month has a blank page on which to record anniversaries.

**Amazon and Andes.** By Kenneth G. Grubb. 308 pp. \$5.00. Dial Press, New York. 1931.

This deeply interesting and beautiful volume of missionary experiences in comparatively little known parts of South America, is a book of pioneer travel and stirring adventure. It abounds in fine descriptions of scenery and of primitive peoples, few of whom had ever heard of the Gospel of Christ. It manifests keen observation and warm sympathy with untutored human nature. The author journeyed from the lower Amazon southwestward, clear across the continent to Bolivia and the Pacific Ocean, then northward, by sea and by land to Peru, Ecuador, Colombia and Venezuela. A map of the wanderings, and many exceptionally fine illustrations, lend charm and vividness to the description of the country and people. The volume is a notable addition to the growing literature on South America and the urgent importance of evangelizing it.

A. J. B.

**Evolution.** C. F. Hogg. Pickering and Inglis. 3d.

This pamphlet of 32 pages, dealing with the subject of Evolution from the Christian standpoint, is a recent addition to the growing literature on this much discussed theme. It contains within this small compass a surprising amount and variety of interesting and instructive material, the winnowed result of extended philosophical and scientific readings. It is one of the most useful discussions on this theme in brief form we have



seen and a valuable addition to tract literature.

H. R. M.

**The New Handbook of the Churches.** Edited by Charles Stelzle. 305 pp. \$1.50. Federal Council of Churches, New York.

Many who speak on what the church is doing in America are long on opinions and short on facts. Here is a book of up-to-date facts concerning the various Evangelical Christians and other religious church bodies in America. The general articles are of real value for they include statements by Dr. S. Parkes Cadman, Bishop Francis J. McConnell, Dr. S. M. Cavert, Dr. Wm. R. King and fourteen other church leaders. They have written on Church Union, the Church and the State, the Community Church, Home Mission Outlook, Immigrants, Rural and Race Problems, World-Wide Mission Progress, etc. There follows the directory of religious bodies (very useful for reference), religious statistics of all churches, and a bibliography of the Federal Council. Every editor and church leader will find the volume invaluable and others will find here much interesting and helpful information.

**Evangelical Christianity in the Philippines.** By Camilo Osias and Avelina Lorenzana. 240 pages. \$1.50. United Brethren Publishing House, Dayton, Ohio.

It is an encouraging feature of the development of Christian churches in the mission field that native leaders are writing books and articles which are influencing their fellow Christians and are helping people in the home churches to a better understanding of the religious situation abroad. Mr. Osias came to America to complete his education, was graduated from Columbia University, and then returned to the Philippines where he became president of the National University with over 6,000 students, a member of the Philippine Senate and then a resident commissioner at Washington. He has become internationally known as an educator, statesman and author.

Miss Lorenzana was educated in the public schools and the Union Theological Seminary in Manila. She has been active in Sunday-school work, was the only woman among the seven Filipino delegates to the World's Sunday-school Convention in Los Angeles in 1928, took postgraduate work at the Northwestern University in Evanston and Boston University, and was one of the representatives of the Philippines in the International Convention on Religious Education in Toronto in 1930.

Such authors should have prompt and sympathetic reading in America. Their book is an admirable presentation of conditions in the Philippine Islands from the Christian viewpoint.

A. J. B.

**Akbar Ashram or Hindu-Moslem Unity. If Truth at Last Be Told.**

These two attractively printed tracts from Karachi, India, are strikingly indicative of the new spirit which is abroad.

A small number of well educated Hindus and Mohammedans in Karachi have become alarmed at the great increase of bad feeling between Hindus and Mohammedans throughout India, and wish to create avenues by means of which the more liberal spirits on both sides may get together on a common platform. The claim is made that Krishna, Rama, Buddha, Christ and Mohammed all taught the same essential truths of love for God and devoted service to mankind. It is interesting to see that these truths are the basic teaching of the New Testament.

Akbar, the greatest Moslem Emperor of India, attempted to weld Hindus and Moslems together by promoting inter-communal marriages, by placing capable Hindus in the highest posts and rewarding merit wherever found—in short, by a policy of extreme tolerance and a creed of great elasticity. His attempt soon ran against the hard facts of human nature and left hardly a trace behind.



His spirit is, if possible, to be revived in members of the Akbar Ashram.

These tracts speak plainly of the decay of morals, of the sad lack of the vitality of the old religions and of the appalling need of India for a new dynamic. The general spirit of the tracts reveals a burning desire for truth and a wish to follow it even at great personal sacrifice. Surely India is out on a new quest.

The second tract attacks without gloves, (1) the religious cant, hypocrisy and greed rampant in the land; the sloth, impurity and formalism; (2) the purdah system; (3) the entire institution of caste; (4) the joint family system; and (5) it advocates marriage by choice on a basis of earned livelihood by both men and women, with the strict limitation of issue.

The tracts give no evidence of profound thinking, or of any agony of soul, or of any great personal sacrifice as yet made, and therefore are not of permanent significance. They are signs of future movements of a profounder nature. Such tracts, however, create in the mind and heart of the writer a profound disquietude regarding the present state of mind and heart of the Christian Church in America. We have not begun to explore the unsearchable riches which are in Christ. Our petty denominational differences, the large expenditure on church conferences and assemblies, with so little accomplished; our niggardly gifts in the great causes and our self-complacency should keep us humble in the face of those who differ from us.

Christ is sufficient for the ills both of India and America—but His Word must live within us. E. D. L.

**Adventures in Philosophy and Religion.**  
By James Bissett Pratt. 263 pp.  
Price, \$2.00. Macmillan. New York.

The author, professor of philosophy at Williams and vice-president of the American Philosophical Association, is well-known in mission circles from his recent book "The Pilgrimage of

Buddhism." In this lighter volume he deals with present-day substitutes for dualistic philosophy. In a series of delightful imaginary dialogues between Socrates, Dr. Idealist, Dr. Behaviorist, Prof. Pragmatist, and others, he submits their opinions to the keen test of question and answer, with the result that they are shown to be incapable of offering any adequate substitute for the more spiritual doctrine which they seek to displace by monistic philosophy. The aim of the book is essentially serious, but the spirit of good humor does not hinder the author from being brutally frank in exposing the fallacies of some contemporary schools. Here is an example:

"Socrates: 'And what is emotion? What is love, aspiration, the appreciation of beauty?'"

"Dr. Behaviorist: 'Just the behavior of the gut. Or, if you object to plain talk, you may call emotion, visceral reverberation. That's all any emotion is.'"

Only those who have studied modern philosophical theories will appreciate the keen thrusts in this first chapter. The second describes Mr. Layman's Adventures in the New Theology, also in dialogue form. Three shorter chapters follow, in one of which we have a discussion on missions held in a Chinese temple, by a monk, a missionary, and a promoter. The brief final chapter is a translation of a long-lost Buddhist Pali *Sutta* which, if authentic, would seem to indicate that the present Buddhist canon "gives a far too monkish picture of the teaching of the Founder." S. M. Z.

**"So Send I You." A Series of Missionary Studies by Oswald Chambers.** 176 pp. Simpkin Marshall, Ltd. London.

The author has opened to us his own deep experience of the Bible and God's own Spirit in this timely and almost startling call to unqualified personal devotion to Jesus Christ. Mr. Chambers first describes God's voice which the soul can hear only when it is attuned to Him. Then fol-



lows a searching scrutiny of insidious mistakes that prevent full allegiance to Christ with a positive exposition of what this fellowship means. "The reason we do not make disciples is that we are not disciples ourselves, we are out for our own ends."

The second half of the book carries this same rigid analysis into the organized missionary enterprise with the same stirring reiteration that undeviating obedience to God is the only effective purpose and method.

Missionary enterprise on the line of education and healing and social amelioration is magnificent, but it is secondary and the danger is to give it the first place. The temptation is more subtle today than ever it has been, because the countries of the world are being opened up as never before . . . it is putting men's needs first, and that is the very heart and kernel of the temptation Satan brought to our Lord. Our Lord's first obedience was not to the needs of men, but to the will of His Father . . . The introduction of civilization, without the emphasis on living the life hid with Christ in God, tends to increase the power of evil because it covers it with a veil of refinement.

One wishes the tenderness underlying it all might have been more fully expressed and also that the phraseology were such as to appeal to a wider group of students and modern readers.

M. W. H. H.

**The Japan Mission Year Book.** Edited by Paul S. Mayer. 8 vo. 391 pp. Kyo Bun Kwan, Ginsa, Tokyo. 1930.

Thirty authors lend the weight of their study and experience to this valuable annual. Japan is a land of intricate problems and vast possibilities. The general survey here presented gives us an insight into these problems—economic, educational, social, political and religious. Mr. Kagawa writes of the Labor Movement and Dr. Axling of the Kingdom of God Campaign. Formosa is in the Directory and surveys but Korea now publishes a separate Year Book. The reports are encouraging and are worth reading. The statistics and directory make it of added value for reference.

**Directory of Protestant Missions in China, 1930.** Edited by Chas. L. Boynton for the National Christian Council. 8 vo. 217 pp. 14 Peking Road, Shanghai. 1930.

The magnitude but not the vitality of the missionary enterprise in China is revealed in this small but very useful volume. They have listed the 200 societies and officers, the thousand or more mission stations geographically arranged, the names and addresses of 6,000 missionaries and information as to interdenominational and national committees and organizations. A summary of missionary statistics would be a valuable addition to the Directory.

**Ostasien Jahrbuch, 1931** is the tenth annual Yearbook of the Ostasien Mission (Allgemeiner Ev.-Protestantischer missionsverein). Dr. Devanne edits this Yearbook which is devoted to the work of the society which it represents. It contains very useful articles by different contributors.

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\* \* \*

#### PERSONALS

DR. S. H. WAINRIGHT, for forty years an American Methodist missionary in Japan, was recently decorated by the Emperor "for distinguished service to the Empire." That service consisted in giving a Christian literature to Japan. Dr. Wainright is supported by the Francis Street Methodist church, in St. Joseph, Missouri.

\* \* \*

CHARLES N. WONACOTT of Portland, Oregon, has been elected Treasurer of the Presbyterian Board of National Missions.

Mr. Wonacott served as associate general secretary of the New Era Movement for two years and since 1924 has acted as corporation advisor.

\* \* \*

MISS M. JOSEPHINE PETRIE has resigned as Director of Specific Work of the Presbyterian Board of National Missions. Over thirty-two years ago she became secretary of young people's work and was responsible for the promotion of home missions in Christian Endeavor Societies and Sunday schools.

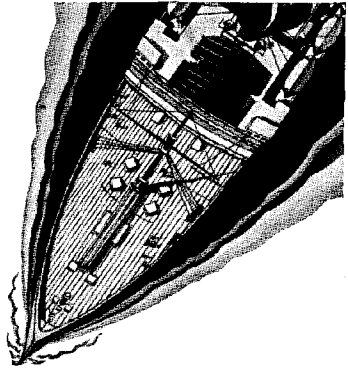
\* \* \*

REV. HENRY C. McDOWELL of Galangue, Angola, Portuguese West Africa, a missionary of the American Board, has been awarded a gold medal and an honorarium of four hundred dollars by the Harmon Foundation, which makes annual awards to Negroes who have done outstanding creative work.

\* \* \*

DR. SAMUEL GUY INMAN, Secretary of the Committee on Cooperation in Latin America, was operated on for hernia in Callao, Peru, on April 10th. He is expected home in New York early in May.

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# THE MISSIONARY REVIEW of the WORLD

DELANVAN L. PIERSON, *Editor*

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## OBITUARY

DR. K. T. PAUL, an outstanding native Christian of India, died on April 12th at the age of fifty-five. He had recently returned from the Round Table Conference in London.

Dr. Paul became an influential Indian leader as secretary of the Young Men's Christian Association of India, Burma and Ceylon. He traveled widely in the United States and Great Britain and later served as president of the All-India Christian Conference.

Dr. Paul resigned from the Y. M. C. A. in order to devote himself to the political uplift of India as a representative of Christian Communities. At the Round Table Conference in London, he was trusted by Hindus and Moslems alike, and declared himself willing to have Christians in India merged in a general electorate.

\* \* \*

LEONARD WOOLSEY CRONKHITE, D.D., for many years a missionary to the Pwo Karen people of Burma, passed away on February 28, 1931, at his home in Greenwich, New York.

\* \* \*

REV. A. E. SEAGRAVE, Baptist missionary to the Karens since 1889, died at Rangoon, February 6, 1931. Mr. Seagrave lived to see a remarkable expansion in the Sgaw Karen Mission, with its 200 churches and a membership of 15,000. All of his four children returned to Burma for missionary service.

\* \* \*

DR. EDWARD FIELD PARSON died March 8th, of pneumonia, in Peiping, North China. He was thirty-three years old.

Dr. Parsons and his wife, Marion Tucker Parsons, were commissioned as the representatives in China of the First Congregational Church, Washington, in 1925, at services attended by Mr. and Mrs. Calvin Coolidge.


\* \* \*

MRS. IRA HARRIS, formerly of the Syria Mission, was for thirty-five years a missionary in Syria. She was honorably retired by the Board of Foreign Missions of the Presbyterian Church in 1919. A daughter, Mrs. B. T. Schuyler, has been for sixteen years in the Punjab Mission in India. Mrs. Harris died in Lansdowne, Pa., the home of a son, on November 28, 1930.

\* \* \*

THE REV. EDWARD ASHLEY, D.D., LL.D., Missionary of the Protestant Episcopal Church among the Indians in South Dakota, died March 30th. He labored fifty-eight years among the Indians, translating the prayer book, many hymns and other writings into the Indian tongue.

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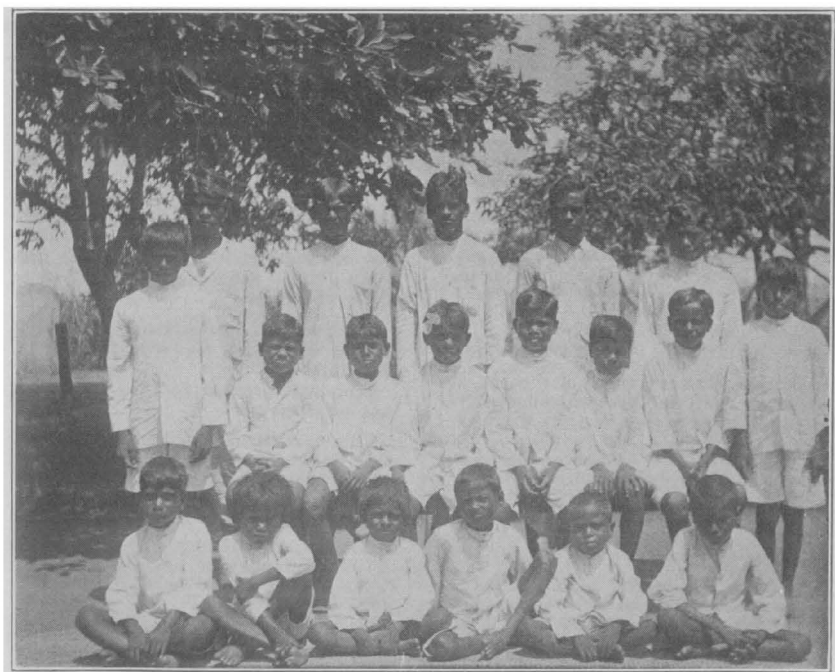
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**LEPROSY NOT ETERNAL — WORSHIPPING CHRIST IN THE MISSION HOME IN TOKYO**

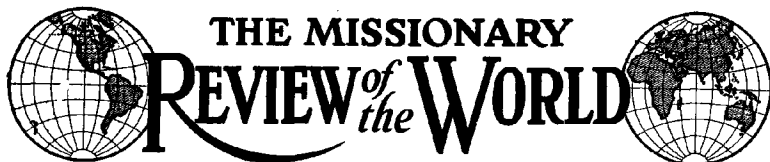
This mission hospital, I-Hai-En (Garden of Comfort), awakened the Japanese government to care for lepers.



**LEPROSY NOT HEREDITARY — UNTAINTED CHILDREN CARED FOR IN A CHRISTIAN MISSION HOME IN INDIA**

**GLEAMS OF LIGHT FOR LIVES OVERSHADOWED BY LEPROSY**





## THE STORY OF A HINDU PILGRIM

BY THE REV. J. CHADWICK JACKSON, Benares, India

**T**HE Rev. and Mrs. J. Chadwick Jackson are conducting the Kashi Khristiya Sangha or Benares Christian Union, a city mission work especially for the millions of Hindu pilgrims who visit Benares yearly. They come from all parts of India to the many temples; to bathe in the sacred Ganges; to gain merit by walking the sacred way; to listen to the holy *gurus*; or to bring their dead to be burned on the ghats by the riverside, so that their ashes may be strewn on the waters of the sacred river and many reincarnations may be avoided.

Mr. Jackson, the superintendent of this United Mission, is a Scotchman, formerly a missionary of the London Missionary Society and has witnessed for Christ in India for thirty-five years. Mrs. Jackson is also a devoted missionary who has labored with her husband in villages, living in native houses and living the Christ-life among the people. She dons the garb of a pilgrim to work among pilgrims on the river front. The mission compound at Ram Katora, where the Editor and Mrs. Piereson visited Mr. and Mrs. Jackson last year, borders on the road over which hundreds of thousands of pilgrims pass every year. They have opened a reading room and Bible shops facing this road and there welcome weary pilgrims and tell them of Him who gives rest and offers to them the way of Life.

Five missionary societies unite in this mission to pilgrims—the Wesleyan Methodist and Wesleyan Reform Union, The London Missionary Society, the Zenana Bible and Medical Mission and the Christian Literature Society. Mr. Jackson is not only an earnest evangelical missionary but he is active in the life of Benares, being for some years a member of the city council, a lecturer at the university and a member of the Committee for the Enforcement of Opium Laws.

This mission and these missionaries are worthy of the sympathetic and active support of every Christian interested in the evangelization of India.

EDITOR.

He is a Brahman, a young man of medium height, with a face rather deeply lined for one of his years, but with sparkling eyes and a brisk manner that is earnest and grave.

In his wanderings he has visited every famous shrine in India and has picked up some knowledge of several languages, including English. His mother tongue is Oriya



but he speaks Hindi fluently and it was in this language that he related the following interesting story.

My parents are both dead. I have an elder brother who is a household priest in my native town. My ancestors were Kashmiri Brahmans. Very few of us live so far South and it is a rule of our caste that we shall marry only brides from the distant State of Kashmir. My brother, and the Raja who is our patron and who gave me a scholarship, desired me to finish my studies before marriage, hence I am not married. After I had reached the matriculation standard in school, I was put under the care of a *guru* (teacher), a very learned man, a master of arts, himself an eloquent lecturer, speaking fourteen languages, and very much in demand everywhere for religious orations. Besides myself, he had nearly a dozen young disciples whom he taught and who accompanied him in his travels from one sacred shrine to another. We visited all the important bathing places and sacred temples in India—Benares, Hardwar, Dwarakanath, Puri, Ajodhya and Rameshwaram.

A Hindu *sadhu* whom I met on our journeys gave me a copy of the New Testament in Hindi, and I read it mainly with the desire to find points of argument with Christians. Afterwards I obtained copies in Oriya and English and became much interested. I felt some desire to meet and associate with Christians to see their manner of life. Once in a sacred city I left our party with the excuse to the *guru* that I was going to Gorakhpur to worship Gorakhnath. Instead, I joined myself to a Mission as a seeker after truth. The mis-

sionary seemed to be an excellent man of noble character, but he handed me over to the care and teaching of one of his Indian workers whose conduct and character made his company extremely distasteful to me. I therefore returned to my *guru* in no way helped spiritually by my experience, and feeling that in Christianity there was no hope of spiritual help for me. So I went on discussing with the few Christians I met, in a spirit of controversy and opposition. In a second-hand market in Calcutta, on one occasion, I saw a huge pile of old books which were being sold by weight at a very cheap price. I picked out two—one a huge tome which was entitled "A Commentary." Not knowing what a Commentary was, I opened it and found most interesting explanations of Bible texts. The other was a dictionary. I threw these two into the scales and paid the price—a few annas only. The dictionary I sold at a great profit, for three rupees, but the Commentary I kept and read it constantly, finding it most helpful in understanding the Bible. From this time I read the Bible regularly, carrying the three versions along with me, but secretly, as I feared that my *guru* might know. Gradually my mind was changed.

One incident in South India made a great impression on me. I was down by the burning-ghat reading and meditating, when a poor widow brought the corpse of her son for burning. I saw her great grief and felt real pity for her. The officiating Mahabrahman—a coarse man—came along and said to her "Give me a *go-dan* (a gift of a cow) and I will promise that your son shall be born again as a cow."



I was indignant and caught hold of his hand, saying: "Shame on you! Have you no pity for the poor mother in her sorrow. Is this all the comfort you can give her to tell her the lie about her son's rebirth? You know that you cannot control that. You are trying to make profit out of her grief and are torturing her further. How dare you say that a human soul shall be imprisoned in an animal body. Shame on you."

He repulsed me angrily. The impression on my mind was very painful, showing the futility of Hinduism in the presence of death. This thought remained with me and I more earnestly read the Bible.

#### A Message From God

While I was full of these sad thoughts, I sat down and placing the Bible before me I allowed it to fall open of itself to see if I should be guided to any special "word." It opened at the Twenty-third Psalm. How helpful and blessed was that word of God spoken through His servant and prophet David. It was a real message to my soul at that time of need.

My *guru* was called to give a series of lectures in N———. I would get away whenever possible, keeping my Bible tied close to my body with my sacred thread, even out to the place reserved for privacy, though reflecting that the place was impure. I often went to the lonesome burning-ghat, to read and meditate, but the thought of death and the results of sin oppressed me. We were all invited to go to a *natak* (play) one evening, but I was distressed in mind and excused myself. I could not even eat and was left fasting alone in the room. I lay down to rest but could not sleep. Very late the

boys returned and wanted to enter, but I was resolved to be alone in my mental struggles, and asked them to go away and sleep elsewhere. At about two in the morning, when I was so weighed down that I couldn't rest, I suddenly saw a brilliant light in the room, as though someone had turned on a flashlight. I turned to see from whence it came, but it seemed to fill the room. As I gazed there appeared in the light the form of a person, the most beautiful I have ever seen or imagined. I could not recognize him at all, but as we were worshippers of Shiva, I wondered whether this divine being had graciously disclosed himself to resolve my doubts. But on looking longer and more intently I saw the form of a cross on his shoulder and above it the word *mukti* (salvation). Then I realized that it was a vision of Christ, bearing the cross for me. Immediately I saw what it implied, namely that what I had so often read was true. There are two crosses, the one which He bore and one which I must bear. At that moment I decided that I would leave all the old life and be His follower. I remembered the word of God to Abraham: "Get thee out of . . . thy father's house, unto the land that I will show thee." I thought that, as I had read in the Bible, having become by faith one of the sons of Abraham, I ought to walk in the steps of faith and leave all for Christ.

In the morning I did not bathe, and when, as our custom was all gathered to repeat in unison our morning chant "The Gayatri," it was seen that I was absent. Later they asked me: "Why have you not bathed and why do you not come to the worship?"



"I will say and do nothing until I can have an interview with the *guru*," I replied.

Soon he called me, and I told him all in the presence of the others, of my search for peace and assurance; of my Bible reading and of my last night's wonderful vision.

"Oh," said the *guru*, "It was only a dream."

"No," said I, "I was not asleep. I was wide awake and in my full senses. I know what I saw."

"Let us discuss the matter together," he said, "you may present your arguments and I will try to meet them. We may thus arrive at the truth."

"Sir," I said, "how can I argue with you. You are my *guru* and I am a learner. Between your profound learning and my ignorance, what a gulf there is. But to me the vision I have seen, confirming the Bible I have read, puts the matter beyond argument. I know what I saw."

"Where is the Bible," he said.

When I showed it to him, he took it and tore up part of it and threw it on one side. Then he kicked me.

The boys were enjoying the dialogue and all started making fun of me.

"Will you become a *padri*?"

"Will you preach?"

"Will you wear a suit and boots?" etc.

I could only repeat that I would be a follower of Christ. From that moment my every movement was watched lest I should leave them. I could take no food for two days but at the end of the second day I managed to escape and went straight to the railway station, searching everywhere for some

Christian man who would tell me where to go and what to do. At last I saw a man whose dress seemed to indicate that he might be a Christian. He was a canvasser and to him I told something of my story. He refused to believe and would not trust me at all at first. But when he saw my eyes full of tears he asked me if I had taken food. I told him that for two days I had not broken my fast.

Then I could see that he began to believe me. I said: "I want nothing from you—no money, only direct me to some Christian or missionary who will tell me how I may become a follower of Christ."

"There is a very good man, a London Mission Pastor at ———" he replied. "His name is Aaron. Go to him. I will speak to the guard and he will allow you to travel without a ticket. So I went and found Pastor Aaron, a very good man in full sympathy but not knowing a word of any of my languages. So I returned by train, and was directed to go to Miss F—— at G—— who knows Hindi. She had, however, gone away the previous day. I then went on to Bangalore where I was welcomed and very much helped by Mr. and Mrs. Marler and Mr. Small of the Theological College. On their recommendation I went to Benares which I had formerly visited as a pilgrim. I am happy in the Ashram of the Kashi Khristiya Sangha preparing for baptism and training for service.

*On January 4, 1931 the young man, whose story is here given, was baptized in the River Ganges at Benares, taking the name of Khristo Mitra. Since then he has been progressing very well and is a great joy to us.—*  
J. C. J.





SINGING LEPER PATIENTS—A BLIND ORGANIST AND THE CHOIR  
AT TUNGKUN, CHINA

## THE BRIGHT SIDE OF WORK FOR LEPERS

BY WM. M. DANNER, *New York*  
*Secretary of the American Mission to Lepers*

**I**N A LARGE church in an eastern city I told the story of the needs of the lepers. Afterwards the minister arose and said, "I want to apologize to my congregation this morning." I thought he was going to apologize for the length of my address, but he looked into the faces of his congregation and said: "To the best of my knowledge, I have never even prayed for a leper in my life. I have never asked God's blessing on a leper, nor directed my congregation to pray for a leper. I apologize for it and mean to do differently in the future."

Jesus said to His disciples "As ye go, preach, saying, the kingdom of heaven is at hand." People often stop there, under the impression that they are fulfilling this command when they "preach" or hear the preacher. The next words are: "Heal the sick, *cleanse the*

*lepers*, cast out evil spirits. Freely ye have received, freely give." Five specific things the disciples were told to do in connection with preaching. The lepers of the world claim our attention because our Master said—"Cleanse the lepers."

Not long ago a friend in California told me that he didn't know there were twenty-five lepers in the world. He had never given them much consideration. He was surprised when he heard that there were over five hundred in the United States.

Many have never given much thought to the leper and scarcely think of him as a human being. But he needs and deserves our sympathy because he is in a class by himself. What hotel would be open to him? What can he do to earn a living? When our Master said "Heal the sick" he meant all sick

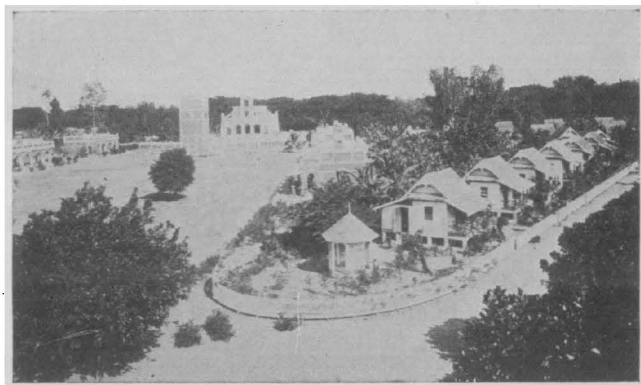


people but He specified "don't forget the lepers."

Dr. Victor G. Heiser, a leading leprosy expert connected with the Rockefeller Foundation, estimates the number of lepers in the world at two million. This means that one person out of every 800 on the earth today is a leper. The disease is found all over the world, especially in hot climates. In some villages practically every person is a leper.

all over the world. In the Louisiana hospital a canvass was taken of the patients about the kind of Christmas gifts desired. They decided that they would like to have the money sent to the Red Cross, for they thought others needed it more than they did. They were thinking not about themselves, but about *others*.

The best advertised leper colony in the world is under "the Stars and Stripes" in Hawaii. Five thou-



A MODEL LEPER MISSION COLONY AT CHIENGMAL, SIAM

The Congress of the United States has provided a great national leprosarium at Carville, Louisiana. Three hundred and thirty live in comfortable little cottage homes and eat in common dining rooms. Through the good offices of the American Mission to Lepers a resident Protestant chaplain ministers to the Protestant patients. A church has been built for them and Billy Sunday sent them a supply of his song books. "Brighten the Corner Where You Are" was framed and now hangs over the pulpit. These people are doing their best to live up to that sentiment.

Every year our mission sends Christmas gifts to leper patients

sand acres of Molokai are given over to the lepers. Their hospital is built on a section of the island shut off by a very high mountain. In this colony there are 625 lepers. There are two Protestant churches for them under the Hawaiian Evangelical Board, with a resident pastor and other ministers making regular visits.

When I visited the island the lepers gave me an informal reception and hundreds of them were on hand. There were two bands of stringed instruments, for the Hawaiians are famous for their music. When I looked into their faces, I said, "If you people can sing as well as your bands can play, I would rather hear you sing than



make a speech." Every one smiled. The leader of the orchestra started to play and they all joined heartily in singing "Saviour Like a Shepherd Lead Us." They sang three verses from memory and with increasing fervor.

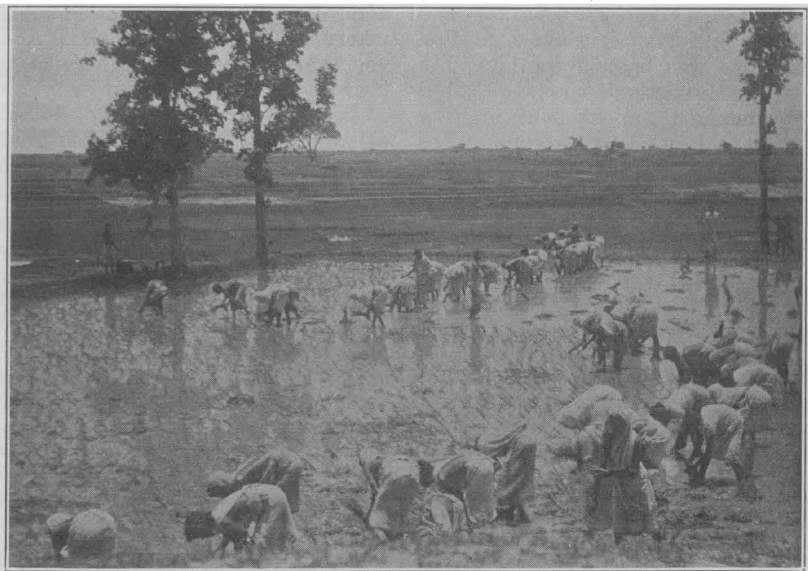
The largest leper colony in the world, also under "the Stars and Stripes," is at Culion in the Philippine Islands. There are over 5,000 at this well-managed colony. It is a municipality managed by councillors elected to represent the native tribes. The resident physician is mayor and has the veto power, which he rarely uses. A minister who had been licensed to preach in the Manila district before he contracted leprosy, was for some years pastor of the leper church. I walked for miles along streets clean and well kept—a credit to those in charge. Twenty years ago there were 10,000 lepers in the Philippines—now about

5,000. The policy of segregation is an important factor in stopping the spread of leprosy.

In 1874 the Mission to Lepers was founded with three objectives: (1) to preach the Gospel to the lepers, (2) to relieve their terrible sufferings, (3) to supply their simple wants. Now a fourth has been added—to rid the world of leprosy.

In modern leper colonies the patients are taught self-support. The women sew, cook, and perform other housekeeping duties; while the men do the gardening, weaving, tinmithing and carpentry, even building their own homes, churches and schools. Such physical and mental activity are important elements in the cure.

Progress is being made in discovering a cure for leprosy. Chaulmoogra oil, known for hundreds of years as beneficial to sufferers from leprosy, is now given hypo-



SELF-HELP FOR LEPER PATIENTS — WOMEN AT WORK IN A RICE FIELD





THE MISSION HOME FOR LEPER PATIENTS AT FUSAN, CHOSEN

dermically with encouraging results. Many who have been treated in this way have lost all trace of the disease and been free from any symptom of it for a period of more than two years. From the Carville Leper Colony seventy-five lepers have been discharged. Other treatments have been discovered that may help to blot out this awful disease.

Nearly forty years ago a mission hospital was opened for lepers in Japan. Seventy lepers were cared for in such an excellent manner that the Japanese Government has established six Japanese Government Leper Asylums, where the lepers are given humane treatment. One of the Japanese doctors, Dr. K. Mitsuda, said to me through an interpreter, "We are doing everything we can to treat these lepers like human beings." At one of the government asylums there was a service when eight men and three women were baptized. Five of the leper women stood together and fervently sang, "Fade, fade, each earthly joy, Jesus is mine."

In Korea there are three leper stations under our American Mission. When one offers five thou-

sand dollars to apply to work in the Orient, it will show a much larger purchasing power there than in America. At Taiku that sum will provide permanent housing for 80 lepers.

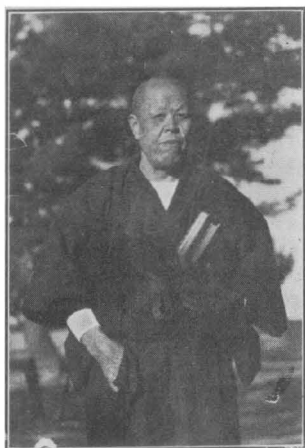
A typical Korean leper colony is not a doleful place—its occupants are seemingly happy. One which we visited had games and afterwards we saw the little fields where they raise rice and fruit and vegetables, and keep themselves usefully occupied. We saw samples of the school work they were doing, as well as some of their industrial work. They use a big black board music scale in learning to sing by note. They are being taught to read, write and count. In the chapel the missionary gave us a demonstration of their proficiency in Scripture recitation. They recited the Twenty-third Psalm, the Ninety-first Psalm, the Beatitudes, and the Ten Commandments. Some can recite the entire shorter catechism and others can quote Scripture for two hours without any appreciable error.

Since leprosy is not hereditary, it is a privilege to help care for untainted children of the lepers in



separate homes. There are thirty special stations for untainted children of lepers where the hand of rescue is outstretched in their behalf.

The missionaries of the Church of Jesus Christ are joined in a



MIYAKE SAN OF JAPAN

Christian missionaries were stoned away from the Oshima Colony until this Japanese leper came and brought from the Mission Hospital the Gospel of Christ.

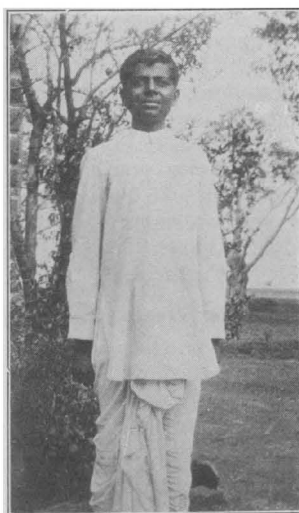
federation of effort, as representatives of some thirty-three American and Foreign Mission Societies or Boards, to do this work. The Mission to Lepers is the tie that binds them together in the world-wide work for lepers and their children. The Mission aids one hundred and fifty leper hospitals in forty countries, but the world-wide work is made possible only by the help of those who stand back of these missionaries and this organization.

One way to help this work is to use a program to tell the story to your own church or to other churches where you may be speaking. If people become interested, they will help. The American Mis-

sion to Lepers will, on request, furnish free material for such a program.

In every church there should be a representative who will give out information and be the connecting link with the Mission to Lepers, working in harmony with the constituted authorities of the church, and seeing that the lepers are not forgotten.

Order a metal pig bank and feed him currency, so that funds may be secured from a host of people who do not now have a part in this branch of the missionary work of the church. Over seventy thou-



AN INDIAN CURED OF LEPROSY

This boy faced a life of suffering until he came to the Mission Hospital, received treatment, was trained for Christian service, and returned cured to his home in southern India.

sand of these banks have already been sent out.

Pray for the lepers.

It is our opportunity thus to share in the modern fulfillment of Christ's command.

Gifts may be sent to the American Mission to Lepers (Fleming H. Revell, Treasurer), 156 Fifth Ave., New York.



## MISSIONGRAMS FROM ASIA\*

### Opportunities in Persia

**UN**HEARD-OF-CROWDS are attending evangelistic meetings. This is a new development in a Moslem country. There is increased demand for schools for young women. Dormitories at Men's College, Teheran, are crowded. One new building imperative. Hospitals are understaffed.—*Cablegram from Rev. W. A. Groves, Ph.D.*

### From Syria

More pupils than ever! Moslems request Mission schools. Medical work Deir-ez-zore opens up district along Euphrates. Direct evangelism entering Moslem territory Sidon Presbytery. School and book store stir youth of Aleppo. Hama with 85,000 unmanned. Send reinforcements. Insure expansion. Come. Give. Pray ye.—*Rev. R. C. Byerly.*

### Greater Freedom in Iraq

Iraq open to Gospel as never before. Word of life preached directly to Arab Moslems in Baghdad, Mosul, Hillah, Kirkuk, to Kurds in Dohuk. Pray that the Holy Spirit will apply the message of life through crucified and risen Saviour to hearts of these people who are lost without Christ.—*United Mission in Mesopotamia, by Rev. A. G. Edwards.*

### Message from South China

Today in South China: Marked evangelistic opportunity. People are uniformly friendly. Disorder is decreasing. Christians are raising endowment to celebrate for-

tieth anniversary of the School for the Blind. Voluntary Bible study in boys' middle school is increasing. Chinese leaders and missionaries are rejoicing in working together at common tasks in momentous days.—*Rev. E. E. Walline.*

### Tension in China Relieved

Nanking conditions much improved over last year. Future Christian work hopeful. Conversion President Chiang relieving anti-religious tension. Time ripe for strong advance to win China for Christ. Only possible home Church continues support with prayer and money. Any retraction now would cripple work, jeopardize success. Depending on your loyalty.—*Rev. J. Russell Chandler.*

### Punjab Mission Faces New India

In the midst of the gigantic turmoil of India in 1930 our schools, hospitals, bazaar chapels, our visiting in zenanas and homes, our colleges and theological seminary and our preaching of Christ have gone steadily forward. There have been baptisms among the higher classes—more numerous and promising than in any year since the pioneer era of missions. A new sense of the reality, the immediacy and the total inadequacy of merely human means in making India safe for her new freedom has opened the hearts and minds of men and women as never before. May God stir the American churches until the man in the pews gets the vision of this unparalleled opportunity. Never has there been a more open door to Christ in India than now.—*Rev. E. D. Lucas, Ph.D.*

\* From the *Presbyterian World News*.



# "I DON'T BELIEVE IN FOREIGN MISSIONS"\*

BY PROF. HENRY A. PERKINS, *Hartford, Conn.*

*Professor of Physics in Trinity College. Recently Returned From a World Tour*

**"I** DON'T believe in Foreign Missions. The heathen are a lot better off left to their own ways, and their own religions suit them best."

Thus the man who also says that it is a mistake to educate the Negro, that America can keep out of world affairs, that the French are a frivolous people and the Japanese dishonest. He believes such things just as he believes billboards. He has of course never visited a mission, and probably never even met a missionary. If he has travelled, his opinions have been formed by other tourists like himself, or by the remarks of some chance acquaintance doing business in the Orient. His impressions of missionaries, who usually travel second-class, are derived from observing them from the serene altitude of the first-class deck.

Though foreign missions had a very respectable beginning with St. Paul, though we owe to missions much of the early exploration and development of the continent, and though we have been a great missionary people, one hears that missions are harmful—first, because they unsettle the lower classes; second, because they introduce customs and diseases which are destructive of primitive peoples; third, because they give the native a religion to which he is not suited; and fourth, because missionaries live luxurious lives, not in harmony with the ideals of a religion of self-sacrifice.

Missionaries are as varied in

ability and character as the rest of us, though, considering the altruistic purpose of their job, they are as a whole somewhat more unselfish than we are, and as they must learn, and learn thoroughly, one or more difficult foreign languages, they may average a little higher in intelligence than those whose only speech is American. The best type is made up of the kind of person who, when he has found something good, is possessed of a consuming desire to pass it along. There really are such people, and the best missionaries have gone out to China, India and Africa because they actually want to share the best things of our civilization with those who haven't got them; they are old fashioned enough to believe that child marriage, exposing superfluous infants to die, devil worship and so on, do not contribute to the happiness of a people.

Of course, there are many sorts of missionaries. Some are eminent scholars whose work on the languages, literature and religions of the people they live among has been of large value. Dr. John Chandler, of Madras, is such a one, and his work on the dictionary of the Tamil language, under the auspices of the Indian government, is of great importance. Everyone recognizes his value as a philologist, at any rate. Other missionaries are men of such intimate knowledge of native peoples and their ways that governments consult them with regard to colonial policies; such were the Humes of Bombay and Ahmadnagar. Still others are great teachers like the late Dr. W. A. P. Mar-

\*Condensed by permission from *The American Mercury*, February, 1931.



tin, of China, who adapted the Chinese characters to the demands of modern chemistry.

At the other end of the scale there are ignorant missionaries, bigoted missionaries, unkempt and unsavory missionaries, who were perhaps failures at home, or would have been if they had stayed there. They form a most unattractive minority, corresponding to similar minorities among politicians and teachers, let us say. They may even do harm, though considering that they usually find their own level among the much more hopeless outcasts of lands of poverty and misery, it is hard to see how a desire to improve conditions—which even they must have—can be wholly without some benefit to the community. Even a worm can elevate a lump of dirt if he puts his mind to it.

As to the missions, as organizations, their purposes and methods are as varied as the churches they represent, and the individuals who compose them. They all want to convert the heathen. That goes without saying, but they do much more than that—very much more—and their ways of approaching the common goal are as different as is to be expected, and perhaps desired. . . .

#### The Missionary Purpose

Conversion is far from being the only purpose of most missions. They aim at educating the people. There are countless schools, colleges and even great universities founded and supported by missionary effort. Whether it is worth while educating the Chinese, for example, in the theories of modern science may seem debatable to some, but Japan has certainly produced eminent men of science, and

Dr. Raman, of Calcutta, is one of the world's ablest physicists. So China may some day tell us how to unlock the energy within the atom, or make some other discovery of vital importance. The Chinese are fully our equals in intellectual power, and to withhold our learning from them, or from other highly intelligent peoples, would be assuming a serious responsibility.

Nobody denies the value of elementary education for all, and the missions are doing what they can to provide it, even in the jungles of Africa. In India, and even in China, it might seem as if this was the government's job, and that missionary effort was superfluous. But to educate an almost wholly illiterate people numbering hundreds of millions is a Gargantuan task, and the Indian government has only scratched the surface so far. If a province needs a thousand schools and the government provides but ten, ten more supported by the missions represent 100% gain. . . .

Other forms of education fostered by missions are training women in improving conditions in their homes, in the care of their children, and in all forms of hygiene. Such work is not spectacular but when the result is seen to be good by other women, the new ideas spread of their own accord with ever-increasing momentum.

It is a curious fact that everyone, even the most banal objector, seems to believe in medical missions. Hospitals in a city which have had none before, doctors in lonely outposts where only native medicine men have hitherto practiced, seem like rather obvious humanitarian activities for the followers of the Good Physician. The appalling diseases of the tropics and orient, and the advanced stages



to which they have usually developed before the doctor sees them, would be a stimulus to the most blasé medical man. Moreover, even those who hold that idol worship is as good for the heathen as Christianity is for us will hardly argue that native medicine is as good as ours in curing the natives' diseases.

Such medicine is either magic pure and simple, with spells and incantations to drive out the devils who are supposed to cause all ills, or else it is a pseudo-science of strange drugs and crude surgery. A roct that happens to look like a man has curative powers; tigers' claws, ground-up pebbles (any pebble will do), and other equally absurd remedies make up the pharmacopœia. A few valuable herbs known to native doctors have indeed been discovered in Asia and in the tropics, and have been gladly accepted by our physicians, but in the main their medicine is worthless compared to ours. Their surgery is even worse, for they haven't the faintest inkling of aseptic methods, and it is common to encounter such perverted ideas as the one prevalent in China, where the pus from a boil or other form of infection is deliberately forced back into the body.

Medical missions, with all their beneficent activities, are the direct result of the evangelistic spirit. Very few doctors, *qua doctor*, would have felt the impulse to practice healing in distant and benighted lands. They are more apt to crowd into cities already well cared for, so that even our own rural districts are beginning to suffer. But doctors imbued with the missionary spirit go where the need is greatest, and many are as able practitioners as those who prefer a more remunerative practice. They

are sometimes reproached for using healing as a means to conversion. Well, what of it? The Founder of Christianity seems to have given His sanction to this practice.

A fourth activity of modern missionary enterprise is agricultural and industrial enlightenment. This is not yet as common as the other branches I have discussed, but many missions are beginning to help the farmers in improving their methods of cultivating the soil, in securing better seed and in breeding better live stock, while others are very active in teaching the natives how to make and sell articles of their own handicraft, thus helping to preserve beautiful designs and forms which are beginning to disappear in competition with our own machine-made products. The University of Nanking, and some branches of the Y. M. C. A., as in Hyderabad, India, offer good examples of agricultural education and research, while such schools as the Congregational Missions of Sholapur and Madura in India illustrate industrial training.

#### What Are the Objections

Now we come to the objections. Do missions unsettle the lower classes? Of course they do. They make the ignorant eager for knowledge, and knowledge is always unsettling. They make them want better homes, with more pay to provide for them. To prefer cleanliness to dirt, wholesome food and enough of it to a few beans or a handful of rice, is awfully disturbing to the *status quo*. Small wonder that those who employ native labor in China or India, Java or Angola complain bitterly of the evil influence of the missions! It makes all the difference whether you want to get something out of the native



at the lowest possible cost, or whether you want to give him something that is going to make him better, regardless of cost.

Of course, if one really believes that people who are used to grinding poverty, pestilence and famine are better off as they are, then there is nothing further to be said. But if one admits that these things are always and everywhere evils, then one must regard the dissatisfaction which results from a desire for better living conditions, better food and better health as a necessary consequence, though more or less temporary, of a justifiable effort to create a self-respecting people, able to take its proper place among the brotherhood of nations.

The objection that missions have introduced ways of living out of harmony with the native environment and that they kill off the aborigines by giving them our diseases is undoubtedly true in some cases, notably in the South Sea Islands. But it is only a half truth. The manners and practices of our civilization would, of course, have reached these islands through traders in any case, and their worst features, disease, strong drink and various kinds of depravity, have been actually introduced in this way. So, since the worst features of our culture were inevitable, the importation of a few of our better standards and ideas through the missionary was the least that could be done by way of recompense.

A New England meetinghouse among the palms of a tropical island is certainly incongruous and a fit subject for the mirth of the ungodly, but it is a relatively harmless misfit. Making naked savages dress in the styles of New England was a grave mistake, and teaching them to live in the kind of house

that seems good in Ohio was also a mistake, because both our clothing and our homes are inimical to their health. But one should forgive something to those pioneers who longed for homelike surroundings, and remember that they gave all they had, even life itself, for an ideal. It was wrong to lay violent hands upon such of the native ways as were innocent, but they did not understand, any more than anyone else at that time understood, that clothes may sometimes be harmful, and that nudity may be more modest than an evening gown.

### The Impact of the West

The missionaries cannot be blamed for the disastrous impact of Western civilization upon the blissful islands where, if we are to trust the novelist, child-like happiness once prevailed. Nor can we lay at their door the rapidly diminishing birth rate among peoples doomed to extinction because they have lost all zest for living. This is one of the inevitable tragedies of progress, like the fate of the American Indian under the "protection" of the American nation.

Today the enlightened missionary recognizes all these considerations and modifies his early prejudices to meet the true needs of his flock, even to the extent of discouraging clothes where they are harmful.

The relative merits of the great religions of the world is too large a subject to enter upon here. All have claims upon our respect. . . . But the fact remains that, lofty as these religions may be in their primitive purity, they lack one or more essential features of an ideal religion. Buddha's teachings were atheistic. Confucianism is really not a religion at all, but a system of



morals. Hinduism is grossly polytheistic, and Mohammedanism is obviously lacking in the higher forms of spirituality. Even with such limitations these creeds at their best can produce fine qualities of character and conduct and true beauty of soul among some of their adherents. But these form a meager religious aristocracy in contrast to Christianity, with its power over all grades of intelligence and all social strata.

There are countless millions of adherents to the great religions just named, and to others less important, . . . but an overwhelming majority of these millions are utterly ignorant and the victims of either degrading or terrifying superstitions. Fear of all sorts of devils, quite undreamed of by the founders of their religions, is their only strong religious emotion, and the influence of that fear is apparent on every hand in their daily lives.

While Buddhism, probably at its best in Japan, numbers many devout and learned priests, in China, at any rate, it seems to have sadly degenerated. . . .

As to India, it is only necessary to visit the Golden Temple at Benares, the Kali Ghat in Calcutta, or the Great Temple of Siva and his consort in Madura to see what the Hindu religion is like; reading one of the more temperate books treating of child marriage, the evils associated with purdah, and the terrible curse of caste, enables us to judge Hinduism by its fruits. . . .

Even Islam is somewhat overlaid with superstitious corruptions of what its founder really taught. It is too fatalistic and too materialistic, while if it is to be judged by its fruits, certainly the Turks, its leading exponents, seem to leave

much to be desired. So even Mohammedans are a proper field for Christian missionary enterprise, and, *a fortiori*, the adherents of other religions, increasingly so as we descend the scale of ignorance.

If the converts from these non-Christian religions did not gain in self-respect, peace of soul and general intelligence after their conversion, one might still argue that degradation and fear are best for the degraded and fearful, but such is not the case, as anyone must admit who has compared the converts of almost any foreign mission with their unconverted neighbors. The converts seem awakened and alert by contrast, and when they are members of the downtrodden, despised, untouchable outcasts of India, the contrast is striking indeed.

#### Luxurious Living

What of the luxuries with which the Christian missionary is said to surround himself? Luxury is a very relative term. A fur coat is a superfluity in the tropics, a luxury in New York, and a necessity in Alaska. No one accuses Dr. Grenfell of luxurious living because he wears furs when ministering to the needs of the fishing folk of Newfoundland and Labrador. The nature of one's occupation also determines what ceases to be a luxury and becomes a necessity. Formerly a horse, as now an automobile, was a necessity for a country doctor, though a luxury for most of us.

What seem like luxuries in America may be grim necessities in China, especially for a missionary with a family. . . .

The missionary family is a wonderful object lesson to the native. It shows him the respect and consideration with which we treat our women, it gives him new light on



the upbringing of children, on sanitation in the home, and on all that goes to make for domestic happiness, not to mention the work among native women which the wife is able to accomplish.

Granted, the value of women and children in the mission, we must revise our idea of what are luxuries for missionaries. The most obvious "luxury" they enjoy is that of household servants. . . . A family living in an American apartment with no servant still has numerous mechanical servants at its disposal, such as the water supply, the steam heat, the gas and electricity, while a cafeteria around the corner supplies occasional meals, a telephone brings supplies to the door, and a trolley, or even an automobile, is available to shorten the time consumed in necessary shopping.

Deprived of these conveniences, the missionary and his wife would have very little time to devote to their real business unless they were replaced by native servants. Such a perverted use of effort would never be tolerated in any business concern. Moreover, half a dozen servants may be had for the price of one at home. . . .

Other "luxuries" are a comfortable house, an attractive garden, cheerfully decorated rooms, good beds, screens for the windows, a convenient kitchen, and a bath tub. Some of these mean all the difference between health and sickness. The fact is that few Occidentals, especially women and children, can live as the natives live and keep well, even if there were not the terrible risk of such scourges as amœbic dysentery, malaria, cholera and the bubonic plague. If the natives die like flies because of such diseases, that is no good reason why men and women who have been

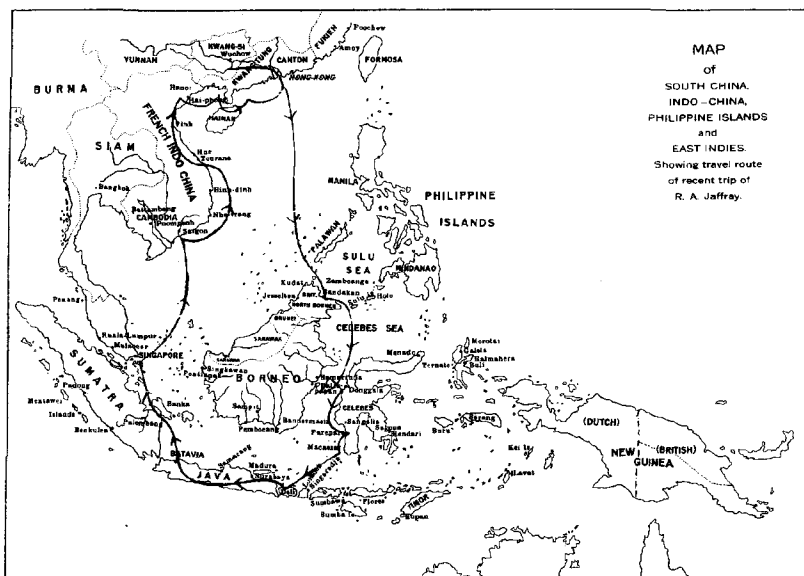
educated at great expense, trained in foreign language schools and sent out into the field at more expense, should incur the same risks as those they seek to help. We do not put an army surgeon in the front line trenches, to share all the dangers of the men whose wounds he is to heal. . . .

The home of the missionary has, moreover, other uses than for the missionary alone. Classes of mothers and children, parties for old and young, musical gatherings about the piano or the little reed organ, an occasional garden party, may all take place in this home, so its charm has a real social value in elevating the standards and tastes of the people whom we believers in Foreign Missions desire to help.

#### The Underlying Motive

This desire to help China or India, or any other great but backward nation, is too complex in its underlying motives to discuss here. Perhaps, after all, the desire to help really needs no explanation. It is self sufficient, a deep-seated impulse which we dare not disobey. It is a very trite remark that the nations are bound closer and closer together daily as means of rapid inter-communication multiply. So that what becomes of a backward nation in the future is of tremendously vital concern to us all, or will be to our posterity. China's ultimate destiny, with her more than four hundred million souls, is perhaps the most important, and we cannot look on with indifference at her upward struggle. In this struggle the missions are playing an important part, and the kind of civilization which that great people will achieve depends a great deal on whether or not they absorb the best we have to offer them, or the worst.





ONE OF MR. JAFFRAY'S JOURNEYS IN SEARCH OF UNOCCUPIED FIELDS

## THE CALL OF BORNEO AND THE CELEBES

BY REV. R. A. JAFFRAY, *Wuchow, South China*

A TRIP to Borneo and the Celebes has not been a missionary picnic, for these lands are in the "uttermost parts of the earth," and are dark places without a ray of Gospel Light.

I was feeling glad, after two months' absence, to be returning home to settle down again to work in Wuchow, and leave to others the responsibility of the perishing souls in these uttermost parts.

Then the Lord gave me a most vivid and horrible dream. I thought that I was at home and was a fugitive from justice. It seemed that the Lord Jesus was pursuing me and that I had stains of human blood on my hands. The pure white snow was on the ground and I stopped to wash away the stains. Then, as I ran on, I awoke. My first

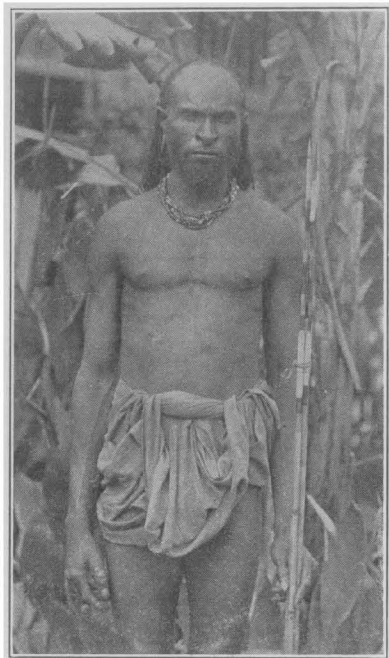
thought was: "Lord teach me what this means." At once this Scripture came to mind:—"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word of my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou give him not warning, nor speakest to warn the wicked of his wicked way, to save his life; the same wicked man shall die in his iniquity: *but his blood will I require at thine hand.*" (Ezekiel 3:17, 18.) I saw the meaning of the blood spots on my hands, the blood of immortal souls. What could I do to pay my debt and preach the Gospel to them?

All these days I have heard the cry of the man of Borneo—"Come over and help us!" I have had ring-



ing in my ears by day and by night the names of "Balik-papan! Balik-papan! Samarinda! Samarinda!" Satan's complete thralldom over the souls of men in these parts has never yet been challenged by the preaching of the Gospel.

I hear the voice of the Great Shepherd saying, "*Other sheep I have. . . . them also must I bring.*" And again, "Whom shall I send,



A NATIVE OF THE CELEBES

and who will go for us?" Who will open a Gospel hall in Balik-papan and Samarinda? There are Mohammedan mosques at these places and heathen Chinese temples. The devil is worshipped there. Theatres, gambling hells, and worse places, all in full swing, are thronged with people of many races — Malays, Javanese, Boegis, Chinese, and "the wild man of Borneo" from the interior.

In the streets of these cities the darkness that can be felt depressed my soul. It can be dispelled only by the Light of His Word.

Now I hear the call of great cities like Makassar and Surabaya, names new to me. They ring in my ears all day and are in my dreams at night. "Makassar! Makassar! Surabaya! Surabaya!" They represent places of midnight darkness. Thousands of Chinese are in these cities as sheep without a shepherd. The little flocks have no leader. If we can supply Chinese Christian workers to help save these dying churches, and to open work in new cities before long we may have a score of self-supporting Chinese churches here.

We must also send missionaries to the interior of Borneo and the Celebes, where wild head-hunters still live in the jungle. Some day they will hear the glad sound of the Gospel, see the great Light, and be saved. We are debtors to the Chinese, the Malay, the Javanese, the Indian, the Arab of these parts, and to the pagan wild men of the interior. We must not only warn them, but we owe them a debt that we must pay. It is our duty to give them the Gospel of the Lord Jesus Christ. To fulfil this obligation some one must go, and some one will have to send. "How shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" (Rom. 10: 14, 15.)

It will require sacrifice; it will cost tears and blood; but it is worth while. What a joy to go with Him, to preach His Gospel "where Christ has not been named."



# MOSLEMS UNDER THE AMERICAN FLAG

*What Shall We Do With the Moros of Mindanao?*

BY THE REV. FRANK LAUBACH, D.D.

*Missionary of the A. B. C. F. M., Mindanao, Philippine Islands*

**I**MAGINE a globe, across which is flung an American flag, reaching from Maine to the furthest island of the distant Philippines. On the opposite side of the globe paint a huge green stocking stretching from Spain across Northern Africa and Southern Asia to the Southern end of the Philippines. The heel of the green stocking and the tip of the red, white and blue, overlap in Mindanao, for here are a half million Mohammedans, the famous Moro pirates who kept the Pacific in terror for centuries. We now hold those Moros because we took them from Spain. How Spain came into possession of them is a strange tale. It begins with Mohammed himself.

Beginning his ministry in 610, this marvellously electric personality succeeded in galvanizing his followers into "the most violent explosion of human energy in history." His cheering throngs pushed across Northern Africa, and by the year 732 were in Southern France. If they had won the battle of Tours, probably all Europe and America would have become Moslem. But they lost that battle, and began a very slow retreat. It required 760 years to push them out of Spain! The very year Columbus discovered America, at the battle of Granada the last Moors ("Moros" in the Spanish tongue) were forced across Gibraltar into Africa.

They had now become a complete bar to all caravans to India. Men, like animals, will dare anything

for food. Columbus ventured to seek India across the Atlantic in the face of the common superstition that he would fall off the edge of the world. He struck America but could not get around it. Magellan, with incredible doggedness, drove southward until he penetrated the stormy, churning straits at the lower extremity of South America; and then crossed ten thousand miles of open sea in his little sail boats—on and on, and on—tearing the leather from the masts, and soaking it in the sea and gnawing at it for food—on and on for a hundred days. When at last he and his crew did reach land—it happened to be Mindanao—they fell down weakly upon their faces and gave thanks to God that they had found a way past their Moslem foes. Then they started out to explore and, did ever fate play so cruel a trick!—found the Moslems or "Moros," who had come around the world the other way and swarmed all over the Southern Philippines.

This is how it came about that twenty-nine years after the Moors were hurled from Spain, the pitiful struggle began again between the "Moros" and the Spaniards in far-off Mindanao. Spain waited only long enough to become rooted in the Northern Philippines, and then she equipped a fleet and sailed to Mindanao to exterminate her ancient foes. The extermination went the other way, for scarcely a Spaniard escaped to tell what had happened.

The triumphant Moros were



hungry for more blood. When the southwest monsoon began to blow, they sent a great fleet northward to wreak vengeance. They swooped down upon village after unfortunate village, captured Filipinos and Spaniards, set them to cutting the crops of rice and corn and piling them into the Moro vintas, and then, by way of reward, they cut off the heads of the men and carried off the good-looking women for their wives, and the children as slaves. Vengeance proved exciting and profitable, so when the monsoon blew northward the following year the escapade was repeated. For two centuries the Moro guns proved superior to those of the Spaniards.

The Filipinos came to expect this scourge as a regular part of their yearly life. Watch towers were built, where vigilant eyes scanned the seas by night and day, ready to sound the alarm that the Moros were coming so that every living soul might flee to the mountains. Manila had a wall around the entire city. During the nineteenth century, the Spaniards, in common with all Europe, gained a tremendous advantage by driving their ships with steam, and were able to chase the Moro vintas from the seas, but to all intents and purposes these Moslem pirates were free from all real control by Spain to the very last.

When America arrived in the Philippines in 1898, the Moros met their masters. Our War Department, realizing that here was a delicate and difficult region, sent strong men to deal with the situation—Wood, Pershing, Bullard, Davis, Baldwin, Bliss, Sumner. These and others not so well known were not only soldiers, but also statesmen. They had no desire to

annihilate the Moros or even to convert them. All they asked was peace and obedience to the law. They never attacked first, but if the Moros attacked, the recoil was as quick and as terrible as possible. It was not a flattering reputation that preceded the soldiers in some areas. My teacher, Dato Pambaya, tells me that when his grandmother first set eyes on an American soldier, she ran home exclaiming, "Why they are not beasts at all; they walk on two feet like we do, but they are tall and white!"

General Wood made a scientific study of Moro psychology. He bought all the books on Mohammedanism, the Moros, and the Orient that he regarded as having value—he had a room full of them—and what is more he read them. Then, instead of going directly to Mindanao, General Wood spent several months in Borneo, Java, Sumatra, and Singapore, learning all he could from the Dutch and English rulers and from the natives, about the prejudices and habits of Malay Moslems. When he did reach the Moros he was able to win their hearts and enlist their loyalty in a remarkably short time. The Moros, for all their bloodthirsty history, are real men. If they worship physical strength and courage, they admire mental astuteness even more; and in General Wood they recognized one of the keenest minds of his day.

### One Way of Making Friends

It happened that the Sultan of Sulu was absent when General Wood landed in Jolo, but Rajah Mudah was acting in his place, and General Wood invited the Rajah to pay him a visit. The Rajah replied that he was ill, so Wood sent a company of soldiers



to inquire after his health. When the Rajah saw the soldiers standing at attention before the house, he made a quick recovery and accepted the invitation. General Wood received him cordially, showed him about the camp, and inquired whether he would be interested in seeing a machine gun work. After the gun had mowed down a few trees, the Rajah became a fast and faithful friend of the American army.

Similar treatment won the friendship of the other chieftains, and all went well until they were requested to free their slaves. Then they all threatened civil war. Datu Ali, the most powerful of the Jolo Datos, shut himself in his *cota*, or bamboo fort, which is more formidable than it may sound. Six feet above the ground the rocts of living bamboo are tightly woven together and covered with mud—a wall six feet or more in thickness, and from this wall rise thousands of huge hard bamboos to a height of ten or twenty feet, covered with thorns. Such a fort is impregnable by direct infantry attack, but is not proof against modern field guns. Wood, who was always sparing of the lives of his soldiers, was profligate with ammunition. He smothered this Moro fort with artillery fire, and when he had finished, nobody was alive save those who had fled from the fort.

Captain Bullard has written a delightful account of his experiences at Lake Lanao, where he sought to bring order out of chaos. Around the lake are about ninety thousand Moros, divided into "an infinity of" small tribelets, each more or less ruled by small chieftains having pompous titles like "Sultan" or "Rajah" or "Dato," yet with no more power than their

personal prowess could command. It is a perfect example of feudalism. When the American troops arrived, these tribes were in a state of continual warfare, and men never thought of eating, working or sleeping without their weapons. Wives or children who ventured out of sight without close guard were likely to be stolen and carried into slavery. Life in Lanao in those days was not good for weak nerves.

A scourge of cholera broke out about the time that the American soldiers arrived, and the Moros naturally supposed that the soldiers had brought it. They reasoned that the way to be rid of the cholera was to kill the soldiers, so they watched in ambush and picked on any small group that ventured out of camp.

One old Moro named Alandug paid several visits to the Camp and talked with Captain Bullard. Noticing that the Americans did not die of cholera, he inquired the reason, and was told that the men boiled the water before drinking it to destroy the cholera germs. The old Moro spread the news that the Americans had good Mohammedan doctrine for they chased the devils out of the water before drinking it. In a short time Moros began to come from all directions for medicine. Many of them drank a cup of boiled water in the morning—and drank anything they wished the rest of the day!

The Moros are overflowing with surplus energy, and they want money more than anything else in the world. So Bullard set to work building a road from the coast to Lake Lanao, thirty miles inland, and paid what seemed to them enormous wages. Old Alandug came first "with a handful of ugly



fellows whom we treated like kings and handled like infernal machines ready to go off at any moment." The number of workers increased daily—"armed, always armed, stuck all over with daggers and krises." Even bitter enemies, who, if they had met anywhere else would have fought on sight, buried their deadly hatred for a time, and worked side by side. The love of money, instead of being a root of evil, in this case worked for peace and progress.

### Tackling Their Religion

Now Bullard tackled their religion. He studied into the night until he could talk fluently about the Koran, and then invited the priests to visit him, and amazed them with his knowledge of the sacred book. Although they knew little about it themselves, they pretended to know everything. From that time the Governor had no trouble whatever with the religious problem, which had always proven the chief stumbling block of the Spaniards. Bullard became such a close friend of Hadji Mohamad Noor, the most reverend Moslem scholar of them all, that this priest arose in Moro Assembly and announced that it was the will of "*Allah hoo ta Allah*" that the Americans should rule over the Moros and tax them to one-fifth of all their goods! Never before in history had a Moro paid a cent of tax to anybody! The triumph of Bullard's diplomacy was complete.

The best educated young Moro in Lanao has become my fast friend and my assistant editor. "My father," he told me, "was the very first man to urge the Moros to obey America." So I read Captain Bullard's account which appeared in the *Atlantic Monthly* in

1906, and the tears sprang to the eyes of the young man, "That," he cried, "was my father. Oh, I want to write and tell General Bullard about it!" And he interpreted the account excitedly to his brother who was sitting with us. "My father was a very good Moslem, and wanted all the people to obey God. And the most ardent desire of my life is to carry out his wishes." It was one of the tensest moments in my life. I took the hand of young Adbul Gani Moor, and said: "Gani, we shall be friends and co-workers for life, for the most ardent desire of my heart is that the Moros and all the world shall learn to do the will of God."

Among the Moros life was held very cheaply, one's own as well as that of another. In Jolo (but not in Lanao) a Moro who was tired of life and wanted to take the shortest road to heaven would "run amuck," or *juramentado* as the Spaniards called it. He would bathe in a sacred spring, shave off his eyebrows, dress in white, and present himself before the priests to whom he would take a solemn oath to die fighting the enemies of the faith. Then, hiding weapons under his clothes, he would go to the nearest Christian town, snatch his weapon from concealment and proceed to kill every person in sight until he himself was killed. Simply injuring this fanatic would not stop him, for he would fight so long as there was any life left in him. If bayoneted, he would often seize the barrel of the rifle and push the bayonet farther into himself in an effort to get nearer to the soldier at the other end. When at last the Moro perished, the news would be carried to his relatives who would then hold a



celebration. As night was coming on, some of them always saw him riding on a white horse bound for the abode of the blessed.

People who esteem life as cheaply as that are not safe with firearms. Gathering up all the guns in the Moro country proved far the most difficult task undertaken by American soldiers. The Moros prize their guns more than any other of their possessions. At present every Moro who desires to carry a gun must have a government license. It is a privilege which all important men prize highly, so they keep the law as carefully as possible for fear their license may be taken away from them.

#### New Ideas for Old

Clearly the chief need of the Moros was new ideas to take the place of their petty feuds and their narrow outlook; and all governors of the Moro country have been wracking their brains and scouring libraries for such ideas. Governor Carpenter of Zamboanga was the most original. He secured a landscape gardener from Washington and set him to work beautifying Zamboanga. Beautiful little parks began to appear like magic. Fountains, charming waterfalls, and glorious flower gardens caught the eyes of the Moros, who had always loved color in their clothes but had not thought of putting it into their landscape. Numerous canals, that once had been ugly mud holes, began to shimmer with exquisite water lilies. Splendid concrete buildings arose along clean streets, and a great beautiful pier crept out into the bay, brilliantly lighted by dozens of gilded electric lamps. When the enthralled Moros asked the reason for all this, they were told: "You

ought to see Washington, the capitol of the United States!"

Ten years after Carpenter began his work, one of the great round the world boats was advertising, "See Zamboanga, the most beautiful little city in the world!"

The result of this demonstration was that the Moros, especially the school children, went to work planting flowers around their homes, and tried their hand at rustic paths and fountains. Governor Carpenter scoured the world also for new ideas in agriculture. Plots of ground were selected where the Moros could see what was going on, and commercial plants of all kinds were raised for distribution. Seeds were distributed free of charge, a specialist even going with the Moros to show them how to plant and care for the new crops. Coffee, rubber, tree cotton, avacarda pears and many other articles are now permanently established.

The most wonderful tale in Mindanao is this: For the first time in the history of Islam, a Mohammedan nation is going to school to Christian teachers. The Moros of Lanao are eager for their boys to have an education, for they see that there is no other way in which they can protect themselves from oppression and exploitation on the part of unscrupulous people.

Even a few of the girls are attending school. But there are many hindrances in their way. An Indian Moslem visiting the Moros said: "The place of woman is to be subservient to man, and if she becomes educated she talks back and wants too much money, and you cannot keep her in her place. No, it will never do to educate women!" Then the educated girls tell the Moros that they intend to



marry Christians because they do not like the easy divorce customs of Islam, and they will not tolerate a second wife. For these and other reasons the Bureau of Education is worried about the girls whom it educates, and is actually refusing to accept some who apply as students in the schools. A profound social change results in these girls, and the Bureau wishes to be sure that it is not a change for the worse, or perhaps lead to a war of the sexes!

### A Great Danger in Lanao

The danger in Lanao is not that the Moros will refuse to drop their religion, but that they will take a cynical attitude toward religion and morals in general. Those who have been in contact with "Christian" civilization are as a rule not so good as those who have been wholly free from the contact.

Bishop Brent, while in the Philippines, became so greatly impressed with the need of the Moros that three wealthy society women, infected with his zeal, went to Jolo, established a fine agricultural school, and almost transformed the spirit of that once dangerous Island.

Four months ago, the Rev. Donato Galia and I opened our new station in Lanao Province among some hundred thousand Moros. We have found them friendly beyond all expectation. We began a little newspaper in the Maranao dialect, which has been well received and is proving a channel for ideas of all sorts. It is published in Maranao with Arabic letters, and with Roman letters, and in English. Perhaps half the men of Lanao can read one of these three columns, and they all wish they could read the other two. We have

the beginnings of an experiment in adult education, rather different from anything of which I have read elsewhere. Old and young alike pile into our schoolroom whenever we open the doors, and study how to read our paper until we have to invite them to go home for luncheon or until darkness prevents further seeing. It seems easy to prepare Moros teachers who can extend this "folk school" idea all through the Province, and so teach the Moros how to become acquainted with the events of the world around them.

America owes a large debt to these Moros. We made them promises which thus far we have left unfulfilled. They surrendered to America, because they trusted her. We deprived them of their means of self-defense. We owe it to them to see that they are not crushed and even exterminated in the pathway of greed. If we cannot help them by peaceful methods, they constantly tell me they will resort again to arms, and if they do they will bring misfortune upon themselves and all the Philippines. They still remain the one menace to Philippine Independence which most worries many of us.

On the other hand, if we give them the aid they need they can become mighty leaders in this part of the world. Nobody questions their innate qualities. Personally I believe that we shall see Moros driving down into Borneo and Java and Sumatra and the Straits with their boundless energy, carrying the new vision of what Christ can do for the enrichment of Islam.

These ancient pirates of the Pacific can become the key to the Moslem problem in The Far East. They have it in their blood to do it. But what will America do?





VOLUNTARY RELIGIOUS EDUCATION CLASS IN A COUNTRY DAY SCHOOL

## RELIGIOUS TRAINING FOR RURAL YOUTH

BY THE REV. JAY S. STOWELL, Philadelphia, Pa.

*Director of Publicity, Board of Home Missions and Church Extension of the Methodist Episcopal Church*

OUT in Wyoming a certain young woman had a "flat" at a rather inconvenient moment, for a group of boys and girls was awaiting her arrival at a rural schoolhouse some miles away. After some tribulations the damaged tire was repaired but the traveler was so belated that it seemed almost foolish to proceed. However, her habit of persistence had its reward when she met the entire group of boys and girls, mostly Japanese and Scotch, at a point a mile and a half from the schoolhouse. They had come to meet their teacher, both because they were curious to know what had happened to her and also because they were determined not to miss what she had to offer. That thing was not any part of the ordinary public school curriculum but was instruction in religion and life.

A small but growing army of trained young women are today at work in rural areas on a new program which promises to revolutionize religious procedure for these districts. It holds out to the boys and girls in rural areas new and better opportunities in religious nurture than they have ever before had. The plan, if extended, will bring religious nurture to millions of youth attending rural public schools, but who, for the most part, have no regular contact with any church or Sunday-school. It will make possible religious training for other millions of boys and girls who have had only the rather sketchy aid of untrained volunteer Sunday-school teachers for twenty minutes a week when teacher and pupil have both found it convenient to be present. Perhaps we can best explain by citing the experiences of one day with one of



these modern teachers of religion.

One morning I was met at Ithaca by Miss Viola Schuldt, a college-trained young woman with postgraduate work in religious education. After an early breakfast we headed for the country, hustled for some miles over hard roads, swung onto a narrow, winding, dirt road, and finally reached the top of a hill, where we found an ancient one-room school. A group of children were awaiting the opening of school, and a teacher was approaching from a distance.

The bell rang and for sixty minutes I listened to a thoroughly prepared teacher presenting, according to approved pedagogical methods, a very effective lesson on God as the Heavenly Father. The pupils belonged to no church and attended no Sunday-school; some of them were from homes of poverty. During that hour they received an impression which will stay with them through life. They were so intent upon the lesson that, when a huge threshing machine lumbered past over the country road in full view of the window, scarcely an eye was turned. These farm youth here learned something that will make them better citizens and will permanently enrich their lives.

At ten o'clock we sped on to another school where a still larger group of pupils awaited a lesson on Thanksgiving, of equally high merit; four o'clock found us on another hilltop, completing the sixth lesson for the day, this time upon the meaning of the Kingdom of Heaven. It was one of the most interesting days I have ever spent, for I had been watching an outstanding representative of a new profession putting into practical operation a program of amazing

promise to rural religion. No two lessons had been alike, but each one had fitted into a consecutive series. I had seen small children cut, fold, and color their own paper "windows" which were then held closely against the glass of the real window while the pupils named the things which they could see for which they wished to thank God. Afterward these lists were copied on the paper windows. The items ranged from trees and flowers to cows and people. Those carefully made and colored windows, with their list of blessings, would be faithfully preserved and would teach their own lessons during the days that the teacher was away.

There were drills in the use of the Bible, for the teacher provides Bibles at small cost. One group learned an evening prayer. Another discussed and planned in detail a Thanksgiving party to be given at the schoolhouse for their mothers. They gave the reasons why the items which they suggested should be included in the program.

One school presented a simple, but carefully planned, religious dramatization, in which practically every member of the school participated. The One Hundredth Psalm was used as memory work for one group, and notebook work formed a part of the program for all the groups. Questions as to what constitutes religious living were discussed.

Millions of Americans have received all the religious training they ever had in church services or Sunday schools held in some schoolhouse. These new rural teachers of religion are able to carry on their work in conjunction with public school authorities only because of the provision of New York



State law making possible the release of pupils one hour each week for religious instruction. After several years of experience, the work has so commended itself to parents that they sign written requests that their children shall be released for it. Other states have similar provisions and the number seems likely to increase. In states where laws are different the work is frequently carried on before school hours, during recess or after school.

of the salaries of the workers. Methodists, Presbyterians, Baptists, Episcopalians and others have joined and have produced the cash to make this new venture possible.

Rural teachers of religion are already at work in states as widely separated as New York, Pennsylvania, Arizona, Connecticut, Idaho, Kentucky, Maryland, Minnesota, Georgia, Illinois, Kansas, Michigan, Oregon, California, Montana, New Jersey, North Carolina, Ohio,



INDIAN PUPILS IN A MOUNTAIN SCHOOL AND THEIR BIBLE TEACHER

In Tompkins County, Miss Schuldt reaches each week 284 pupils between Monday and Friday. She is one of five such workers giving their time to this work. Tompkins County is, in fact, one of the outstanding counties in the United States in the development of this ministry to rural youth. It has been made possible largely by the vision and patient persistence of Professor Ralph Felton of the Rural Extension Department of Cornell University, and by the generosity of the churches of Ithaca, which have provided most

Oklahoma, Tennessee, West Virginia, Wyoming, and probably other states from which no reports are at hand.

In one county in Michigan one trained girl was now reaching more boys and girls each week through the public schools than all the churches of all denominations in the same territory had reached through the Sunday-school at any one time in the past fifteen years.

In Lane County, Oregon, the work was begun three years ago under the personal direction of Miss Mary C. Harding, and was



later taken over by the Lane County Council of Religious Education. The first year fifteen classes were organized with 329 pupils; the next year the work grew to twenty-five classes with 508 pupils. The present plans call for fifty classes with an enrolment of nearly one thousand. The work is done on released school time and reaches logging camps and lumber towns as well as agricultural communities.

These new rural teachers of religion are not limited to one method of work. During the summer months they promote hundreds of daily vacation schools of religion. One worker in Illinois reported twelve such schools under her direction, with fifty-three volunteer teachers and nearly six hundred pupils. Seventeen of these volunteer workers were public school teachers with normal training, nine college-trained high school teachers, two college-trained pastors' wives, three pastors with college training, two other college graduates, one undergraduate, and nineteen with high school training. Without such trained leadership probably not one of the schools would have been held and six hundred boys and girls would have missed several weeks of consecutive training in matters of religion.

During last summer Miss Esther B. Cutler, a worker in Wyoming, had charge of eight such vacation schools of religion with a total enrolment of 240 pupils, ranging from four to twelve years of age. Of her experiences Miss Cutler writes:

Many of the children are not connected with any church or church school and their parents have no church connection. Many of the boys and girls came a long distance on horseback or in carriages. . . . .

In one school a mother reported that it was the first time her little boy had attended a religious service, and the first time she and her husband had attended "church" since they were married. In another district the school was made up of Czechoslovakian, Polish, Hungarian, Welsh and Scotch children, only one American family being included. Many of the children in the kindergarten could speak no English, and the mothers spoke only brokenly but attended a class organized to teach English.

These are brief glimpses of a movement that is spreading through rural America much faster than many imagine. It is bringing into existence a new profession for college and normal school graduates who have taken time to specialize in the work of religious education. The field is so full of promise and the method of work so economical that men of wealth would do well to set aside some millions of dollars with which to challenge communities to achievement along this line of religious nurture for rural youth. The movement might then be stimulated somewhat as Andrew Carnegie stimulated the loan library or as Julius Rosenwald has stimulated the work of elementary education among Negroes.

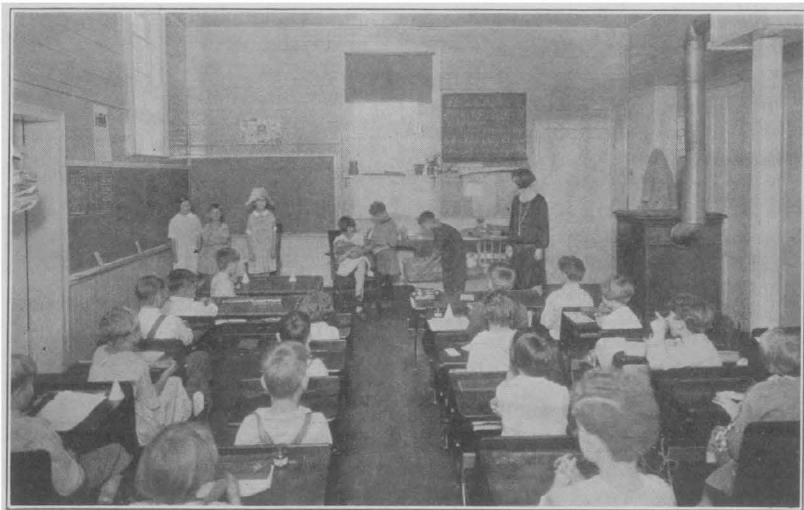
Thus far the churches of Ithaca have led the country in their willingness to assume the salaries of these rural teachers of religion, while the communities in which the work is done have been challenged to provide a budget for traveling expenses and for educational materials. In Lane County, Oregon, the teaching is done largely by students on part time. The communities served are expected to pay the salary of the teacher, while traveling expenses are provided by a financial campaign. In some cases Rural Religious Education Societies with a membership fee have been organized among rural and



town dwellers to support this rural program of religious nurture. National agencies, both denominational and interdenominational, have also made direct appropriations for this religious ministry. All of these methods of support help, but the field is enormous and is ripe unto harvest.

It has become increasingly clear that the Sunday-school cannot be

over, but it does mean that we cannot depend upon it exclusively to provide religious training for the boys and girls in America. The public school is the only agency which reaches ninety per cent of American youth, so that any comprehensive system of religious nurture should be worked out in terms of school districts and school groups.



DRAMATIZING A BIBLE STORY IN A CLASS IN RELIGIOUS EDUCATION

depended upon to fill the needs of the boys and girls of America for full religious nurture. It has reached only a fraction of American youth and it labors under the handicaps of the "peak-load-at-a-single-hour," the limitations of untrained teachers, and irregularity of attendance on the part of both teachers and pupils. The latest religious census shows that only 44.1 per cent of the children of the United States are even enrolled in Sunday-school—an actual decline of more than four per cent in a decade. This does not mean that the day of the Sunday-school is

These new workers in religious education are blazing a new trail for a more comprehensive plan of religious nurture for rural youth. Our rural regions are crying out for a great army of well qualified religious teachers, as well trained, as well paid, and as sure of an opportunity for service as are public school teachers. The way is beginning to open. State legislatures are breaking down some of the barriers; boys and girls of our rural areas are finely responsive, and a crowd of enthusiastic college-trained workers are crying out, "Let's go!"



## MISSIONGRAMS FROM THE FRONT\*

### Siam Christians Accept Responsibilities

Nationals willingly accepting increasing responsibility for work but urgently asking for more training. All churches in South Siam Presbytery united in supporting work in East Siam.—*Rev. Herbert W. Stewart.*

### Pray for Japan's Spiritual Advance

Hokkaido, Japan, a land of unlimited opportunities for Christ. Cities of over 60,000 and 70,000 with no resident foreigner demand missionaries immediately. Northern Star Girls' School, with every teacher a Christian, had over eighty baptisms last year. You at home please study, pray and give that Japan may advance spiritually as she has materially.—*Rev. Leo C. Lake.*

### Venezuela Asks Open Door

National Church and Mission carrying on in spite of exclusion of foreign clergy. We unitedly ask interest and help in forward movement in Venezuela. Remember our building program in your offerings. Pray for deepened spiritual life for Venezuela Church and that God may open way for entrance of much-needed missionaries.—*Rev. C. A. Phillips.*

### Colombian Government Sympathetic

New Colombian government by fair election is sympathetic to all our work. Great opportunities for the spread of the Gospel. Young men and women offering themselves for service require preparation. Critical financial crisis causes much distress. Schools greatly in-

crease in enrollment. Reinforcements and adequate appropriations urgently needed and call for the earnest prayers of the home Church.—*Rev. T. E. Barber.*

### Guatemala Sends Greetings

Lord's work advances spite eruption, earthquakes, drought, financial crisis, revolution. Believers growing in grace, volunteer service, giving. Marvelous opportunities. Force undermanned. Medical work extended to unserved districts. Home needed to replace shack for missionaries at boys' school. New school building Quetzaltenango great asset. Praise, pray, sustain budget, send best young people.—*Rev. L. P. Sullenberger.*

### Brazil Plans Expansion

Presbyterian Missions in Brazil have produced one of strongest national churches in the world, but vast interior regions still untouched by Gospel. Missions planning expansion Amazon Basin and Indians Upper Xingu. More prayer, money and reinforcements from home churches urgently needed for advance. Confident you will not fail us.—*Rev. Philip S. Landes.*

### From West Africa

To the Presbyterian Church, U. S. A.: Much progress is being made in the old fields of Cameroun and fine opportunities are opening in unoccupied or partially occupied regions. The church here is marching forward and no insurmountable obstacles are visible. Continued support is urgently needed to man properly the line of occupation.—*Rev. R. H. Evans.*

\* From the *Presbyterian World News*.





THE WORLD CONGRESS OF CHRISTIAN MISSIONS AT CHATTANOOGA

## WORLD MISSIONS AT CHATTANOOGA

*The Story of the Notable Congress Held in Tennessee*

BY DAVID M. SWEETS, Louisville, Kentucky

*Editor of The Christian Observer*

ABOUT 1,800 registered delegates attended the Congress on World Missions in Chattanooga in addition to several hundred unofficial delegates and visitors. The large auditorium, with a seating capacity of over 5,000 persons, was comfortably filled at the night meetings. A magnificent pageant was presented by representatives of the Chattanooga churches, portraying the seventy years of missionary work of the Presbyterian Church in the United States.

Each afternoon, one of the reports\* of the six commissions appointed a year ago was read and immediately the Congress divided up into thirty groups—ten in the Men's Division, ten in the Women's Division, and ten in the Young People's Division—for discussion of

the report. The Findings Committee brought in its report at the last session.

Great enthusiasm was manifested by those attending the Congress.

Dr. J. P. McCallie, of Chattanooga, and the local committee on arrangements had made adequate preparation for the comfort and convenience of all the delegates. The program had been carefully prepared under the direction of Dr. C. Darby Fulton.

Rev. James I. Vance, D.D., chairman of the Executive Committee of Foreign Missions, at the opening session outlined the task of the church as follows:

Has the church of the twentieth century enough character for its task? Can it shake off its entanglements with politics, with industry and capital, with civic reforms and credal bigotries, and emancipate itself for its supreme undertaking which is spiritual? Can it clothe itself with salva-

\* The reports of the Commissions were published in a book of 182 pages, copies of which can be secured for 25 cents by writing to the Executive Committee of Foreign Missions, Box 330, Nashville, Tenn.



tion, and flaming with a new passion for Calvary, and bearing the marks of the Cross in its hands and feet, get to its work? We are here to see. This Congress will mean next to nothing unless there issues from it a church born again.

The opening address of the Congress was made by Rev. Mark A. Matthews, D.D., pastor of the First Presbyterian church of Seattle. He asserted that the answer to the question, "Why is not our church more interested in contributing its money and its sons and daughters to missionary work?" was to be found in the fact that "there are 63,000,000 pagans in America, and it is harder to bring American pagans to Christ than it is to convert the heathen. . . ."

"I am standing on the terms of command and by the authority of Christ, who is absolute in power in heaven and earth. Christ is the only incarnation; there never has been one before and there never will be another. That doctrine would change America today in fifteen minutes if the materialistic crowd who are hoarding the wealth would realize it."

Contributions to mission have been decreased because "we have been spending our money on ourselves," Dr. Matthews said.

"The organized forces of the antichrist are doing more today to weaken the arm of Christianity and to thwart its aim than ever before," he declared. "Communist theories and policies are sweeping the world. One billion four hundred million people yet unsaved are lying out before us, presenting a field white for the harvest. If Christians were to do the hand-picked personal work that was done in the first century of the church we could touch those 1,400,-

000,000 in the next eighteen months."

Dr. James Endicott gave a convincing address, proving that foreign missions is of the very warp and woof of the New Testament.

The report of Commission I, of which Dr. Walter L. Lingle was chairman, contained the following section on "Missionary Obligation and Motive":

### Christ the Only Foundation

In dealing with the obligations of the Christian church to carry the Gospel to the nonChristian lands we are touching the crux of the whole problem today. Why is it that the interest in foreign missions is everywhere lagging and that gifts are falling off? It is because the Christian people are no longer gripped by a burning conviction that men everywhere are lost without Christ. The sense of urgency, of immediate danger, of a crisis in salvation has largely disappeared. Many of our preachers no longer preach as dying men to dying men. Our forefathers believed that men everywhere without Christ were in imminent danger of facing the wrath of God. Our modern world has largely lost this urgent note in salvation. We need to restore it. We need to learn that we are in danger not only of the wrath of God hereafter, but that here and now a world without Christ faces immediate disaster in its economic, social and international relationships. Our age is not primarily interested in what it conceives to be a mere figment of the theological imagination, but it is vitally concerned in present losses and disasters. It is this loss of a mighty conviction about salvation and of both a present and a future disaster to the soul and to modern civilization without Christ that has cut the nerve of missionary obligation and enthusiasm.

What has destroyed this burning conviction that the nonChristian world is lost without Christ? The problem



here is very little different on the foreign field from what it is at home. The disease has only come to a head a little more quickly on the frontier lines. What has destroyed the Christian conviction both at home and abroad is the rising tide of secularism. This, more than the heathen religions, is the subtle foe that we must meet abroad. In fact, the heathen religions are being undermined by this same naturalism.....

At one time all departments of human endeavor were built on a churchly foundation. But, one by one, each has asserted its independence of ecclesiastical control and built its superstructure anew on a basis of pure naturalism..... Science was once a child of the church; but she has raised the standard of revolt, and desires not only to rule her own household without outside help, but also to build all moral and spiritual values on a secular foundation. Today the new religion of Humanism would do without the church, her sacraments and her supernatural revelation. Such is the revolt of secularism. It is Christianity's greatest enemy both at home and abroad. It has largely taken the nerve out of missionary obligation to a lost and dying world.

If this abiding missionary conviction and obligation is to be restored, then we must show to the world, both at home and abroad, that personality and modern civilization will perish unless they are built upon the Rock Christ Jesus. For other foundation can no man lay—not science, philosophy, secularism or humanism—than that is laid, which is Jesus Christ. We need to show to the world anew the meaning of sin both in its individual and in its social aspects, to make clear that all secular foundations for the soul and for society will ultimately fail, to present attractively and convincingly the unchanging Christ as the solution of the world's problems, and as bringing salvation both here and hereafter.

We are under eternal obligation to

Jesus Christ. He loved us and gave Himself for us. All that we are today, and all that we hope to be through the eternal ages to come we owe to Him. He wants us to tell all the world the story of His redeeming love. He has made His heart's desire known to us in many ways. He has even commanded us to go and preach the Gospel to every creature. His love should be a constraining motive. His command should be final with those who love Him. We have a longing to be Christ-like. If we really want to be like Him, we must share His desire that all men should be saved.....

God's ideal for the individual is that he should become perfectly like Jesus Christ. "Whom He did foreknow them did He also predestinate to be conformed to the image of His Son." His ideal for the world is that it should become perfectly like heaven. "Thy Kingdom come. Thy will be done on earth as it is in heaven."..... These ideals can be realized only as men everywhere learn to know and love the Christ, and crown Him Lord of all in their lives.....

An appealing statement was made by the Jerusalem Council: Since Christ is the motive, the end of Christian missions fits in with that motive. Its end is *nothing less than the production of Christ-like character in individuals and societies and nations through faith and fellowship with Christ, the living Saviour, and through corporate sharing of life in a divine society. Christ is our motive and Christ is our end. We must give nothing less, and we can give nothing more.*

Dr. S. M. Zwemer gave an address in which he said that the church has lost its sense of the urgency of missions, its sense of the adequacy of the Gospel and its *sense of the supremacy of Christ.*

Two gripping messages were brought by Dr. Robert E. Speer. In one he dwelt particularly on the present day objections that are be-



ing advanced, without and within the church, concerning foreign missions—objections no different from those which the first Christian had to confront.

In another address he said: "We are facing the same problems with which Christianity was confronted at its beginning—problems dealing with the destiny of the human soul, the personality of Jesus and the relationship of Christianity with the other religions of the world. The relationship of religion to the state, to politics, to war, to marriage and to citizenship, also is the problem of Christianity now as in the beginning."

Dr. Speer referred to fallacious educational ideas and said: "An idea has been evolved that education must not transmit anything, but must be evocative. We are told that the experience of mankind in all the years of its existence must not be transmitted through education. Are we to refrain from teaching a language to children until they become eighteen, so that they will be able to choose what language they shall learn? Must every one start at the beginning of the human race and learn all its experiences for himself? The things that in the past twenty years the antichristian forces have been attacking are the secondary agencies of the church, which we had been told were what the world wanted—the schools and the hospitals.

"It is sad to see men tearing down the old gods before they have found the true God, but it gives the Christian church an opportunity to replace the old half truths with the full truth of the living God. The old fanaticisms are dying down, and all over the world one sees men who have forsaken the old gods

and who are groping around for the new.

The scope of the Congress can be seen from the subjects assigned to the six Commissions that prepared and presented comprehensive reports as follows:

I. The Missionary Message and Obligation—Christianity and the Non-Christian Religions. Rev. W. L. Lingle, D.D., chairman.

II. The Foreign Field—Our Missionary Responsibility. Rev. D. W. Richardson, D.D., chairman.

III. The Church at Home—How Can It Meet This Responsibility? Rev. H. W. DuBose, D.D., chairman.

IV. The Pastor and Missions—His Place of Leadership. Rev. Wm. M. Anderson, D.D., chairman.

V. The Offering of Possessions—Adequately Financing the Enterprise. Rev. A. S. Johnson, D.D., chairman.

V. The Offering of Life—The Missionary Recruits, Past, Present and Future. Rev. W. Taliaferro Thompson, D.D., chairman.

### Findings

The facts set forth in the report of Commission I on "The Missionary Message and Obligation" constitute a ringing appeal to the church.

The need of the world for Jesus is as great today as it was when He ascended the Cross on Calvary. The imperative of the Great Commission, "Go ye into all the world and preach the Gospel to every creature," has lost none of its force. He is still saying, "If ye love me, keep my commandments," "As the Father hath sent me, even so send I you."

In dealing with the obligation of the Christian church to carry the Gospel to the nonChristian lands we are touching the crux of the whole problem today. Why is it that the interest in foreign mis-



sions is everywhere lagging and that gifts are falling off? It is because the Christian people are no longer gripped by a burning conviction that men everywhere are lost without Christ.

The sense of urgency, of immediate danger, of a crisis in salvation, has largely disappeared. Many of our preachers no longer preach as dying men to dying men. Our forefathers believed that men everywhere without Christ were in imminent danger of facing the wrath of God. Our modern world has largely lost this urgent note in salvation. We need to restore it. . . . We need to show to the world anew the meaning of sin, both in its individual and in its social aspects, to make clear that all secular foundations for the soul and for society will ultimately fail, to present attractively and convincingly the unchanging Christ as the solution of the world's problems and as bringing salvation both here and hereafter.

Our church has not undertaken too great a missionary task, and that we should press on to its completion as rapidly as the church furnishes the means for advance. Conditions in the world and on our mission fields emphasize the urgency of the task and call the church to renewed energy and concentration to the task.

The effective accomplishment of our missionary task means that we should first establish and strengthen the work already under way, then press on as rapidly as possible into unoccupied areas. Direct evangelistic work should be stressed. Institutional work, as represented by schools and hospitals should be made subordinate and contributory to the evangelistic objective. They should more and

more be placed upon the native church for support and direction. Schools which are only secondary should not be continued. Recognizing the evangelistic value of these institutions, however, we believe that the church should be slow to adopt a policy of establishing no more schools and hospitals, but should at present strengthen those in existence and be guided by conditions on the fields in future policy.

It should be our missionary program to develop in all our fields self-supporting, self-governing, and self-propagating native churches, and the church at home should supply all that is necessary to realize this end.

To meet these needs there should be an increase both in missionary force and financial support. The commission estimates that a twenty per cent increase in number of missionaries during the next ten or fifteen years and an annual increase of five per cent in missionary offerings during the same period seems to be a reasonable estimate.

Under the guidance of God a call should be made to all churches for confession of our inadequate faith, and of our lack of genuine self-denial and of devotion to our Lord and to His service. . . . The budget should be considered the minimum and that churches should be called upon for additional special sacrificial gifts to meet the great needs of the world as the opportunity offers.

We strongly endorse the growing practice of schools of missions and missionary libraries in the Church, and we especially commend schools of missions for men.

We believe that there should be worked out some original plan for



the education of the Church in all its causes.....

The appeal for foreign mission support should be grounded more largely in a portrayal of the triumphs of the Gospel of Christ and that the note of defeatism should not be so often sounded.

#### **The Pastor and Missions**

The pastor, being the divinely appointed overseer of the individual church and the recognized key to all forward movements, should assume the responsibility of missionary leadership. It is the judgment of the groups that the pastor's leadership in missions can be made more effective if elders, deacons and members of our churches would recognize and assume their Christ-appointed obligation to carry out the purpose and program of the Great Commission. However, the missionary enthusiasm in any church, including officers and members, is almost directly proportionate to the faithfulness and effectiveness with which the pastor gives missionary information and inspiration.

There should be greater emphasis on consecration of self and means, through leadership by precept and example of pastor and officers of every church with firm conviction that the tithe is a debt to the Lord and that gifts come afterward.

#### **The Offering of Life**

Missionaries are wanted and are needed, and are being sent out today, but that there is a particular need for securing the very best possible type of men and women. These missionaries should be of

sound physical condition in order that the percentage of return be lessened. In the period of preparation, they be encouraged to cultivate a balanced mental attitude toward life, including participation in recreational activities, and the cultivation of necessary periods of relaxation from their work. They should also be men and women of good general ability. Above all, a missionary must have a sound moral character and an intense devotion for the Master.

In addition to trying to make the missionary spirit permeate all our homes and institutions, the Church has the right to call to particular fields such representatives as are deemed suitable and desirable. The Church through its Foreign Mission Committee should have the power to call a man or woman to a field, but that individual must in no way be constrained beyond what he interprets to be the call of God to that work. This is not to be construed to discourage volunteering for the field.

Our missionary representatives should receive the best possible training before being sent out. It was emphasized again and again that this training should begin in Christian homes. This training should, if possible, include the obtaining of a college degree because of the necessity for recognition on the foreign field. However, the main emphasis in training should be to secure a real spiritual experience in the candidate, since the Congress finds the main motive for securing, training and sending out or going as missionaries "the need and sacrifice of Christ."



## WHEN IS YOUR BIRTHDAY?

*Birthday Bands and Their Remarkable World Wide Mission*

BY EMMA BELLE D. PIERSON, Montclair, New Jersey

“**H**AVE you ever heard of the most remarkable missionary enterprise in the world?”

This question by a Christian layman in Australia was interjected into a conversation as we sat on a hillside overlooking the city of Brisbane, Queensland. The superlative adjective caught our attention. Then he told us a story of a world-wide ministry founded by a missionary minded mother and an impressionable lad in Australia who became interested in working and saving and giving to educate a boy in India. It was in the days of paper shaving balls, and the son's willing little hands made dozens and dozens of these balls and sold them, sending a goodly sum on his birthday each year to India to educate his little brown skinned brother in a Christian school. Then the World War came and took this earnest young Australian boy, whose life might have been spent in the service of Christ in the mission field. The bereaved mother conceived the thought of perpetuating his work, by forming a Missionary Birthday Band to which every one having a birthday might be eligible.

There are missionary enterprises you can visit and see, there are others you cannot. No buildings of stone, no elaborate organizations represent them at home or on the field, but they are nevertheless truly adventures for God in the realm of service. Such is the Missionary Birthday Band formed twelve years ago, with the motto:

*Gather Up the Fragments.* The happy company of 6,000 donors now belonging to this Band sent last year over £1300 (\$6,500) in thank offerings of birthday shillings.

They work through existing missionary organizations, helping missionaries in tight places when there is no money available to meet some peculiarly urgent need. Last year the gifts touched twenty-four different countries, supported twenty-six native Christians, active messengers for Christ to their own people, and kept in Christian homes and schools forty-five boys and girls who had been rescued from opium dens, idol temples and slavery of all kinds. The original Band has increased to eighty-four, with eighty-four prayerful volunteer secretaries who send personal greetings and missionaries newsletters to each member as each birthday comes around. The secretary's other joyful duty is to forward to the central office the "love gifts" that come in response to these greetings. There are no paid officers, (postage stamps are almost their only over-head expenses), but such real links are being forged between the givers and the needy in far off mission lands that the work is an effective education.

One outgrowth from this Missionary Birthday Band is as interesting as the Band itself. One member, a retired missionary from China, appreciating the cheery birthday letter received with news of the one his love gift was help-



ing, thought of a bedridden friend whom he might enroll and thus bring a new outside interest into his life. The invalid was Mr. Robert A. Byers of Melbourne, for thirty years a helpless paralytic, totally blind and partially deaf, and hopelessly lock-jawed. With the first birthday greeting to this invalid came a booklet telling of a little blind orphan in India whom the Band was helping. As a visiting friend read to him the story the blind paralytic was filled with a longing to do something for the countless number of friendless blind folk the world over. He spoke to ten friends who joined the Birthday Mission Band, they in turn became leaders of other bands, and eight years later this bedridden Christian formed his birthday Mission Band into a Mission to the Blind, ministering in Bible lands and Far East. When God called this brave sufferer to higher service four years ago, the mission in its seven years had raised over \$21,000 and was supporting eight blind evangelists, five blind Bible women, and eighty sightless children, besides publishing Braille literature in many lands.

Probably one secret of the success of the Birthday Mission Band lies in its large number of organized prayerful volunteer workers. There is an immense amount of work entailed in keeping track of six thousand birthdays and supplying tid-bits of missionary information to keep alive a desire to cooperate further.

On our recent missionary tour we visited several places where the Band has a loving interest in the work. The Ramabai Mission, near Poona, India, includes one or two

little widows who are proteges. We stopped at desolate Thursday Island where a tiny girl named "Little Lovely" is being educated for God's service, enduring there the hottest average temperature in all the world. In the Kwato Mission, Papua, we saw how the gifts of the Band are being multiplied a hundredfold in the hands of the devoted missionaries. In Sydney we met Miss Florence Young of the Solomon Islands Mission and heard of several fine Christian boys who are being cared for by big brothers of the Band. In Kobe, Japan, we saw dear old Mrs. Jo who carries on her work for despairing women; and in Shanghai we visited the Door of Hope, that haven for ill-treated child wives and street girls. All these count the Birthday Bands among their helpful friends.

Considering the distant out-reaches of the Band, there is a remarkable family feeling, a touch between the needy children and the parent organization so close that the children themselves show interest in each other. Last year the blind girls in China felt concern for the leper children in India and undertook to weave a bale of cloth for them.

Mr. Byers, founder of the mission to the blind, has been called home and ill health has caused Mrs. Garrett, the mother of the Birthday Mission Band, to withdraw from active service, but friends will not permit the rare and lovely work to droop and fade for lack of watering with prayers and generous gifts.\*

\* For further information write to Mr. W. J. Tunley, 26 Brisbane Arcade, Brisbane, Queensland.



# THE FORWARD MOVEMENT IN SCOTLAND

BY THE REV. DONALD FRASER, D.D., Edinburgh, Scotland

**T**HE leaders of the newly united Church of Scotland believe that this Church has now an unrivalled opportunity for influencing the life of Scotland and of the whole world. Since the Union wherever the Church is at work there is a spirit of expectancy that a forward movement, with a great spiritual dynamic, will be undertaken by all departments at home and abroad.

Such a forward movement has been started and the preliminary announcement says:

"We have the instruments ready for such a movement. We have a Gospel of the crucified and living Lord, which centuries have proved to be the greatest regenerative message of the world. We have organizations formed to meet the needs of the age and to carry this message to all classes and races of men. We have our own personalities which, if dedicated to the Kingdom of God, can provide the service of men, money and prayer, which will make these organizations freely active.

"What more is required? Only that the Church should now claim and draw upon the unlimited resources of power which are in her membership, and in God the Holy Spirit.

"Scotland needs that we do so. Our religious habits and faith are apt to be merely a heritage from the past. They must become our own through deep religious convictions, till Christ the Lord of all Life, so triumphs in our personal and social life and controls all our relationships, that the Church shall

show a Christ-like character, and attract to Him the million souls in our own land who are without the Church.

"The world overseas needs that we do so. In these days of rapid change, when the forces of science, commerce and nationality are so profoundly influencing the world, we who have most to give to shape and guide the nations must see to it that these forces are permeated by the spirit of Jesus Christ.

"We thank God for all the active efforts of the Church today to overtake its task, yet we must recognize that we have not yet proved our adequacy for the enormous undertakings to which we are committed. The proposed Forward Movement is a plan by which we may draw more fully upon our immense resources, by making ourselves more aware of the task to which we are summoned, and the power available to accomplish it.

"The method we would use is to issue a carefully considered Call to the whole Church. This we are preparing through commissions which are reviewing our responsibilities, and commitments and what response these demand of us. The result of their study will be embodied in a volume which will take the form of 'A Call to the Service of the Kingdom.' The Call will be conveyed to the Church by a Congress to be held in Glasgow, October 26 to 30, 1931, at which 2,000 to 3,000 delegates from all the Presbyteries in Scotland will be present. Thereafter it has been suggested that provincial congresses of shorter duration should



be held. These will be followed by a series of Missions of the Kingdom from town to town, and Presbytery to Presbytery, when there will be presented to the Church and the whole community the call to personal and congregational dedication to Christ and the service of His Kingdom. In addition to, and in preparation for these more local efforts, directed and prayerful study of the Call in the congregations will be essential, in order to reap the maximum of benefit and stimulus.

"Meanwhile it is necessary that a spirit of expectation and of prayer be created and nurtured. Already many forms of a forward movement are visible. In some cases it appears in a house to house visitation, which has now become more possible under a plan of territorial responsibility: in others in united evangelistic services, and in meetings for the quickening of spiritual life.

"A series of papers dealing with the Church's task, its message, and the Divine Power necessary, will be circulated first to ministers, and afterwards to the public. Their object is to enable ministers to

bring definitely before the various meetings of their Church the purpose and value of the Forward Movement.

"Our hope lies in the spirit of prayer which may be roused and maintained throughout the Church. We would have the preparation of the Call so directed by the prayers of the Church that when it appears, and is conveyed to the Congress at Glasgow, it shall be as the voice of God to His Church.

"We ask that in the pulpit services, and in all meetings of the congregation prayers may go unceasingly to God. We suggest that prayer groups should be formed of those who shall study the pamphlets and pray for the Holy Spirit, and that in the family and in private devotions the Call and the Congress be remembered.

"If all bear their part in creating and stimulating this atmosphere of prayer and expectation, we shall see such a Forward Movement as will change Scotland, and influence the whole world."

Are there not valuable suggestions here for a world-wide spiritual revival in every Church and in every land?

### THE CHURCH IN A CHANGED WORLD

The Church today finds itself in a vastly different world from the one of a few years ago. Modern discoveries, new inventions, the scientific spirit, and the enlarged knowledge of the world in all its aspects have had their effect not only on the world in general but especially on religion and the work of the Church. New problems and new difficulties stand in her path. The whole world has been changed. Mission lands have also felt this impact and, although backward and static for centuries, are now changing rapidly, giving the Church the opportunity of laying Christian principles in the foundations of the new nations that seem destined to exert a mighty influence on the whole family of nations.....

The world has changed, but the outstanding human needs remain as of yore. The world is poor, and sick, and ignorant, and sinful. Man needs a God who is Christ-like and who makes Christ-like men. The Church knows that God. She has that kind of men. The Church is the human agent by which men may come to know Jesus Christ, and may be led into that transformed Life.

—C. H. STAUFFACHER in *The Evangelical Messenger*.





# TOPICS OF THE TIMES



## How Much Is a Missionary Worth?

Who can rightly estimate the worth of a man—as a unit in society, as a laborer, as a leader of men, as a father, as a prophet of God? In some parts of the world a man's life is worth less than that of a beast—even before the law. On the other hand, some officers of the Bethlehem Steel Corporation have received over one million dollars a year each as a bonus in addition to salaries. The ground on which these huge payments were made was the value of these men from a business point of view. The worth of some men and women cannot be estimated in dollars and "they are not for sale."

Questions have been raised in foreign fields and even in home circles in regard to salaries paid to missionaries and secretaries of some mission boards. Some clergymen in small parishes, with salaries of \$500 to \$1,500 a year on which to care for large families, look critically on the salaries of from \$10,000 to \$15,000 a year paid to pastors of wealthy city churches, even where they have no large family to support. Self-sacrificing givers to mission funds sometimes question the payment of comparatively large salaries to secretaries and treasurers of boards supported by these gifts. One mission board at home will pay two to three times the salary paid to a similar officer in another board.

From China and other mission fields similar questions are raised as to salaries. Chinese Christian workers, with large families and small incomes ask why missionaries should receive salaries four to five times as large. The problem is aggravated by the fact that Chinese currency has depreciated

to less than one half its normal value. Chinese workers are paid in this depreciated currency and suffer hardship from the present higher prices. Most missionaries are paid in foreign currency (gold) and receive the benefit of present exchange rates. (One gold dollar now buys \$4.50 in Chinese dollars in place of \$2.00 at the normal rate.) If missionaries are paid a fixed rate in Chinese dollars they suffer when paying foreign obligations in gold.

The general cost of living in most mission lands has advanced from 25 to 100 per cent. Since more responsibilities are being placed in the hands of the Nationals in these mission fields, they are being taken into the councils of the missions and have a voice in the allocation of mission funds. Some of them complain of a lack of Christian justice in the distribution of the funds available. They claim that since all Christians of whatever race are brothers, they should share either poverty or wealth with fellow servants of Christ. The trouble is accentuated in fields where students have been sent to America for study, have become accustomed to American standards of living and on return to their home lands have been asked to accept service in a mission with the salary of a native worker. They are not ready to return to the standard of living they accepted before going abroad. This issue has become acute in the Peking Union Medical College—which is not truly a mission institution and where the policy is to replace foreign doctors and teachers with Chinese. The college has felt it necessary to offer high salaries in competition with universities abroad. Naturally the disparity between such salaries and those



paid to both Chinese and foreigners by mission hospitals is very great. If Chinese mission doctors, trained in Peking or abroad, are paid large salaries what shall be done about the salaries of equally well trained professors in mission colleges and pastors of mission churches? Many Chinese are adopting the western slogan "Equal pay for equal work"—at least in proportion to living expenses.

Obviously the raising of the salaries of nationals in various fields to equal or practically equal the missionaries' salaries from foreign funds would be impossible from the funds available, and foreigners' salaries could not be reduced to the standard of native workers without endangering health and life itself.

Most missionaries have no independent resources. Experience has taught that they require enough income to enable them to live so that health may be preserved in a foreign environment; so that they may have occasional furloughs at home and periods of recuperation; so that their children may be properly educated and so that they may be relieved of many responsibilities that interfere with their mission work. A foreigner cannot, as a rule, live as cheaply as a national and maintain efficiency.

#### Foreign and Native Workers

We return to the question—How much is a man worth? How much is a missionary worth? How large a salary should be paid for Christian service? What should be the ratio of salaries paid to foreign and native workers; and to whom should native Christian workers look for their living expenses?

It might be ideal if every Christian could follow the Apostle Paul's example and be self-supporting while carrying on their mission or if they could, like Christ Himself, live on the hospitality and free will offerings of those who sympathize with His mission. Some Christian workers are able to do this but in this complex age both of

these plans seem to be impractical for general adoption. If God calls a Christian, like D. L. Moody or George Müller, to live and work without a definite and regular salary or promised income then He will provide for his needs.

No one can estimate what a God-called mission secretary, missionary or other Christian worker is worth. Value is not measured in dollars, or we might estimate what a man should be willing to take in exchange for his soul. Some of the practical Christian principles are however involved in determining the salary basis for Christian service.

1. The income for living expenses, from whatever source or sources, should be based on actual needs—for health, progress, effective service and family responsibilities. On this basis salaries should be adjusted to circumstances; those with independent incomes would accept proportionately less—as some do.

2. No missionary worker—at home or abroad—living on mission funds is justified in luxurious spending—or living on a scale that hinders testimony or shows a lack of Christ-like self-sacrifice in the interest of His Kingdom. There is a great divergence in the scale of living among missionaries, even in the same field, but we are convinced that most missionaries live sacrificially. As at home, so abroad, some Christians do not know the meaning of the word sacrifice, especially in physical comforts.

3. Christian testimony and efficient spiritual service are of first importance. These come before the problems of saving expense in travel, in servants, in equipment or in rest periods. But spiritual efficiency and fruitage in service are fortunately or unfortunately not in proportion to the money spent on salaries or equipment. These depend on the spiritual life and power.

4. To bring the churches on the mission fields to independence or to dependence on God their eyes must



be turned away from America as their almoner. The sooner these national workers can receive their support from their own people the better it will be. This will not hinder their securing help according to their need from fellow Christians in any land. In the days of famine or other troubles it is a privilege for Christians to bear one another's burdens. It is important, however, not to encourage a standard of living above what is possible or desirable for the majority in a given locality and not to pauperize Christian workers by making them dependent on foreign contributions. It is not healthy for a man to feel independent of God.

In the early days of missionary effort, the heroic Christlike self-denial and self-sacrifice of missionaries like Paton, Gilmour, Judson and Hudson Taylor, had a great effect on the Church at home and on the natives to whom they witnessed. The same principle holds good today—for it follows the example set by Christ Himself.

## India's Demand for Freedom

Liberty and independence are quite distinct. A boy may, like the Prodigal Son, demand and secure independence only to become a slave. The Philippines might gain independence of America only to enter a period of economic slavery, civil strife or to become the prey of pirates and bandits. The most complete liberty is often enjoyed in conjunction with economic and political dependence. As a matter of fact, none of us are in reality independent. Human relations are too closely intertwined and all are dependent on God and His laws.

In India many radicals desire complete political independence, even though this may involve financial and economic ruin and social slavery for multitudes. True Indian statesmen desire only such freedom from imposed control as will give liberty and promote national and racial progress. This liberty Great Britain is ready to grant.

Much progress has been made through the first Round Table Conference and the agreement between Mr. Gandhi and Lord Irwin. Now the All-India National Congress has met at Karachi and Mahatma Gandhi has shown his strength by winning the delegates over to acceptance of his constitutional program. He calls not only for Indian political independence but for the control of the Indian army, the national finances, the management of foreign affairs and demands commercial and social equality with the British. He still stands for nonviolence and passive resistance. By vote of the Congress, Mr. Gandhi demands a constitution containing the following twenty-four articles:

1. Freedom of association and combination.
2. Freedom of speech and press.
3. Freedom of conscience and free profession and practice of religion.
4. No disability to attach to any person by reason of religion, caste or creed regarding public employment in office of power or in any trade or calling.
5. Equal rights and obligations of all citizens, with no civic bar on account of sex.
6. Equal rights of all citizens in use of public roads, public wells and public resorts.
7. The right to keep and bear arms in accordance with such regulations as may be required for public safety.
8. Religious neutrality on the part of the state.
9. A living wage for industrial workers, limited hours of labor, healthy conditions for work, and protection against economic consequences of old age, sickness and unemployment.
10. Labor to be freed from conditions of serfdom.
11. Protection of women workers, with adequate provisions for leave during maternity periods.
12. Prohibition against employment of children of school age in factories.
13. Right of labor to form unions.
14. Substantial reduction of land revenue and rents.
15. Adult suffrage.
16. Free primary education.
17. Military expenditures cut in half.
18. Civil department expenditures and salaries to be substantially reduced, with no state servant to be paid over the Indian equivalent of \$200 monthly.
19. Protection of native cloth by exclusion of foreign cloth and foreign yarn.



20. Total prohibition of intoxicating drinks and drugs.

21. No duty on salt.

22. Regulation of the exchange ratio so as to help Indian industries.

23. Control by the state of key industries and mineral resources.

24. Control of usury, direct or indirect.

The congress adopted additional resolutions deploring the recent communal riots in Cawnpore and other cities, urging that the northwest frontier province have the same form of government as other provinces; condemning the "forward" policy of the British in the northwest territory; advocating intensification of the picketing of stores selling foreign goods; appealing to the governments of South Africa and East Africa to give Indian settlers in those countries the same measure of justice they would claim for their own nationals in a "Free India," and urging the right of Burma to claim separation from India or to remain an autonomous partner without interference from the British Government.

The justice and advantage of most of these demands is readily admitted so that they should enlist the support of every lover of India. Some of the articles do away with caste restrictions (articles 4, 5, 6 and 10). Others, if observed, will radically change the religious situation, will stop persecution and give protection to those who wish to be baptized as Christians (articles 3, 4, and 8). There are provisions against intoxicants and drugs and to provide for free primary education. Nothing is included, however, to prohibit child marriage and polygamy, or to promote social purity. It is thought that Great Britain will especially object to the reduction of the army, the curtailment of official salaries, and the giving to the State full control of key industries. But it is a much easier matter to put provisions into the Constitution than to put them into practice. People must be educated to enjoy liberty or it becomes unwholesome license. True personal freedom does not interfere with the rights of others.

There is world-wide interest in India's struggle for self-government but no lasting peace or true prosperity can come until a remedy is found for the antagonism between Moslems and

Hindus; a way to uplift the masses of India's outcastes; the release of women from the purdah; laws to protect children; the abolition of obscenities from religious temples and rites; greater protection against epidemics due to temple tanks and lack of sanitation; and full religious liberty, so far as it is in harmony with justice, and morality and does not interfere with the welfare of individuals or subvert the authority of the State.

## Encouragement in China

In spite of many difficulties the Chinese National Government is making progress. One of the most encouraging signs is the recent acknowledgment of the failures and sins of prominent government leaders. They are ready to "lose face" to save the country. A cable message to the *New York Times* reports: "The fourth plenary session of the Central Executive Committee of the Kuomintang party reported astonishing public confessions of nepotism, corruption, tyranny and other abuses, together with admonitions and orders that there must be a basic reform in the conduct of the government and of the party organization. From General Chiang Kai-shek down, the Nanking leaders made speeches and issued manifestoes denouncing the failure of the Kuomintang, as an organization, to carry out the principles upon which it was founded. Dire threats of punishment were made against those who in the future betray public trusts.

"General Chiang Kai-shek, at a memorial service for Dr. Sun Yat-sen, made the following admissions:

"The Manchus were overthrown because they constituted a special caste. But now we who staged the revolution for the overthrow of the Manchus have ourselves come to be regarded by the people as a privileged caste. They are now cherishing toward us the same hatred and repugnance with which they looked upon the Manchus.

"It is all of us party members who are responsible for the virulence of



the Communist menace in this country. The fact that the Communists are rife bears witness to the weakness of the Kuomintang. That the Kuomintang members should have failed to prevent the people from supporting communism in certain places constitutes perhaps the most serious disgrace of the party.'

"The manner in which the Nanking leaders are facing their tremendous problems is arousing in China a considerable measure of admiration and approval. Even Chinese and foreign observers who have been unsparing in their criticisms of the Nanking Government now admit that there is evidence of a new sincerity of purpose among the leaders.

"The Kuomintang's unpopularity with the masses has arisen from facts now frankly admitted by the Nanking leaders—namely, that local city and provincial Kuomintang organizations have 'insolently usurped power' and interfered with civil and even military administration.

"The Central Executive Committee now proposes a rigid control over the activities of the Kuomintang and warns the local party organization to confine their efforts and activities to educating the people and not to meddling with politics or government in the future.

"Reform proposals formally adopted at Nanking as a result of the Plenary Session may be summarized as follows:

"All branch Kuomintang offices are to be explicitly instructed against any encroachment upon the rights of the people. Administrative and judicial authorities are enjoined against making arrests or appropriating property except by due process of law. Officials and Kuomintang members violating these instructions will be punished not only under the Criminal Code but also by heavier punishments, especially prescribed."

It is stated that General Chiang

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Kai-shek, as acting Minister of Education, is now approaching Chinese Christian leaders to discover their view of what religious liberty would involve in Education.

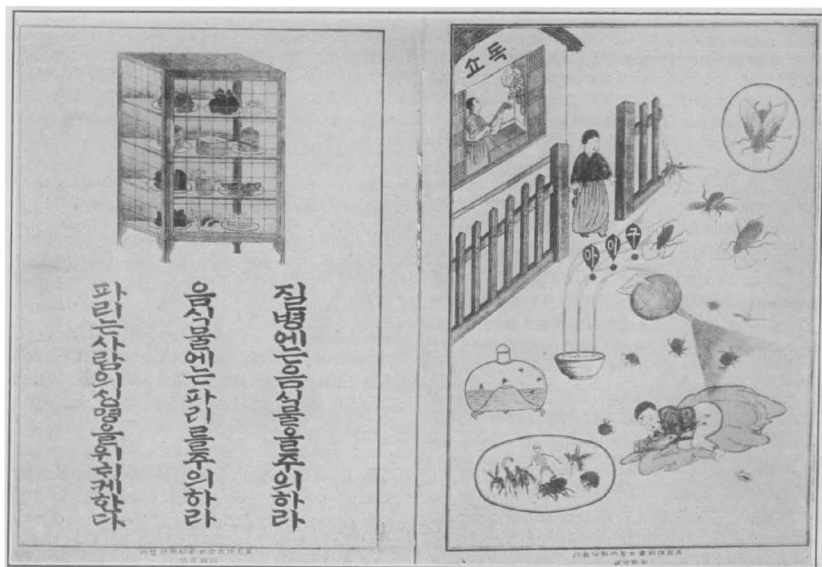
## Home Mission Convictions

I have just returned from a month's work in the western states deeply impressed with the importance and value of national missions. This experience has deepened in me the following convictions: First, the value and imperative necessity of national missions; second, the invaluable service national missions is rendering today to the nation; third, the increasing demand for wise and efficient Christian leadership; fourth, the absolute necessity of hearty cooperation on the part of the churches and other allied organizations, presbyteries and presbyterials, synods and synodicals, headquarters staff and field staff. There is no substitute for cooperation in promoting national missions.

The "ambassadors of Christ" are the pioneers of our national progress, the creators of our national ideals, the builders of our national institutions, the inspiration of our national spirit, and the incarnation of our national faith. They, more than any other men in the nation, are converting the spirit of suspicion into the spirit of faith, the spirit of greed into the spirit of giving, the spirit of hatred into the spirit of love, the spirit of selfishness into the spirit of sacrifice, the spirit of America into the spirit of Christ. Wherever the representatives of the Church go, the home is protected, the school is established, the church is promoted, the hospital is supported, the community house is encouraged, the court is fostered, and the state is defended. Let us, then, go at the task with a renewed determination to work together, work to win, and to make whatever sacrifice is necessary to win America for Christ.

JOHN McDOWELL.





PROTECT YOUR FOOD FROM FLIES

KILL INSECTS THAT SPREAD DISEASE



NEVER WASH VEGETABLES IN A DIRTY BROOK

BATHE YOUR CHILD AT REGULAR TIMES

### GOOD HEALTH POSTERS FROM KOREA

Mrs. F. I. Johnson, who has been visiting the mission fields in Asia, has sent a number of posters which the Korean school children made under the direction of the Child Welfare Department of the Evangelistic Social Center of Seoul.

These Health Posters are now also used in China and Japan. They illustrate how disease is carried by the fly and mosquito and how this may be prevented. They illustrate lessons in the care of children and in personal hygiene.





# METHODS FOR WORKERS



EDITED BY MRS. F. I. JOHNSON, 150 FIFTH AVENUE, NEW YORK

Usable methods for missionary workers in Child Welfare and Child-Health Centers all over the world, in America as well as elsewhere. The bean milk recipe referred to later was given in the June, 1930, issue of this Department and the fact mentioned that it was secured in China. Later, Miss Rosenberger of the Social Evangelistic Center in Seoul, Korea, adopted it. From Persia and other fields letters are coming asking for specific information concerning its use. To know that little starving "tummies" are being filled and little bodies are being relieved of suffering because of this simple method of world communication, gives joy to this Department.

## THE SOY BEAN MILK AS A FOOD

By E. T. ROSENBERGER, R.N.

*Child Welfare Dept., Social Evangelistic Center, Seoul, Korea*

Having received letters from different countries regarding Soy Bean Milk I am giving in these columns a full explanation of the preparation, uses and benefits of it.

In the first place it is a fact that the diets of Oriental countries are not suited to the proper nutrition of young children because of the lack of milk in them. Milk has been found to be the foundation of all foods for growing children in all countries. However, cow's milk is not available in all of these countries, and it behooves us to find a substitute. This substitute has been found in the Soy Bean Milk which has been perfected by Dr. Ernest Tso of the Peking Union Medical College. It takes its place so highly because it is so very rich in protein

which sets off the heavy rice diets of these countries. It is also quite rich in fat and mineral matter, and last, but not least, it is much cheaper. A bottle of cow's milk costs ten sen whereas a bottle of Soy Bean Milk costs two sen.

It has been used very largely in our work at the Social Evangelistic Center, Seoul, Korea, as a supplementary feeding, and also as an entire food. For the latter it must be modified, and this modification will be given with the recipe at the end of this feeding method. We have even fed one case of marasmus on the Soy Bean Milk.

The picture of before and after using it will illustrate the success. This baby was brought from an extremely poor home where there were five children—the father totally blind, the mother half blind. It was a case of giving the baby the Bean Milk or letting it starve, so we immediately commenced feeding it and watching it very closely. It gained a pound the first month and the second month likewise. Then for a time during the winter there was a standstill, but the pictures will show the results of this attempt after one year's Bean Milk feeding.

The Soy Bean as an important food dates back to remote history. It is said that it appears in the Chinese *Materia Medica* of Shen Nung in the year 2838 B. C. China to this day uses very little dairy or meat products, but they have lived for centuries on a diet remarkably well balanced by the use of the Soy Bean. It is said that Buddhist monks consecrated at birth to the priesthood are carried



through the entire period of childhood on the diet of the Soy Bean curd.

We feel that it is one food which we should encourage to be used for small children in Korea where the mortality rate is high and the children have such an inadequate diet. It

add 20 grams of starch either from rice or corn. This is cooked in the same way as you would prepare corn-starch pudding. Also add 60 grams of sugar and  $1\frac{1}{2}$  grams of calcium lactate and one gram of table salt to this mixture. The calcium lactate is



BEFORE FEEDING



SAME BABY A FEW MONTHS LATER

#### THE EFFECT OF FEEDING A KOREAN BABY SOY BEAN MILK

is one food that we can safely advocate, make and use because the price is not prohibitive.

#### Soy Bean Milk

1. One part beans well washed
2. Eight parts of pure tap water
3. Soak over night
4. Grind through native mill
5. Boil whole quantity five minutes.
6. Put through sieve—the result is milk

Beans should be half milled and skins removed, if possible.

*Additional note:* To each liter of Soy Bean Milk (1000 c. c. or 32 oz.)

best added while the milk is cold or else after the mixture is boiled or it might curdle. It should be first mixed with a little cold milk and then added.

About the same quantity of this mixture as cow's milk is used to feed the babies—according to their caloric requirements. No child should have more than 1000 or 1100 c. c. a day of this milk. In a little baby it may produce frequent stools, which should be well watched under a doctor's care. Cod liver oil should be part of the feeding from the beginning of the use of Soy Bean Milk—at first 6 to 8 c. c. per day and gradually increased to 15-20 a day.



*(We have received at least seventy-five requests to publish the following effective China playlet.)*

**"NOBODY WANTS" CHANGES HER NAME**

BY MARY BREWSTER HOLLISTER

**PART 1**

A family of Chinese famine refugees from the far, frozen, starving North Country struggled around the corner into Stone Arches Street that led past the Loving Heart School. Their torn padded garments were patched with gunny sacking, their feet bled through the straw sandals tied on with rags. The father and mother, gaunt and worn, each carried a staff and a begging bowl which they held out to passers-by on the cobbled street.

"Nobody Wants" was a bit thinner and more ragged than the rest of them because she didn't belong to them at all. She had been following them for a few days as she had followed one after another group of just such wanderers as these, in the long wearisome trek from the North Country where famine had stalked them, and the bitter winter had hounded them to the Southland where winter was not so unkind, and where the rice fields did not fail to feed the fortunate Southern Chinese folk.

Her own father and mother and laughing baby brother the cruel famine had taken those months ago that seemed so many years. When father at last had not answered her call, she fled in terror from the tiny house that had once been so happy, but was now so still and cold and haunted. Stumbling along a frozen road she had joined her first band of refugees southward.

Of course they had not wanted her. You could not blame them. They already had too many mouths to feed, and all of them were hungry. So before long she had joined another group of wanderers, carrying with her from one band to another, the only name she had heard these many months, "Nobody Wants." After the

first few times she had grown caloused. That, and the stupor that came from exhaustion and starvation, dulled the quiver and the hurt of being "Nobody Wants."

**PART 2**

She shivered, drew her ragged gunny sacking coat around her and remarked to brother, "The winds of the Southland must have come from our own North Country."

"And who but you would be bringing them, the one Nobody Wants, indeed!" he answered scornfully.

But some one was passing by just then and the little girl knew it behooved her to bring some coppers into the family exchequer or she would have to be moving along again.

With a grace the rest of the children somehow could not achieve, she began her little begging dance, running beside the passer-by with sliding side steps, one, two, three, and a kneeling curtsy, with her hands held together in petition, repeating this dance movement to the accompaniment of her little pleading chant:

Some coppers, please,  
Rich scholar of ease!  
Your blessings will grow,  
Your merit increase,  
Thus happiness sow,  
Some coppers, please.

Brother pounced upon the coppers that the passing gentleman threw her, but "Nobody Wants" scarcely noticed it. For suddenly, she heard from within the big black door opposite her the sounds of children's laughter. She stopped while the rest of them wandered on down the street. Quietly she crept to the gate, and cautiously pushed it open a crack so that she could see inside.

Children, within a grassy yard, such happy children!

"Ai! They are playing 'Cat catch the mouse.'" she explained, old memories stirring.

They were laughing like she and baby brother used to laugh. She dropped down on the stone step to watch them better.



A child put her head outside the gate, and cried in surprise, "Why, look who's here?"

"Nobody Wants" instinctively dragged her tired little body from those comfortable steps and began her little dance and song.

Some coppers, please,  
Rich lady of ease—

"I'm not a rich lady," laughed the girl gaily, "but, oh, how pretty you do it! Love Pearl, Bright Flower, Virtue Gold, and all the rest," she raised her voice delightedly, "come, come quickly!"

"Nobody Wants" kept on with her fetching wee dance and tuneless little song, as the other children gathered and opened wide the gate to watch her!

"Ai, ai!" they clapped their hands. "How pretty!"

"It's prettier even than any our Kindergarten Sister-Teacher teaches the tiny ones," said one.

"Teach us how," Love Pearl cried, all enthusiasm.

"Yes, yes, do, please, little sister," they all echoed and gathered around "Nobody Wants" patting her and welcoming her.

Their affectionate welcome had made her forget to be shy. She began to do her steps very slowly so that they might see how she did it, chanting her little song the while. They all tried to imitate her, with more or less success, laughing over their awkward attempts, until finally they did it quite well and in unison with their little chant.

Very suddenly "Nobody Wants" sat down and the children noticed that she was faint. They gathered about her solicitously. "You come from the North Country, don't you?" they asked her as she rested. "We know from your speech."

"Nobody Wants," nodded her head.

"What's your name?" asked one of them.

"Nobody Wants," said the little refugee.

Virtue Gold put her arm around

her and sat down beside her on the step.

"But where are your big people?" asked another child.

"Nobody Wants" shook her head and her eyes filled with tears. "The great hunger took them. And so all the other 'big people' I follow call me 'Nobody Wants.'"

"Ai, ai," all the children crooned in the sympathetic Chinese way, and gathered close around her. "We're so sorry."

"It must be that she is hungry, since she has no 'big people,'" Love Pearl cried, "How could we not think of it?"

"She can have a bowl of my rice," said one.

"And one of my bowls," echoed another.

"Mine too," cried another and another.

"If she has no 'big people' she has no place to go," Bright Flower said.

"Oh, stay with us," several of them chorused. "Our school is such a happy place."

"See," they pointed to the words over the gate. "Its name is the School of the Loving Heart. It is a Jesus school you know," as if that explained it all.

"She can share my bed and my downy comfort," said one very practically.

"No, no, I want her to sleep with me," said Love Pearl.

"No, not every night. She must take turns," cried another girl.

"See, little sister," Virtue Gold turned her face about with gentle hands. You aren't "Nobody Wants" any more. You are "Everybody Wants."

"Yes, everybody wants 'Everybody Wants,'" the rest of the children danced about her, saying the words delightedly.

"But your 'big people' may not want me," the old terror coming back to the little refugee.

"Oh, but you do not know how loving they are, the other country teach-



er, and our Big Sister Teacher!" Love Pearl assured her.

"They will love you and teach and care for you just as they do for us," said Bright Flower. "You see they have the Jesus-love in their hearts."

"Yes, and didn't they tell us about the famine? We've been saving our coppers to send to the North Country, for oh, such a long time!"

"And now the North Country and the famine come to us," the rest of them finished for Virtue Gold. "Please stay with us, Everybody Wants."

"Yes, everybody wants you." They made a little song of it.

Then they all noticed suddenly the Young American and the young Chinese women teachers standing arm in arm in the doorway where they had been listening to the conversation and nodding to each other, smilingly as they listened.

Love Pearl jumped to her feet, and giving a signal to the other children, they joined her in the little dance they had just learned, singing as they danced.

Everybody want her,  
Dear teachers, please.  
Your blessings will grow,  
Your merit increase.  
Thus happiness sow,  
Everybody wants her!

"Yes, indeed! Everybody wants her," the other country teacher and the Chinese sister teacher said together.

They stooped down and helped the little refugee to her feet, and the children gathered about her, affectionately leading her inside the gate. As it closed after them, they were singing,

She changed her name,  
Everybody wants her  
Everybody wants her!

**This story may be presented in three ways:**

1. As a story told simply, but dramatically. Time required 10 minutes.
2. As a pantomime, with the story told or read by a reader, while the action is enacted as described.

Persons required, 2 tall 'teen age boys, 3 'teen age girls, 1 junior boy (or 2) at least 6 junior girls.

*Famine Refugees*—Father, mother, at least two children, a boy and small girl with a large doll strapped to mother's back. "Nobody Wants," a girl of about 10. This group dress in ragged gunny sacking, much patched coats, worn over overalls tied about at ankles with rags.

*Passer-by* in the long coat of a Chinese scholar, a young Chinese student, in khaki or regular Western suit.

*School children* in light colored coats, worn over trousers. Here overalls will serve but left free at the ankle.

*American missionary teacher* in ordinary clothes.

*Chinese teacher* in a dark skirt, and light colored Chinese jacket.

*Setting*—A double door between two rooms could be used to represent the school gate that opens upon the street, with high compound walls on each side. The doors should open in, with at least one step constructed perhaps from a long low box. If actual doors are not possible in the center back of the stage, then screens may be placed to represent compound wall, with a double door made of hinged screens for the gate before which the action takes place.

A simpler form of the pantomime could dispense with all of the refugees except brother and "Nobody Wants" with Part 1 read as a prologue, the action beginning with Part 2.

3. As a play, with children taking part in the dialog as well as the action. Here, too, Part 1 might be read as a prologue with children taking the dialog and action in Part 2. Or prologue and reader may be dispensed with entirely, and the children work out their own dramatization after they have mastered the story, which is the approved pedagogic method. The very simple dance and tuneless little song which can be a pretty feature should be mastered but should not take long to learn.



# WOMAN'S HOME AND FOREIGN BULLETIN

EDITED BY FLORENCE E. QUINLAN, 105 East 22nd 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*

## BOOKS FOR THE EMERGING EAST

BY HELEN BARRETT MONTGOMERY

### **The Christian Literature Society**

The Christian Literature Committee of the Federation of Woman's Boards of Foreign Missions came into being in response to a great need about fifteen years ago. The Foreign Mission Boards were faced by the need of rapidly growing Christian Literature communities throughout mission lands for books, good books, adapted to different ages. We had taught boys and girls to read but after they had learned the art they had nothing to read. As a result, not infrequently they lapsed back into illiteracy.

When the demand for Christian books adapted to the use of women and children became vocal, the Woman's Foreign Mission Boards moved through their Federation to supply the need. The first Chairman of the newly organized Committee was Miss Alice M. Kyle of Boston, a woman of vision and faith who continued to direct the affairs of the Committee until her death in 1930 and who saw the funds for this work increase from about \$400 to \$10,000 annually.

### *Children's Periodicals*

The Committee decided to publish monthly magazines for children and the home. *Happy Childhood*, a children's magazine was the first to be published in China. There followed a magazine in Japan—*Shoshoki*. Then *The Treasure Chest* was established to be published in English for India. Almost as soon as it was published the demand arose for its publication in the various languages of India. Quickly it was expanded to be issued

in Gujarati, Marathi, Hindi, Tamil and Urdu. Each copy was eagerly passed around to reach a large group of happy children. Within the last year a new expansion has taken place in its circulation. An Indian publisher has been found who is willing to take over the publishing and distribution of various editions if the Committee will simply pay for the cost of translation. We now have arranged for a Telugu and a Burmese edition and are in process of arranging for one in Bengali.

### *Romance of Finance*

Through a Memorial Gift of \$500 given by the delegates at Northfield it was made possible to begin a magazine for children in Burmese; a widow gave enough to establish as a Memorial to her husband and daughter an edition in Gujarati; a missionary society in memory of two devoted members, mother and daughter, furnished the money for the first year of the Telugu edition; a devoted Episcopal woman, in memory of her mother, provided for a translation of the Tamil edition in the country of Bishop Azariah; a local Federation provided for the furnishing of a Christmas program for all the Sunday Schools in China.

### *A Christian Magazine for Africa*

Soon after the Jerusalem Conference an International Committee was organized to study the situation of Africa in regard to the supply of Christian books. As a result the Executive Secretary, Miss Margaret Wrong, came over from England in the interest of the Committee. She was able to persuade that great missionary and wonderful writer, Jean



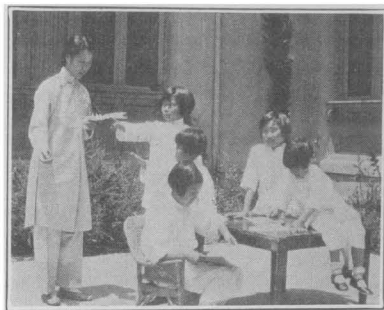
Mackenzie, to undertake to edit what was expected at first to be a bi-lingual magazine, half of each page in English and half in French, but it was later found that the French wanted the magazine in their own language in the French and Belgian colonies and in West Africa, so Miss Mackenzie will edit the magazine in English for circulation in British East Africa and other British African colonies. The financing of the French magazine and its publication will be arranged for in Paris.

The Committee on Christian Literature was asked by this International Committee if it would stand behind their venture. The Committee decided to venture out in faith on this new enterprise, and pledged itself to give \$1000 toward it during the first year.

#### *A Providential Preparation*

The hand of God was so clearly seen in thus providing funds for the Committee to make this new venture of faith. It has been not less clear in other forward steps. A year ago last July there came a request from the Christian Literature Committee of Korea for help in establishing a magazine for children which should do for the children of Korea what *Happy Childhood* was doing for the children of China. The resources of the Committee did not justify our attempting this unless fresh sources of income were found. This was explained at Northfield, and at once a lady gave \$500, another \$300, another \$100 and the remainder of the \$1000 needed to underwrite the magazine for three years was raised. The magazine, entitled *The Child World*, began publication in July, 1930.

In Buenos Aires, Argentina, a little group called the Women's Evangelical League was formed, which among other things published a Christian magazine for the home. The earnest enthusiastic little paper, glowing with spiritual power, needed a small subsidy to widen its sphere of usefulness about \$300. After consultation with Dr. Inman we found that this group



"HAPPY CHILDHOOD" COMES TO  
THE MISSION

of devout women were abundantly worthy of our support. The Committee took action, and the needed support is to be sent on.

The case of the *Antorcha Missionera* in Mexico was likewise investigated. It was found that by incredible courage and enterprise the Evangelical group had brought their magazine for the Christian home almost to the point of self support, and that a little help would put it on its feet. This money was sent—and so the story goes. Everywhere there are opening doors, everywhere clamant needs.

#### *Book Translation*

In various fields the way has opened to provide, often by special gifts, for the translation and publication of missionary books. *The Young Adventurers* was translated into Chinese as a Memorial to Mrs. Cronk, the author. The translation of *A Straight Way Toward Tomorrow* was financed by the Central Committee for the United Study of Foreign Missions. A translation into Chinese of *From Jerusalem to Jerusalem* was made possible by the personal gift of the young lady who for more than twenty years has managed the office of the Central Committee. Another gift made possible a Japanese translation. *The Adventure of Prayer* has gone into Chinese and Burmese. *One Girl's Influence* by Robert E. Speer, after going through numberless editions in English, has been translated into Japanese, and has already gone through nine editions.



### Plans for Expansion

With all these opportunities for expansion facing the Committee it was decided that more money must be had. A campaign was arranged that should plan for parlor meetings and luncheons in as many centers as possible in order to bring before the public needs for Christian literature. The National Christian Literature Committees in the different mission lands were appealed to for the names of books, native or translated, which were greatly needed by their countries. These lists have already been received. They are appealing, overwhelming. They range all the way from books on the nursing and care of children through books about the cooperative farm movement in Denmark, translations of *The Greatest Thing in the World*, *The Life of Booker T. Washington*, *The Story of Invention*, *The Teaching of Primary Arithmetic*, *An Introduction to the Bible*, *Life of Christ for Children*, packets of colored Bible pictures, programs for Easter and Christmas, *Pilgrim's Progress*, village booklets and all sorts of brief tracts. The most ambitious request comes from Mexico for *The Prodigal Son* in large clear type for children, using the pictures of an Egyptian edition. They can print ten thousand of these in a first edition for \$1000, also a book of stories from the Bible with colored pictures which will cost \$2000.

The prices of these various projects run all the way down from \$2000 to \$500, \$300 and \$100, also to leaflets that can be printed for \$10, \$25, or \$50.

The Committee plans to have a list of these special gifts printed for use at the luncheons, where sample copies of the various magazines, books and leaflets will be displayed.

It is hoped that in addition to adopting these various personal projects many will sign the cards making themselves annual, special, sustaining, or life members of the Committee for providing Christian Literature to Women and Children in Mission Lands.

### THE CHURCH ON THE MARCH

#### Florida Chain of Missionary Assemblies

BY MRS. HENRY W. PEABODY

"Ye shall be my witnesses." In accordance with this, a group of fourteen witnesses, missionaries from the ends of the earth, and Christian leaders, started on a three-week campaign in Florida, beginning January 16th in West Palm Beach, proceeding to Miami, Tampa, St. Petersburg, Clearwater, Orlando and DeLand, with various one-day stops in important centers. The entire expense was met by \$1.00 registrations in each center and voluntary offerings. There were approximately four thousand registered, and at least one hundred thousand were reached by approximately nine hundred missionary addresses. In addition, there were radio addresses in larger centers, and talks before colleges and public schools, with thousands of students.

Among the speakers were: the Rev. Robert H. Glover, M.D., F.R.G.S., head of the China Inland Mission; Dr. Royal J. Dye, of the Christian Board, from one thousand miles up the Congo, at Bolenge; Rev. Harper Brady, Presbyterian Board South, and of the Kingdom of God Movement with Kagawa, of Japan; Mrs. Induk Kim, of Korea, and Miss Abellera, of the Philippine Islands, exemplified in their own personalities the power of Christ in the Oriental woman; Rev. McCoy Franklin, of Crossnore School in the mountains of North Carolina, also brought bird songs which he whistled to the delight of the young and old; Helen Barrett Montgomery conducted the study on the women's textbook for the coming year, "Christ Comes to the Village"; Dr. Walter Lingle, President of Davidson College, North Carolina, and Dr. Glover gave the morning Bible lessons.

In addition to the hour for the children in the assembly, Mrs. Henry W. Peabody conducted a forum in each center, on "The United States Senate: Diagnosis and Remedy," showing the



reasons for lack of enforcement. Another interesting forum discussion was led by Miss Ann McIlvaine, of New York, assisted by Dr. Rosalie Morton and the Rev. Mr. Joroszewicz, of Poland and Russia. The World Court received attention, and twenty thousand names were signed to petitions to be sent to various senators, urging its adoption. The World Court and Law Enforcement are not only problems at home, but, with the shocking moving pictures exported from this country, make a problem for foreign missionaries. Resolutions endorsing President Hoover for his loyal and firm stand on the Eighteenth Amendment and its enforcement were sent from every center.

The public press gave first-page news and pictures. Local committees, of outstanding representatives of women's organizations, made each center a delightful experience. The morning prayer hour, with faculty and city committees, added to the power of these meetings. Forty-five states were represented, furnishing a cross-section of America. Chambers of Commerce and Men's Clubs, with organizations of women, welcomed the speakers at their luncheons, and business men have testified that this has been a great blessing to Florida. The largest auditoriums have been taxed with great audiences of men and women; the outdoor forum in St. Petersburg, with three or four thousand on the park benches, listened eagerly. At the dramatization in St. Petersburg of the hearing before the Congressional Judiciary, of the Woman's National Committee for Law Enforcement, the auditorium was filled to capacity, and as many turned away. Business men declared that this dramatization should be given in every city and town for its educational value.

When the church begins to witness, as Christ commanded, instead of sitting in pews and listening critically to sermons, we shall see the great revival, which will be missionary. Other states are asking for a chain of assemblies. Will not our church leader-

ship listen, and begin in every state and city a new program,—not of listening, but of *witnessing*?

## INSTITUTES AT CHAUTAUQUA

### Home Missions, August 16-21

The Home Missions Institute at Chautauqua is this year coming of age. It should be the best so far. The twenty-first session will be held from Sunday, August 16th through Friday, August 21st. Arrangements for the program are rapidly nearing completion.

The opening address on Sunday afternoon will be made in the Amphitheater by Rev. John M. Moore, D.D., a former General Secretary of the Federal Council of Churches and author of this year's major home mission textbook. He will remain through the week to conduct the 3:45 forum hour in the Hall of Philosophy. Among the well-known speakers who will appear at this hour are Rev. Charles Stelzle and Dean Lucy Slowe of Howard University.

Mrs. Dan B. Brummitt will again lead the home mission study hour in Smith-Wilkes Hall at 8:45, using Dr. Moore's book, "The Challenge of Change." The class in junior methods, again in charge of Mrs. Ethel Holmes Munsey, will meet the second period in the Hall of Missions.

The literature display, which last year evoked expressions of warm appreciation, will be assembled by Miss Sarah E. Bitner.

The hour immediately following lunch proved last year to be quite surprisingly popular and well attended. It will be devoted this year to informal discussion of some of the vital topics of the present day and to addresses by missionaries. Special features of the week include daily chapel talks, denominational rallies, the reception at the Hotel Athenæum and other opportunities to meet with the missionaries visiting on the grounds.

Circulars announcing the Institute may be secured from the office of the Council of Women for Home Missions,



105 East 22d Street, New York City. These may be used in letters or for distribution in churches to stimulate interest and invite attendance. The most effective publicity, however, consists in the personal commendation and invitation of those who have attended the institute in other years and who realize the exceptional opportunity it affords for the training of leaders in the local church. It cannot be too emphatically stated that churches within a reasonable traveling distance should carry in their budgets an item providing for one or more members this week of leadership training. Class work is relieved by ample recreational facilities for swimming, boating, fishing, tennis, golf and autoing. The best artists in the country appear at the amphitheater concerts in the evening.

Above all, the atmosphere of Chautauqua is avowedly Christian. The fellowship is inspiring, and from a brief stay may result lasting friendships.

MRS. ORRIN R. JUDD.

#### Foreign Missions, August 23-28

In planning for the Foreign Missions Institute at Chautauqua this coming summer several outstanding speakers have already been secured. Dr. Oscar Buck of Drew Seminary, Madison, New Jersey, who is at present taking part in one of the mission surveys in India will deliver a series of lectures on India, giving special emphasis to rural reconstruction and the work of the Rural Reconstruction Units. Mrs. Helen Barrett Montgomery, Honorary Chairman of the Institute, will lecture on the woman's textbook, *Christ Comes to the Village*, by Mary Schauflier Platt, and Mrs. F. I. Johnson, who is at the present time touring the mission stations of the Orient, will be the presiding officer, and will bring to the institute a varied program with dramatic presentations, and a number of speeches by nationals of different Oriental countries. Missionary women will find it a great advantage to spend the week of August 23d at Chautauqua.

There will be classes in methods and story telling, with exceptional opportunities for preparation for the work of the coming year.

FLORENCE G. TYLER.

#### CONFERENCES AND SCHOOLS OF MISSIONS

Affiliated with Federation of Woman's Boards of Foreign Missions and Council of Women for Home Missions.

All without symbol are affiliated with both Federation and Council.

##### <sup>1</sup> Baltimore, Maryland—October 13-15.

Mrs. Arthur C. Day, 542 Radnor Ave., Govans, Baltimore, Maryland.

##### Bethesda, Ohio—July 13-17.

Miss Mary I. Scott, 310 Tomlinson Ave., Moundsville, West Virginia.

##### <sup>1</sup> Beaumont, Texas—August 12-20.

Mrs. W. A. Nichols, 2240 McFaddin, Beaumont, Texas.

##### Boulder, Colorado—June 16-24.

Mrs. J. Roy Smith, 1045 South University Blvd., Denver, Colorado.

##### <sup>3</sup> Chautauqua, New York (Home)—August 16-21.

Mrs. Orrin R. Judd, 234 Washington Ave., Brooklyn, New York.

##### <sup>1</sup> Chautauqua, New York (Foreign)—August 23-28.

Honorary Chairman, Mrs. W. A. Montgomery, 144 Dartmouth St., Rochester, New York.  
Acting Chairman, Mrs. F. I. Johnson, 150 Fifth Ave., New York, N. Y.

##### Dallas, Texas—

Mrs. George A. Brewer, 4301 Edmondson, Dallas, Texas.

##### <sup>2</sup> Dallas, Texas (Negro)—September 28-October 2.

Mrs. C. R. Boswell, 1719 Allen St., Dallas, Texas.

##### De Land, Florida—February 3-6, 1932.

Mrs. William J. Harkness, 415 East New York Ave., De Land, Florida.

##### Houston, Texas—October 12-16.

Mrs. W. E. Ferguson, 1519 Hawthorne, Houston, Texas.

##### <sup>1</sup> Kerrville, Texas—

Mrs. W. A. Nichols, 2240 McFaddin Ave., Beaumont, Texas.

##### Lake Geneva, Wisconsin—June 29-July 6.

Mrs. J. A. Leas, 3731 Clifton Ave., Chicago, Ill.



*Minnesota (Minneapolis, St. Paul)*—June 1-5.

Mrs. W. C. A. Wallar, 3040 Dupont Ave., S., Minneapolis, Minn.

*Mountain Lake Park, Maryland*—August 1-6.

Mrs. B. H. Sincell, 103 2d St., Oakland, Maryland.

*Mount Hermon, California*—July 4-11.

Mrs. W. E. Crouser, 1128 Lincoln Ave., San Jose, California.

*New Orleans, Louisiana*—Some time in Autumn.

Mrs. L. D. Chaffee, 1920 Audubon St., New Orleans, Louisiana.

<sup>2</sup> *Northfield, Massachusetts (Home)*—July 6-13.

Mrs. Frelon Eugene Bolster, Hammondsport, New York.

<sup>1</sup> *Northfield, Massachusetts (Foreign)*—July 13-21.

Mrs. James M. Pratt, 135 East 74th St., New York, N. Y.

*Oklahoma City, Oklahoma*—

*St. Petersburg, Florida*—February 1-6, 1932.

Miss B. Louise Woodford, 930 23d Ave., St. Petersburg, Florida.

*Southern California (Los Angeles)*—September 21-25.

Mrs. W. S. Dysinger, 1419 6th Ave., Los Angeles, California.

<sup>1</sup> *Warren, Ohio*—September 22-23.

Mrs. George Konold, 314 Scott St., N. E., Warren, Ohio.

*Wilson College, Chambersburg, Pennsylvania*—June 29-July 7.

Miss Martha C. Hartman, 233 S. 44th St., West Philadelphia, Pa.

*Winona Lake, Indiana*—June 24-July 1.

Mrs. Frank Jensen, 1114 West 81st St., Chicago, Illinois.

The Florida Chain of Institutes, besides St. Petersburg and Deland, includes Miami, Tampa, Orlando and Clearwater. Mrs. Henry W. Peabody is chairman; Miss B. Louise Woodford, state chairman. All will probably be held between January 15th and February 8th.

#### **Missionary Education Movement**

*Asilomar, California*—July 6-15.

Mrs. Clara L. Walberg, 1501 St. Albans Road, San Marino, California.

*Blue Ridge, North Carolina*—July 29—August 7.

Dr. W. Knighton Bloom, 933 Woodward Building, Washington, D. C.

*Seabeck, Washington*—July 20-31.

Rev. Fred Grey, Sixth and University Streets, Seattle, Washington, or Miss Faye A. Steinmetz, 310 Y. M. C. A. Building, Portland, Oregon.

*Silver Bay, New York*—June 26-July 6.

Rev. Walter Getty, 150 Fifth Ave., New York, N. Y.

All include home and foreign missions except Northfield, Chautauqua and the Florida Schools.

<sup>1</sup> Affiliated with the Federation only.

<sup>2</sup> Affiliated with the Council only.

<sup>3</sup> Conducted by the Council.

#### **RACIAL MINORITY SCHOLARSHIP**

Mount Holyoke College is offering a Racial Minority Competitive Scholarship of one thousand dollars (\$1,000) for the year 1931-1932, to a Negro girl, preferably a student applying for admission to the Junior Class. Award will be made on the basis of scholarship and personality.

Letter of application should be handwritten, and should contain statements in regard to age, educational experience, and special interest. Applications for this scholarship should be made by May 1, 1931 to Miss Harriet Newhall, Executive Secretary to the Board of Admission, Mount Holyoke College, South Hadley, Mass.

#### **FOR TRIPPERS**

Trips around the world are being planned by travel bureaus which have as their special interest World Friendship. There are trips to Europe which include the unusual privilege of meeting church women there who hold important positions of leadership. There are trips to the Orient, to Africa, and to South America which include visits to many interesting mission stations and points of interest not seen by the average tourist. If you would be interested in taking a trip and finding out first-hand what the church is doing in industrial, international and interracial improvement, or in making a trip abroad count for World Friendship and Understanding, write to the Federation of Woman's Boards of Foreign Missions for further information on this subject.





# WORLD-WIDE OUTLOOK



## ISLANDS OF THE PACIFIC

### Strange Cults of the South Seas

**C**URIOUS beliefs and cults still exist in the South Sea Islands. A man who had killed his eighth victim by an intricate process of magic was discovered by the people in a village not long ago, says the *Southern Cross Log* of the Melanesian Mission (Church of England). The missionaries testify that in some cases an inexplicable evil power is exerted and the victims die from no observable cause. Before the missionaries came, the people would have killed the magician when they discovered him. In this case, they bound him and sent him aboard a labor recruiting ship that came along, with instructions never to let him return to that island.

Dr. C. E. Fox, principal of a Melanesian Mission school at Ugi, has found survivals of an ancient cult of shark worship on some of these islands. Among other customs, the people bury their dead in the sea, weighting the feet with stones. The sharks are believed not to touch them.

The fear of vengeful ghosts, evil spirits, and other powers of evil, is a very active influence among these people who await the power of Christ to set them free.

The Melanesian Mission has a printing press, operated by an Englishman with native helpers. In the course of a year they turn out hundreds of little Prayer Books, hymn books, and other religious material, in three or four tribal languages.

### The Lovely Hawaiian Islands

**H**AWAII teems with the life of all the races except the African. Nowhere else is there so little of race prejudice. When one wades, as the

visitor to Honolulu often must, through the throngs of clean, pretty, bright-faced oriental children on their way to or from school, any prejudice he may have is disarmed.

Nevertheless, they have brought their religions with them. Shintoism is there, and Buddhism. The task of the Hawaiian Board of Missions grows with this influx of non-Christians from the Orient.

### Union High School of Manila

**A** YOUNG missionary made the statement that during his four years' acquaintance with the Union High School he had come to believe that no greater opportunity of helping students to form Christian character and right attitudes toward life presented itself than is to be found in the life of the Union High School.

Union High School was started in 1919 in connection with the Union Theological Seminary—a natural development resulting from the demand for higher education in every profession. There has been a steady growth from fifty students in the first year to over 450 at present. To meet the demands of splendid young men and women who are working during the daytime, a night school was opened in 1923 and has at present 150 students.

The school seeks to produce men and women of character, and to this end it has introduced courses in the Bible into the regular curriculum. In addition there is a chapel service three times a week.

As its name implies, the Union High School is a union enterprise having as its cooperating missions the Presbyterians, the United Brethren, and the Disciples. The student body is very cosmopolitan. Statistics of a



year ago reveal that there were in attendance 172 Catholics, 92 Presbyterians, 38 Methodists, 23 Christians or Disciples, 14 Aglipayans, with a sprinkling of adherents from other Protestant churches, while 60 reported no affiliations at all. The school is very cosmopolitan in another way for its students are drawn from nearly all the provinces of the Philippines.—*Donald Dean Parker, in The Philippine Presbyterian.*

### Changing Formosa

**A**BOUT sixty years ago Formosa's first four converts were baptized and one of the four, Ko Tiong, became a pioneer preacher. He married a Christian aboriginal; two sons became Christian doctors, one a devoted minister. A nephew, born in China, and bearing an appropriate name, Kimseng—meaning "Golden Voice," is now a brilliant church leader. He, too, married a Christian aboriginal.

Of their sons one has recently completed his medical studies in Japan, and has settled in Tainan City, Formosa.

The church in Formosa is still small, but its growth is marvelous. Twenty years ago all the men of influence and wealth were heathen. Today the leading men, the men of letters and of means, are Christians.—*Presbyterian Messenger.*

### NORTH AMERICA

#### Facts About American Churches

**O**UT of every hundred persons over 13 years of age, in the United States (according to the Census Bureau), there are today 55 church members, (of all sects—Christian and non-Christian) as there were ten and twenty years ago. Only 52 per cent of the rural population belongs to church as compared with 58 per cent of those in cities. Forty per cent of the Protestant ministers are not graduates of either college or seminary—most of them in the south and west.

Dr. C. Luther Fry, who prepared the official analysis of church figures

for the summary volume of the 1926 *Census of Religious Bodies*, shows that at least 62 of every hundred adult church members belong to a Protestant church, while 30 are Roman Catholics, and six are Jews. Women predominate in church membership; 48 per cent of the males of the country over 13 years of age, and 63 per cent of the females being members.

There is no state in which either Jews or Roman Catholics constitute a majority, but there are nine southern states in which the Protestants make up more than half the population. In Utah more than 82 per cent of the people are members of the Mormon Church.

Sunday-school enrollments have not been increasing as much as formerly. In 1906 the pupils in Sunday-schools were equivalent to 40 per cent of the youth population under 19 years of age. By 1916 this per cent had reached 48, but is now 44 per cent. The Roman Catholic Church has declined in the number of Sunday-school scholars, but there has been a large increase in enrollment in parochial schools.

Within recent years there has been a tendency for Protestant bodies to combine. Between 1916 and 1926 no fewer than 18 denominations were involved in mergers.

### The Church and the Liquor Traffic

**T**HE Presbyterian Church has gone officially on record with a declaration that the saloon must never come back; that the United States Government must not go into the liquor business; that the liquor traffic has always been lawless and corrupt; that the liquor situation before prohibition was intolerable; that the prohibition law still has the support of the majority of the voters of the United States; that the church supports the Eighteenth Amendment in the interest of childhood and youth; that there are no youth anti-prohibition movements; that prohibition has aided the cause of social well being; that prohibition has not been the chief cause of law-



lessness; that the law is not religious but economic; that all law restricts and limits personal liberty; that it is difficult in the light of the cross to talk about personal liberty; that the church cannot see at present any substitute for prohibition which will make for a better solution of a traffic that has always refused to obey any law that has sought to put it under social control; that government control as in Canada is not a success and is not acceptable to the people of the United States, who do not look with favor upon government control for even legitimate business; that a return to state control would be but a return to the old lawless conditions which made the Eighteenth Amendment inevitable; that the church is willing to listen to proposals for a better substitute for prohibition, but that so long as no adequate substitute is available the church must set itself as a flint against any weakening of the present law.

The declaration was adopted unanimously by the Administration Committee of the Presbyterian Board of Christian Education in executive session in Philadelphia.

#### **Self-Support and Giving to Others**

THE Institute of Social and Religious Research has issued a report on "Trends in Protestant Giving," from carefully collected statistics. In 1913 and 1914 the gifts for local expenses in the churches of eleven denominations were about three and three quarters times the gifts for benevolences. During the war period the amount for benevolences increased, so that gifts for local expenses were less than twice those for benevolences. Since 1920 the ratio has tended steadily back to that of 1913-14. The "benevolences" include many gifts for educational and other philanthropic objects which do not depend on the missionary boards of the churches. In 1920 per capita for current expenses was two and a half times that for benevolences. In 1927 the amount for current expenses had risen to *five*

*times* that for benevolences. The per capita for benevolences had decreased during those seven years by thirty-six per cent, and the per capita for current expenses had increased by thirty per cent. Many objects classed as benevolences are not missionary societies, but "service agencies," philanthropies and cultural or educational agencies. How much of our giving to the church is really for others, and how much for ourselves?

#### **Tuskegee Jubilee**

THE fiftieth anniversary of the founding of Tuskegee Normal and Industrial Institutes by Booker T. Washington was observed in Tuskegee April 10th to 15th. Dr. M. Ashly Jones, whose father was chaplain to General Robert E. Lee, spoke to a large audience, comprising both Negroes and whites, his text being "The Carpenter's Son." Dr. R. R. Moton, is principal of the institute.

The Rev. Ben Brave, a South Dakota Indian, who was president at Hampton of the Wigwam of which Booker T. Washington was house father, put a wreath on Dr. Washington's Tomb.

Other addresses were given by Bishop R. E. Jones of the Methodist Church of New Orleans; Mrs. Virginia Adams Driver, the first graduate of Tuskegee and Thomas Elsa Jones, president of Fisk University.

#### **Berea College**

THIS unique institution, with over 2,500 students, stands at the gateway of the Appalachian Mountains where live 3,000,000 hardy descendants of pioneer Scotch-Americans. The campus, farm and forest land comprise 5,600 acres and the college includes 82 departments with over 200 workers. Free tuition is given to the impoverished but earnest students, all of whom contribute to their support by working at least ten hours a week. Furnished rooms, with light and heat cost 65 cents a week per student and food at the rate of 11 cents a meal—a total of \$150 a year per student. Berea



gives a Christian, but nonsectarian training, with daily chapel and Bible study. The president, Dr. Wm. J. Hutchins, is just returning from India, whither he went with a committee to investigate the missionary educational work.

#### The Oriental Problem

**O**RIENTALS are our greatest racial problem on the Pacific seaboard. There are about 35,000 Japanese in the City of Los Angeles alone, and 50,000 in Southern California. Chinese are decreasing, there being only about 3,000 in Los Angeles. Filipinos, on the other hand, have increased from 116 in the state in 1910 to about 70,000 in 1930, and about 7,000 of them live in Los Angeles. With all of these races the disproportion of sexes creates a grave social problem. Especially is this true of the Filipinos, there being less than five per cent women among the 70,000. They live mostly in labor camps and work long hours for small pay. This is the chief cause for the hatred which has precipitated several race riots in the past year or two. Very little church or social service work is yet being done among them.

On the other hand, there is a great deal of church and social service work among the Chinese and Japanese. The Chinese are rapidly decreasing owing to the rigid immigration laws, and there is really no Chinese problem. The Japanese are increasing and also becoming more and more Americanized. The second generation of "Americans of Japanese ancestry" is coming to the fore, and they are desirous of living up to their birthright. They are the chief problem in this race.—*The Churchman*.

#### LATIN AMERICA

##### Seminary Reopens in Mexico

**T**HE reopening of the Presbyterian Theological Seminary in Mexico on February 4, 1931, was significant for the evangelical movement in Mexico. The institution had been closed since

1914, in accordance with the plan to form one Union Seminary. The number opposed to the plan increased until in July, 1930, the General Synod of Mexico, ordered the reopening of the Presbyterian Seminary on February 4, 1931, in order that the synod might have full control over the training of its candidates for the ministry. Since the reopening, presbyteries have placed it on their budgets.—*Christian Observer*.

##### Earthquake in Nicaragua

**I**N SIX seconds on March 31st a violent earthquake destroyed Managua, the capital of Nicaragua. Over 1,000 were reported killed and thousands more were injured; the property damage is estimated at thirty million dollars. Fire followed the quake and the city was cut off from the outside world except for radio messages. The American Government directed that immediate help be given the sufferers by the army and navy and the Red Cross. Only a small group of missionaries were stationed at Managua, members of the American Baptist Home Mission Society and the Central American Mission; the neighboring town of Masaya was also occupied by these missions.

##### New Evangelical Churches

**D**R. S. G. INMAN, Executive Secretary of the Committee on Cooperation in Latin America, summarizes events of the past year:

The year stands out as marking the organization of additional independent evangelical churches in Mexico and Brazil. The union of the Congregational, Christian and United Brethren Churches in Puerto Rico, and the meeting in Puerto Rico of the officers of the commission to organize the Latin American Federation of Evangelical Churches are other marks of progress.

Last July, representatives of the Northern and Southern Methodist Churches, both in Mexico and the United States, approved the basis for a united Methodist Church of Mexico. The first General Conference was held in Mexico City in September, resulting in the election of Rev. Juan Pascoe as bishop. With



the approval of the Annual Conference of the Southern Methodist Church at Dallas, last May, a delegation from the United States went to Brazil and helped organize the Methodist Church of Brazil. The Brazilians elected as their first Bishop Rev. J. W. Tarboux, a former missionary, and adopted the Social Creed of the Federal Council of the Churches of Christ in America as their own.

#### Agitation in Brazil

**S**INCE the Provisional Government of Brazil announced its intention of rewriting the Constitution, church authorities have been campaigning in favor of what they term a minimum program of Catholic action. This program demands that the new Constitution bear the statement that it is written in the name of God, that it declare the Catholic Church the State Church of Brazil, that it make a religious marriage ceremony compulsory, and that the Catholic faith be taught in the State schools. Catholic clergy are conducting a vigorous campaign from the pulpit while Catholic laymen are just as busy through newspapers and committees. Counter activities are at work on the part of nonCatholics. The strife reached a climax at a nonCatholic meeting of protest in Pernambuco. A crowd of Catholic sympathizers caused a riot when they succeeded in preventing the first speaker from addressing the large crowd of nonCatholics. The police had to use force to restore order, and the feeling is bitter on both sides.—*United Presbyterian*.

#### EUROPE

##### Salvation Army Progress

**T**HE Salvation Army Yearbook for 1931 is a record of vast operations, evangelistic and social, at home and abroad.

A statistical table is impressive as a record of advance since the death of the founder, William Booth. In that year (1912) the Army was established in fifty-two countries and colonies. At the opening of 1931, the Army's flag is flying in eighty-two countries, and its message being proclaimed in seventy-

two languages. In 1912, there were 9,415 corps, or evangelistic posts: now there are 15,113. As against 15,988 commissioned officers in 1912, there are now 25,658. The Army has 1,568 social institutions and agencies. In its shelters and food depots 24,545,847 free or cheap meals were supplied during the year, and 11,516,319 beds provided. In its men's industrial institutions, houses and workshops, 214,074 men were found work, permanently or temporarily. At its labor bureau there were 407,506 applicants and situations were found for 238,234. Into its women's industrial homes last year 6,416 girls and women were received and 5,951 were passed out satisfactorily. At its ninety-two maternity homes 23,817 women were received.—*The Christian*.

#### Religious Liberty in Italy

**T**HE Roman Catholic Church authorities in Rome are doing all in their power to restrict Protestants from enjoying liberty in religious work. The Vatican organ, *Osservatore Romano*, keeps up a demand for the curbing of "Protestant propaganda," and the pope gives support to this demand. They claim that the Roman Catholic Church is maligned and its dogmas are misrepresented and they demand the right to censor the propaganda. The Italian government, though friendly to the Roman Catholic Church and willing to treat it as the established church of the State, has been insistent upon these principles: freedom of religious belief; freedom of religious worship; freedom of religious propaganda, and equality of civil rights without regard to religious connection.

#### Students and the Christian Faith

**W**HEN Dr. John R. Mott conducted a series of meetings for students of Oxford in 1905, the results were considered remarkable. From 300 to 800 undergraduates attended. Recently, when the modern students are said to have no use for religion, 1,000



and sometimes 2,000 members of the university were present day after day for eight days listening to the preaching of Christ and learning the way of prayer in meetings conducted by the Archbishop of York.

"The change in the last few years," the *Student Movement* declares, "is remarkable. Men are ready to listen and many more than some think are ready to pray."

From other companies of young people a marked response has also been made to the appeal of Christ. There is a seething in the heart of youth today, but there is a readiness to try experiments. No real picture of youth is presented which leaves out the companies who have entered upon the way of faith.

#### **Christian Progress in Belgium**

**A**MONG Belgium's eight million people, only 50,000 are Protestant. Besides the state-supported Union of Evangelical Churches and the Free Christian Missionary church, there are several smaller groups, but Belgium is a Romanist stronghold, though many are indifferent and many merely formal. One secret of Catholic power in Belgium is its thorough organization of education from school age onwards, and the Protestant churches cannot compete in this field with their weak schools and lack of resources. Nevertheless, good work is done by colporteurs and the printing press, and the work advances, however slowly. There is no question of mass conversions. New converts are gained one by one, but the labor is not in vain.—*Pastor Busé*.

#### **Socialists in Germany**

**C**HRISTIAN institutions in Germany have been attacked by the Socialists quietly but persistently. Catholic institutions are spared because of the political alliance between Center and Socialist parties. It is proposed to supplant the Protestant nursing sisters and deaconesses with secular nurses and attendants. Re-

cently fifteen evangelical kindergartens in Breslau lost the government subsidy. An institution for dumb and blind children which has existed for a hundred years was sold out and the children turned over to a state institution. The Blue Cross Society is a useful organization for the rescue of drunkards. The Government is seeking to make its existence impossible by regulations concerning registration and membership insurance. In Zurich, morning and evening prayers and grace at table have been interdicted in the city asylum, much to the grief of the aged inmates. The Central School Commission of Zurich has cut off from the free evangelical school the privilege of free dental treatment for school children, and has withdrawn the reduction of carfares formerly allowed.—*The Sunday-School Times*.

#### **Protest Against Soviet Persecution**

**T**HE Christian Protest Movement against Soviet Persecution of Religion, established in Great Britain, has held 270 meetings during the past year, with the support of all religious organizations. There is now evidence that the protest has reached Russia, and has brought about some slight modification. This has changed the policy of the Movement from one of demand to an appeal to the Russian Government to abandon religious persecution.—*The Christian*.

#### **Atheism and Christianity in Russia**

**I**N RUSSIA the war between atheism and Christianity is on, and in spite of the great power the atheists exercise, the current is not wholly their way. In *Dein Reich Komme* we are given a remarkable account of the manner in which the Evangelicals and Baptists are progressing. In the Ukraine, according to *Pravda*, "the sects are no longer sects but great churches or even parties." In the governments of Poltowa, Kherson, and Tver there are whole counties which, according to the Communist papers,



are drenched with this Christian propaganda. In the Soviet factories the sectarians win victory after victory. Thus in the textile factory Chalturin there are two thousand workmen who belong to the evangelical societies against less than five hundred Communists. The school youth who come under the influence of the sectarians offer obstinate resistance to the Communist pioneers and draw to their ranks leading members of the Communist young people organizations. The religious situation in Russia is no doubt dark enough, but the darkness seems to be that which precedes dawn.

The Evangelicals of Russia are, according to the American secretary of the All-Russian Evangelical Christian Union, very active in improving the general life of Russia.

## AFRICA

### Can Blacks be Educated?

**JULIAN HUXLEY**, in a recent number of the *Atlantic Monthly*, discusses the possibilities of "African Education." The educability of the African and his capacity for intellectual and creative work depends upon the proper opportunity and stimulus. Biology has relatively little to do with it. Huxley agrees with scholars like Franz Boas, who are convinced that variations of mental capacity within a race are much greater than between races, and that racial capacities overlap very considerably. It is impossible to say that the capacity of one race is definitely higher than another. Mr. Huxley says:

"I have seen dressers in charge of dispensaries, clerks keeping the records of native courts, girls running maternity and infant-welfare stations with white inspection only once a month, men in charge of a power station on a big estate, schoolmasters who taught well and had their heart in their job, foremen who could be trusted in sole control of building operations—all blacks . . . Black students who were dissecting a cadaver with commendable thoroughness; a black choir singing Bach motets,

and singing them well; black health workers who, unsupervised, can and do produce admirable malaria surveys and maps . . . In Zanzibar I saw a native medical orderly demonstrating hookworms and hookworm eggs to the children in a little out-school; and their answers to his questions showed that the village schoolmaster had already made the hookworm story quite clear to their minds."

—*The Congregationalist*.

### Welcomed by Tribal Chiefs

**T**HE following letter bears the signature of forty chiefs and tribal rulers of Menderland, Sierra Leone, and was addressed to the newly arrived workers at the "Ward United Methodist church" at Bandajuma, established last year:

We, the paramount Chief and Tribal Rulers, of Sowa Chiefdom, do hereby meet to welcome you, and we regard this first visit to our Chiefdom as a genuine red-letter day.

We are highly proud of the love and respect that you good people are showing to us since you started this Mission on the 13th of April, 1928. Other missions have come and failed, and for many years we have been left alone, before it pleased God to put it into the hearts of good people in England to send our friend, Rev. A. C. Lamb, to come and open the Mission here again. Every one of us here feels very glad to have the Mission here, to teach us and our children. Although we are Mohammedans, yet we feel that there is one God who is both for white and black.

We wrote some time ago about having a white man here and also a hospital, but we have not heard anything from our friend as regards what the good people in England will do for us. . . . We hope to hear good news.

We are ready to help the Mission on whatever we are asked to do. It is our wish and prayer that God may guide you both in your ruling, and that you may prove a blessing to all the other churches and schools in Sierra Leone and to the public in general.—*Missionary Echo*.

### Testing Times in Bafia

**S**EVERAL factors are causing troublesome times in the Cameroun. A letter from C. E. Whittier, of the Presbyterian Mission in Bafia, gives as one factor the new laws regarding the age of boys and girls allowed in



school, the maximum age being twelve to fourteen years. This has meant putting out 125 of the two hundred boys of the French school, and several girls of marriageable age will not be allowed to return.

Boys and girls put out of school can return to their parents, but will not want to. Why? If they start a cocoa garden or gather palm nuts, as soon as the garden has food ready to harvest the chief will send his police to get it, to supply the amount the government asks of him. The chief may be paid for it, but the boy will receive nothing. His labor is useless. Who can even counsel him to be industrious, when along every line of industry his labors will only enrich his chief, not himself?

As for the girls, a real trial of faith is experienced when the native Mohammedan chief takes them by force into his harem to be his wives.

#### Notable Improvement

**M**ANY changes may be noted as evidence of improved social conditions in West Africa. Cannibalism is nearly extinct. Slavery is waning. Fetishism is greatly decreased. Most of the harmful secret societies are practically dead. Tribal wars may be said to be at an end. Murder is very rare, as compared with its frequency in the United States. Polygamy is very greatly decreased. The language has been reduced to writing and the New Testament, portions of the Old Testament and many textbooks have been printed. The majority of the young men and boys, and some thousands of women and girls can read and write. Young women have more freedom as to school and marriage, and some are taking nurses' training courses; some become teachers, and others dressmakers. Time was when all days were alike. The introduction of the Sabbath was a novelty to these people, and has proven a great blessing. Last year's statistics showed that the attendance at Sunday-school averaged 94,000.

#### Church Growth in Nigeria

**T**WENTY-ONE years ago the Church Missionary Society began missionary work in the Isoko district of Nigeria, West Africa. The results have been wonderful, the number of Christian adherents now numbering more than 8,000 in the 120 towns having a Christian church. It is estimated that sixty per cent of the Christians are women, though no organized women's work was attempted until a year ago when two women missionaries were assigned to the village of Bethel. The missionaries are hoping to establish welfare centres and small maternity homes in six towns in the district, each centre to have a trained woman midwife in charge.—*The Christian*.

#### Thanks From Abyssinia

**T**HE Emperor of Abyssinia issued a statement thanking all the Governments of the world for the interest they have manifested in connection with the event of his coronation, and for the practical aid given by European and American people toward realizing his hope of spreading civilization in his realm. He also said:

"In this hour in which my heart is lifted up to God, I must offer my heartfelt thanks for all the good that American missions have done for us. They have helped to spread the Word of God and Christian teaching in all parts of the country, and we especially thank the doctors, not only for their great services to the members of the Emperor's family, but because they have given the blessings of health and strength to thousands of my poor people."

Abyssinia is four times the size of Great Britain. At present only seven of its forty-three provinces are occupied by missionaries. Eight societies with 71 workers occupy ten stations. There are 72 native workers. The Province of Shoa with its capital of Addis Ababa is fairly well occupied, having 36 missionaries, or about half the entire mission force. The rest of the country is practically untouched. A recent article in *World Dominion* speaks of the present emperor as a progressive whose desire is to awaken



the soul of the old Church of his country for the uplift of the nation. It is estimated that a quarter of the adult population of the empire are priests, deacons, or monks in the old Abyssinia Church. The Church possesses one-third of the land.

—*Woman's Missionary Magazine.*

## WESTERN ASIA

### A Christian Monthly in Turkey

ONE of the daily Turkish papers *Son Posta*, representing the new political party, criticised the support given by the Government to the magazine *Muhit*. We translate this as indicating the appreciation of the magazine on the part of the Ministry of Education.

"In Istanbul, a monthly magazine under the title of *Muhit* is issued by the Bible House, namely the Gospel Home, whose purpose is to extend Christianity. This Christian Institution prints the Gospel, circulates it, and makes propaganda of Christianity all over the country. It has some schools also in Istanbul and some other cities, where Christianity is taught. The Bible House has taken steps to extend its activities, and has begun to publish missionary books. At the head of this magazine *Muhit*, is the director of the Literature Department of the Bible House.

"Very well! A missionary organization has been publishing a magazine. We shall not read it. That finishes the matter! But the matter is not finished in that way. Since the change in our script, many Turkish magazines have been obliged to close, and none of them has received a grant from the Department of Education. The Ministry of Education has discovered only this magazine to support, and has decided to buy 2,000 copies every month. Surely it is not reasonable that the Ministry of Education should use its appropriation for the purpose of the extension of the new script to support a missionary institution; but this is a fact, and a most grievous fact too!"

### Ferment in Persia

DR. E. M. DODD, writing from Persia, says: "Sixteen years ago, while here, I heard the remark, 'Persia is a corpse with no one to bury her.' Since then the national attitude has changed. There is a feeling that all things are possible." The country is gradually being emancipated; is awake to the fact that it is in the march of progress, even though hundreds of miles behind. Education is making long strides, the most significant fact being that the new program includes girls. Many new schools have been opened.

"Hospitals and public health activities are moving with only slightly less momentum. Doctors must now be licensed for the first time. A few cities have municipal hospitals, while in Teheran, a small medical fraternity meets periodically. In Meshed there is something similar.

"After all is said, the picture has shadows, as well as high-lights. Many cross currents are at work; nationalism at times runs riot, and economic conditions are bad. With the Mullahs losing their hold, irreligion is on the increase."

## INDIA, BURMA, SIAM

### Self-Government and Communalism

THE Methodist Episcopal Central Conference in India, at its recent meeting, declared in favor of Dominion Status for India, and pledged help in making this status a success. The greatest obstacle they declared to be "communalism"—or the policy of separating Indians into distinct classes dependent on religion, race or social class. It was resolved "that we (Christians) have no intention of creating a separate political entity, called the Christian Community . . . We have no desire to build up around the Christian Church a separate social and political entity . . . We desire passionately a united India . . . If those who desired to give their spiritual allegiance to Christ had been allowed to stay in their homes and be



frank, open baptized Christians then this communalism would not have been built up. Even now if those who desire to follow Christ should be allowed to stay in their homes without social or political penalty then we are willing to see the Christian community as a political entity fade out, leaving the Christian Church as a moral and spiritual organization contributing its power to the uplift and regeneration of this land."

### Thirty Million More in India

**I**NDIA'S population has increased 30,000,000 during the last decade, according to the estimate in the preliminary census returns. The census of 1921 put the figure at 318,000,000, but figures now available show that during the last ten years there has been an increase in population exceeding all estimates.

Freedom from pestilence and famine, sanitation, medical facilities and more enlightened living generally have contributed to the increase which appears certain throughout India.

Burma's population has risen probably 12 per cent. Bikanir State takes the lead, however, with an increase of 41.7 per cent, largely due to the completion of a large irrigation project and the consequent immigration.

Population increased 35 per cent in the Ahmednagar district and 32 per cent in the adjoining Poona district perhaps because of similar new irrigation works. But there was no decrease elsewhere, showing such general pressure of population that the people immediately flow into the areas providing support for fresh inhabitants.

### A Month of Evangelism

**I**N CHINA, Japan, Korea and elsewhere, Christian churches are carrying forward definite evangelistic programs. In India such a united plan has not yet been made, but the National Christian Council has been asked to consider calling the Churches of India to unite in such an effort. The Churches of India have

been putting emphasis upon evangelism, but there is a call for more earnest and more united efforts.

In several of the Provinces a special week of evangelism was set for March 8th to 15th. In the United Provinces a number of objectives have been set for a month of evangelistic effort. Here are the objectives:

1. Every Christian taking part by definite prayer and definite witnessing; with the aim to sell at least ten Gospel portions—a hundred if possible.

2. Special visits in zenanas by Christian women.

3. Public preaching, singing and Gospel selling in bazaars by bands of laymen and ministers.

4. A rousing Christian procession at some time during the week.

These objectives, if carried out, wherever possible, will show the earnestness of Christians to win others to Christ.

### Kalighat Ashram

**B**ROTHER CHAKRAVARTY, a converted Bengali of Calcutta, makes daily visits to the Kalighat temple, where he talks with pilgrims and priests. Having retained his Bengali name and dress he can move above in such places without attracting much special attention. . . .

This is a purely Indian method and Indians are doing the work. There is no preaching, no magic lantern lecture, no Gospel singing band. The *Guru* sits in contemplation and the enquirers gather about him. Then he reads a verse from the Word of God, followed by a verse, perhaps, from the Bhagavadgita. Then he shows the more effective drawing power of the Bible to bring men to God. Perhaps one from the audience puts a question and either the *Guru*, or some member of the audience answers it. The "audience" may consist of two besides our missionary or there may be as many as fifteen in the little room.

Pray that our missionary and his wife may be given strength of body, of mind, and of heart, that they may



be divinely guided in all that they attempt for the Kingdom.—*V. M. Ilaksh.*

#### **Methodists and the Madura Incident**

**T**HE recent central conference of the Methodist Episcopal Church in Southern Asia, at its quadrennial session in Cawnpore, India, put that denomination clearly on record as rejecting the interpretation of missionary "neutrality" which the British authorities set up in the case of the American Board Mission in Madura. While recognizing that American missionaries "can take no part in political movements as such," the Methodists went on record as holding that "the church cannot give itself over to or ally itself with any government or political party or group." It was this which the now famous letter of Magistrate Hall told the American Board missionaries at Madura the British Government expected of them. The Methodists upheld the rights of Christian Indians, Anglo-Indians and Britons to engage in politics as their consciences dictate.

#### **A Burma for Christ Movement\***

**T**HE Burma Christian Council calls the Church of Christ in Burma to a movement to make Burma Christian. It calls for a fresh outlook and motive, which begun in penitence and prayer, continued in faith, joy and perseverance, shall regenerate in the Church of Burma that spirit which thrills through the pages of the Acts. The call is primarily to prayer and penitence, through Communion with God, to realize the greatness of His love, and the magnificence of His purpose. "This realization should express itself in a deepening spiritual life, a growing Christlikeness, a radiant joy, and a passion for bringing others to Christ."

There are three general principles, on which, the movement ought to be based:

1. The "Burma for Christ" movement should extend to every Christian, and

finally reach the millions beyond. Each Church will be free to follow whatever methods it chooses.

2. The movement aims at emphasizing Christian responsibility for positive witness and sharing with others our experience in Christ.
3. The movement must seek to touch all races, working in all areas, employing varieties of method, and aiming at establishing the Kingdom of God in all relationships of life. The movement should be a searching examination of our social and industrial conditions, to see how far they are consistent with Christian principles.

A definite objective may spur the Church on to greater efforts of sacrifice and service. The Council suggests that "we aim at doubling the number of Christians within five years." Such a venture calls for great faith, but "All things are possible to him that believeth."

The Evangelistic Committee is praying and working, surveying the field, examining social and industrial conditions, planning the publication of direct evangelistic literature in various languages, working out bold and daring methods, with a view to inaugurating the movement at the annual meeting of the Council in July. "For the next six months, the need is to catch the vision of God's purpose, to sanctify ourselves to be the agents of that purpose, and by believing prayer, create an atmosphere in which a great forward movement may be born and set going with such momentum that no power can stop the coming of the Kingdom of God in Burma."

#### **The Day of Opportunity in Burma**

**T**HIS is a day of great opportunity to lead the Burmese to know Christ. Returning through Mandalay from the Aungpinle Association at Sagaing the Wesleyan preachers said: "Mandalay is not like what it was before. They used to hate the Christians; now they go out of their way to make friends with us. They may not accept our religion, but they want to know us." At Sagaing a group of about fifty Buddhist elders came out in response to an invitation.

\* Condensed from *The News*, Rangoon, Burma, February, 1931.



From Bassein, Henzada, Pegu and Moulmein come similar reports. The Buddhist people have listened with a new eagerness and confessed their hunger for someone to trust. Burma is weary of the doctrine of hate which has been so industriously preached from all sides during the past number of years and wants a gospel of love. The economic distress resulting from low prices, the political risings and rumors of risings, robberies, murders, sects and parties hating each other in the villages, have all made the Burmans look with fear and distrust on one another, till they do not know where to turn. After nights of anxiety when they meet Christians in the villages or bazaars, their faces brighten with gladness because they know Christians can be trusted and are bearers of love and help. In a world of enemies, here are friends. *Shout it out* to the Christians all over Burma. This is the day of opportunity to show Christians love Buddhists.—*B. C. Case, in The News.*

#### News from Siam

**A**N OUTSTANDING event of the year in Siam was the eighth meeting of the Far Eastern Association of Tropical Medicine, continuing for one week in Bangkok. One hundred and sixty delegates from abroad were present.

About two years ago the International Missionary Council was asked to send a competent man to Siam for rural economic survey, in the hope that a scientific study of the rural population and their problems would assist the missions to make wiser and more far-reaching plans. The Siamese Government is facing serious economic problems in connection with the rural situation, and is therefore eager to cooperate.—*Station Letter.*

#### CHINA

##### Progress in China

**M**ORE progress has been made in China in the last six months than in any previous similar period since the revolution of 1911-12. Much

greater success than that reported in the press has been attained by the Nanking Government in the struggle with rebellious hordes of Communists and bandits. Some relief from financial calamity has also been secured through increased import duties.

The Manchurian leader, Chang Hsueh Liang, has not lost his hold on the Northeastern provinces while maintaining peace in Hopei, Shansi and the Northwest and gradually disbanding the excessive armies in those provinces. Shantung has been more peaceful than for several years.

As the result of reading the Bible and observance of the fruits of Christianity in his home, his social and political circle and in other relations the President, Chiang Kai Shek, has proclaimed his conviction that for himself and for his country, the Saviour and the hope is Jesus Christ. After confessing his faith and receiving baptism, he went back to his place of peril and responsibility in the councils of State to make clear, by deeds more than by words, his belief that only the truth can make China free and strong and "equal."—*Courtney H. Fenn.*

#### Strong Leadership Needed

**T**HE Rev. George T. Scott, one of the Secretaries of the Presbyterian Board, writes from Shantung:

"In the eleven years since my previous visit to China, the most obvious outward changes are (1) improved roads and motor cars; (2) the well-informed and disciplined Chinese soldiers and police everywhere, in the cities and towns, on the railways, drilling on parade grounds and over rough terrain; (3) the many men of all ages in western dress, and practically all girls and young women "bobbed," with a new independence of life and manners; (4) the shops filled with goods imported from America and Europe; (5) and everywhere, at station platforms and docks, on buildings and fences and walls are pasted or painted large and small posters and signs to inspire and to teach patriotism, na-



tionalism, anti-imperialism, popular and party government.

"In the present period of readjustment among the most difficult has to do with Christian schools and colleges. Government regulations are unduly restrictive, with a special bent against religious worship and instruction. In middle schools and higher institutions voluntary religious exercises are permitted, but not in schools of lower grade. The entire Christian movement, missionary and national, continually protests against these infringements of the liberty of private institutions. During this disturbed transition period, schools are being continued and Christianity is being conveyed to the students in many ways, even where direct precept in the classroom is forbidden; often religious worship and classes are held in a building adjoining the campus. At present, Christian schools are overcrowded, largely because so many government institutions are closed for lack of funds."

#### **Missionaries Murdered**

**T**HE murder of two American women missionaries in the southern province of Yunnan was reported in dispatches from there, March 18th. They were Mrs. Vera M. White and Mrs. Victoria M. Miller, Seventh Day Adventists.

The crime is believed to have been committed by or upon the instigation of revengeful servants who were lately discharged under suspicion of being thieves.

The husbands of the women were on their way from Talifu to Yunnanfu, a 150-mile journey, and had been telegraphed to hasten their return. Mrs. White's two children, Ardyth Marie and Lorena Jean were uninjured and are being cared for by V. D. Parker, of the Young Men's Christian Association.—*Herald-Tribune*.

#### **A Home for Lepers**

**T**HE difficulty in selecting a site for a home for lepers has been retarding humanitarian work which the Chi-

nese Mission to Lepers decided to undertake. Shanghai is cursed with some 300 lepers most of whom are found in Chapei. These afflicted are not seen in the daytime, but appear on the streets at night. Some live with normal persons, apparently unaware of the danger which lurks in them, while others even peddle food without the least interference by the police. There is no ruling that lepers cannot walk in public or engage in petty trade, and consequently the most dreaded disease of mankind is suffered to victimize the innocent. The Chinese Mission has at its disposal funds for the erection and equipping of a home for these lepers in the vicinity of Shanghai. Unfortunately a site which it obtained in Kiangwan was not approved of by the Chinese municipal authorities, neither was a second site in the Western District.

The work of the mission is undertaken by Chinese and foreign physicians free of charge. These volunteers have their regular duties, and as a consequence, cannot afford to go out of the civic centers to render service to the lepers. It would hardly be fair to add physical hardship to their voluntary service which in most countries is provided by the government itself. The present deadlock between the mission and the Chinese authorities leaves the public only one choice: to let the lepers run loose in its midst, or to house them under one roof reasonably secluded from the congested sections.—*The China Critic*.

#### **Standing Firm in Changsha**

**"NEVER** was Christianity less likely to be stamped out in Changsha," writes Rev. W. H. Clark of the Hunan Presbyterian Mission. "Though more than half the congregation have been forced by imminent danger of a second communist occupation to leave the city, the fire of faith burns even the brighter in those who are here. In the humble little chapel of the primary school, 110 met for worship on Sunday. While the hordes of Reds under Peng, Chu and



Mao were hammering at our defense lines not over a mile and a half away, and while the hills were ringing to the sound of rifle and machine gun fire, even there a dozen Christians dared to come to my looted home and spend an hour in prayer. One Yale boy, just two days before the fiercest attacks, said: 'I am not afraid, I am in the will of God,' and went off smiling. The next night his village was captured by the Red army and only after three weeks did the government troops reenter it. We have no news of him, but I am confident he has stood firm. That which we came to China to give, the message of Christ, is a commodity which cannot be looted, destroyed, nor burned. We may have lost well over a hundred thousand dollars; but there is a 'fellowship of suffering' worth infinitely more. Christ reigns in hundreds of hearts here; he cannot be dislodged whatever comes; many a Christian is living the faith: 'Though he slay me, yet will I trust him.'"

#### Fifty Years of Service

**T**HE Anglo-Chinese College in Foochow, under the Methodist Board, will soon complete fifty years of service to China. Plans had been made for only 400 students, but when nearly 200 new boys applied for admission in September, acting President S. H. Lin arranged to take half of these applicants making an enrollment of 437 boys. The religious spirit among the students has deepened because of the unusual activity of the school Y. M. C. A. The school, through its sixteen delegates, was host to the Joint Y. M. C. A.-Y. W. C. A. Summer Student Conference last September. The boys, who carried on five Daily Vacation Bible Schools during the summer vacation, have brought the same spirit of service into the Y. M. C. A. work. Recently, over a hundred boys paid their own expenses to spend the week-end in the large Buddhist Monastery on Kushau Mountain in a conference with Miss Kwaan, national Y. W. C.

A. student secretary, and Dr. T. Z. Koo, national student secretary of the Y. M. C. A.—*Christian Advocate*.

#### Finnish Missions in China

**T**HE Finnish Missions in China are passing through great difficulties. In 1927 the greater number of their missionaries were compelled to leave China for many months. Some were never to return to their stations. Those who remained in Hunan were in danger of death daily for more than half a year. The congregations were scattered, the churches desecrated, the Chinese pastors and teachers were persecuted, so that they had to seek seclusion.

In February, 1930, three women missionaries in Kiangsi were murdered by Communists. They are the first Finnish martyrs in the Chinese field.

Notwithstanding all these difficulties only 5% of the Christians gave up their faith. The work has been resumed and the missionaries and Chinese workers have gone long distances on tour and have found many open hearts. The work in the schools has been rendered generally impossible on account of Government restrictions.

#### A Conference Under Difficulties

**U**P TO within one week of meeting, it looked as if a conference this year in Central China of the Christian Alliance would be impossible. In July, the rising tide of militant bolshevism swept over Changsha and threatened the Wuhan Center, causing the Consuls to forbid their nationals residing in Wuchang.

However, on September 2, the Consuls lifted the ban and the conference was called. Many experienced trials, but the conference afforded new encouragement and inspiration. A dominant note was praise for divine protection amid warfare, lawlessness, and opposition. In spite of the anti-Christian agitation, one hundred and ten baptisms were reported. War-



fare, banditry, and communism had been widespread, and yet evangelism had been carried on everywhere. Many reported revival, some having been blessed with a week's meetings held by four Chinese workers from Bethel Mission, Shanghai.

The appointment of several "traveling evangelists"—who are really district or provincial pastors—has been amply justified by their good work in Hunan and Anhwei. The spirit of love and unity and the competent way in which some Chinese brethren conducted the business of conference, greatly encouraged us concerning the future of the church.—*Rev. Howard Van Dyck.*

### JAPAN AND CHOSEN

#### Bibles in Japanese Hotels

**A**BOUT four years ago the "Gideons" applied for permission to place Bibles in the Imperial Hotel at Tokyo, but without success. Other attempts were made later but met with refusal. However, one of the Christians in the management kept the request in mind, and recently word came that the management had decided to accept the offer.

Sunday, November 2d, was set for the dedicatory service in the banquet hall of the hotel. Notice of the service was put in the main lobby. Short addresses were delivered by a missionary and by the representative of the Gideons, Captain Swinehart. The manager expressed his appreciation and the hope that those Bibles would be helpful to many guests. No doubt, that was the first time the Bible was read and prayer offered in that banquet hall.—*Bible Society Record.*

#### A Christianized Buddhist Sect

**T**HE Shin sect of Buddhism has adopted so much of obviously Christian thought-forms and methodology in Japan as to change the very character and spirit of Buddhism. This sect more than any other challenges the imaginations and commands the loyalty of modern Japanese.

Whereas today, after seventy years of endeavor, the Christian churches have no more than 300,000 enrolled members, or about one-half of one per cent of the population, two modern sects of Shinto, not yet fifty years old, both incorporating in their tenets and practices features closely resembling those of Christianity, number over five million adherents, or nearly ten per cent of the population of modern Japan.

These sects are not in any real sense Christian; they are obviously sub-Christian, and any crystallization of the process of development at the present stage would leave Japan's leading religious movements manifestly pagan in spirit and rite. Yet these trends chart the course over which Japan's religious development is moving.—*T. T. Brumbaugh.*

#### Empress Aids Leper Work

**S**T. BARNABAS' MISSION TO LEPEERS, Kusatsu, is rejoicing in a gift of seven thousand *yen* from the Dowager Empress of Japan. For many years she has been accumulating funds for the benefit of the lepers of Japan by setting aside a certain part of her annual income. On November 10, 1930, this fund was distributed to the various leper charities, Imperial, Roman Catholic, Anglican, and Buddhist. With the exception of the Government Asylum, this Episcopal Mission received the largest amount. With this fund it is hoped to establish a leper settlement sufficiently attractive to draw lepers in large numbers from all parts of the country for voluntary segregation.—*Spirit of Missions.*

#### Purity Campaign

**T**HE campaign against licensed prostitution has been called to the attention of the Japanese public through petitions presented to eleven meetings of the prefectural assemblies. Two of these passed bills abolishing licensed vice, making seven assemblies which have recently declared for aboli-



tion. In one prefecture the victory came as the result of a well-organized seven-year fight, during which 135,000 individual petitions, one long petition containing 60,000 names, and petitions from over 650 organizations were presented. The leadership of this movement is in Christian hands but it has swept far beyond the limits of the church and appeals to the best thought of the nation. The medical associations and patriotic societies are cooperating and purity leagues are organized in many parts of the country to back up the campaign.—*Willis Lamott.*

#### Sai Nai Reforms

**S**AI NAI, on a river island near Seoul, was a notoriously rowdy town. Village feuds played havoc with the Christian school, interest lagged in church work. Following a week of revival meetings, and a visit by the missionary in charge of the group, about thirty young men of the village organized a School Boosters Association, assumed full responsibility for all finances of church and school, agreed to send more students, started a night school, pledged themselves not to touch liquor or tobacco, or gamble, and made it so clear to the head of the village that things must be different that he resigned. The village people met and decided that whoever was chosen to succeed him must be a Christian.—*Korean Broadcasts.*

#### Bible Training in Seoul

**S**EVENTEEN Korean young men were graduated on March 18th from The Pierson Memorial Bible School at Seoul. This is the largest class in some years and the students have had a systematic course of study, in the Bible, church work, preaching and personal evangelism. The week ends and summer vacations have been spent in teaching, preaching, and personal work and most encouraging reports have come of revivals and churches strengthened. Most of the under graduates are planning to spend their vacation in this work. Some of the

graduates will enter the Theological Seminary in Pyengyang. Others have gone out to start new churches and win others to Christ. Rev. W. J. Anderson, the principal writes: "We have some very fine men. Many people have told me of the great blessing the Bible school students are bringing to territory around Seoul through revival meetings and Sunday services they are conducting. One student who was not able to continue his work on account of lack of funds has been used to start a revival in a village ten miles from Seoul. One graduate spent seventy days last summer in prayer and Bible study alone on an island. He returned in power and has been wonderfully used."

#### Christ and Apples

**P**UKCHUDONG is a country village whose life has been enriched by Christ and apples. Luscious "red jade" and "light of the nation" are grown in great abundance, because Christian elders have gone at the apple industry with the same thoroughness as they conduct their church. The more apples produced, the more converts secured, it would seem; and the better Christians they become, the better apples they strive to grow. "And so the Lord be thankit," writes Rev. William Scott.

The headman of the village is a non-Christian, who once gave much trouble by his opposition. Reporting on his community at a district meeting of headmen he said: "It may seem like boasting, but I believe I have the best community in the township. Our people are sober and industrious. There is no carousing, no wrangling, no thieving. Our folk are of specially good stock." Another village headman, also a non-Christian, broke in with the retort: "Good stock, nothing! Your people are the same breed as mine. Everybody knows what makes the difference. Take the Christian church out of your district and you will be back where we are."—*Korean Echoes.*



### "Tithing Storehouse"

KONGJU, Korea, has a "Tithing Storehouse" as a feature of its Christian program. This storehouse, 12x12 feet, was erected at the same time as the church, and is probably the only one of its kind. Christians bring in the tithe of their rice and barley crop, and from this the pastor's food is supplied.

The pastor, while not a medical graduate, is widely read in medicine; his father is a doctor of the old school, his brother a practitioner of the new. He keeps on hand simple medicines and ointments; has healed many minor ailments and sent many serious cases to the Christian doctor in Kongju. He makes no charge for treatments, thus avoiding any complications with government officials, and local police and government officials are among his regular patients.—*Christian Advocate*.

### GENERAL

#### Association for Christian Cooperation

THIS association will seek through correspondence, exchange of visits, lectureships, public forums, discussion centers and by any other suitable means to stimulate fellowship among those in the United States and other countries who are of like mind in the desire to produce a Christian culture with no circumscribed limits. No elaborate or standardized organization is desired. Except for the modest expense of maintaining a small office and conducting its meetings, the association will operate strictly on the basis of projects and in harmony with the following principles:

Projects will not be initiated or administered by the Corporation.

Projects will be supported by the voting of a fixed total amount or by annual grant for a fixed and usually limited period.

No financial commitments shall be made unless funds shall have been provided in cash, negotiable paper or pledges from responsible Foundations.

The association is incorporated under the laws of the State of Ohio.

While Christian in character and purpose, it is not designed to further the special interests of any church or other institution.

The officers of the association are:

Rufus M. Jones, *president*; Mary E. Woolley, *vice-president*; Paul William Alexander, *recording secretary*; Charles J. Ewald, *executive secretary*; Robert A. Doan, *chairman, Executive Committee*.

### Race Prejudice in Great Britain

INSPIRED by movements in the United States and South Africa, the Society of Friends in London has instituted a "Joint Council to Promote Understanding Between White and Colored People in Great Britain," which is described in *The Spectator* (London) for February 14. "Among its aims are the study of the misunderstandings arising from color prejudice; an attempt to deal wisely with cases of the 'color bar' as they arise, the encouragement of personal contacts and the encouragement of an appreciation in Great Britain of the contributions of colored people to human welfare."

The need for this organization in Great Britain, with its 300,000,000 colored subjects, is emphasized because "color prejudice.....cannot be regarded as the hallmark of civilization, for some of the most civilized peoples do not possess it. France has appointed Diagne, a native of Senegal, to the post of Under-Secretary of State for the Colonies in M. Laval's Cabinet."

"Much of the ill feeling toward Great Britain in India today arises, not from a sense of political grievance, but from some personal slight, imagined or real. At a moment when we are straining every nerve to bring about a permanent understanding between the peoples of India and ourselves, based on friendship.....can we afford 'to send home (to India) every year hundreds of embittered and disillusioned students, with nothing but unhappy memories of their stay in England?'"





## BOOKS WORTH READING



*Any books mentioned in these columns will be forwarded by us on receipt of price.—THE REVIEW.*

**Young J. Allen, "the Man Who Seeded China."** By Warren A. Candler, D.D., LL.D. 245 pp. \$1.50. Cokesbury Press, Nashville. 1931.

Dr. Timothy Richard once said that "the books of Allen have hurled the Chinese gods from their pedestals." The record of this noble life, if condensed and put into more modern form, would win youth to the great adventure. The style of this old fashioned missionary biography is apt to alienate the sophisticated. In speaking of Dr. Allen's oratorical powers we have this sentence: "I searched his eye, which was clear as his thought, saw that once or twice during the hour it was softened by a tear like a dew drop, held in its place by the self-restraint of a kingly will."

Dr. Allen was distinguished for his literary work which includes nearly one hundred and fifty volumes, original or translated.

He went out as a pioneer missionary of the Southern Methodist Episcopal Church, during the trying days of reconstruction. He mastered the Chinese language and script, founded a newspaper and engaged in evangelism. In forty years of work, battling against superstition and idolatry, he is said to have had only a week's sickness and then "he fell dead in his harness," May 30, 1907. The book contains some noble tributes from his fellow missionaries and an excellent portrait.

S. M. Z.

**Social Work Year Book.** By Fred S. Hall. 600 pp. \$4.00. Russell Sage Foundation. New York. 1930.

Those interested in national missions or in the social uplift of the unfortunate and neglected in our country will welcome this excellent handbook.

It affords a classified index to multifarious needs, and gives striking evidence of the many American agencies now at work for the needy. "The Year Book is not an encyclopædia of social problems or social conditions; it is a record of organized efforts in the United States to deal with such problems. The problems themselves are discussed only to the extent that is necessary for an understanding of the forms of social work related to them. No problem or social condition is described unless some agency exists for its control, prevention or study." The topical articles which constitute Part I are arranged alphabetically, and there is a classified index under such headings as Child Welfare, Mental Hygiene, Health, Industry, Crime, Recreation, Church Social Work, etc. The contributors have been carefully selected but some of the articles are provokingly brief. In Part II we have a complete list of national agencies engaged in social work, arranged alphabetically and later classified under Protestant, Jewish, Roman Catholic, Y. M. C. A., etc. The article on Immigrants and Foreign Communities contributed by Edith Terry Bremer is illuminating. All of the entries are accompanied by select bibliographies. Altogether it is a work worthy of the Russell Sage Foundation. S. M. Z.

**The X Y Z of Communism.** By Ethan T. Colton. Illustrated. 8 vo. 423 pp. \$3.00. Macmillan. New York.

The author is one of the secretaries of the International Committee of the Y. M. C. A. and spent some years in Russia. He has a vital message in this volume which bears a striking title. It represents an effort to make clear the results in Russia of the theo-



ries expounded in "The A. B. C. of Communism," one of the propagandist documents issued by present-day Bolsheviks. After defining and describing the "class war," the author explains the dictatorship of the proletariat of the industrial workers as an instrument for the conquest of society by Communism. He then shows how this differs from all other forms of socialism.

But Russia has not attained a real "dictatorship of the proletariat." It is ruled rather by a dictatorship of the Communist party. Mr. Colton describes their principles, their aims, and their program. The First International (1864-1872), laid the foundations for Socialism. The Second International (begun in 1889 and still continuing) was supplanted by the Third International (1919), which threw overboard all restrictions and proclaimed "the Communist Revolution can be victorious only as a World Revolution."

Mr. Colton fearlessly describes the effect of Communism on marriage and the home life, and the restrictions laid upon religious organizations. The hostility to all religion proves that the root of this hatred is not because of the "Orthodox Church," nor is it due to the hostility of the Jews. The purpose in the minds of the leaders is to extirpate religion in every form. Their own testimony to this effect is monotonously uniform and convincing. "Created and constituted to make aggressive and effective this aggregate army of man, woman, and child-power for the eradication of religion, is the Society of the Militant Godless—the tireless, pitiless, presiding mind of the propaganda and the persecution. Its head is Yaroslavsky, Secretary of the Party Control Commission (the Inquisition of Communism), an instrument of power second only to the Political Bureau of the Party and the O. G. P. U." This chapter is a startling revelation of the effectiveness of an agency for the propagation of anti-Christian beliefs and practices; it shows an intensity of zeal and a unity

of purpose, beside which our Christian missionary organizations seem feeble and lukewarm. The volume is well documented, and contains a number of illustrations from the Soviet press. The Glossary is excellent but the index is incomplete. The judgments expressed are sincere, well balanced, and convincing. Our conviction is that the only hope for Russia is Jesus Christ. S. M. Z.

*The Good Earth.* By Pearl S. Buck. 375 pp. \$2.50. John Day Co. New York. 1931.

Many missionaries have written good novels but it is not often that a missionary's story is selected as "the book of the month." This means a very large assured sale and a reading by nonmissionary minded folk.

Mrs. Buck was herself a Presbyterian missionary in China and married Dr. J. Lossing Buck of Nanking University so that she has inhaled the atmosphere of China that her novel breathes out. Her first novel "East Wind, West Wind" also deals with Chinese life and her interpretation of her adopted country has been compared with that of Lafcadio Hearn for Japan.

"The Good Earth" is not a missionary story and on the surface seems unrelated to missions or to Christianity. It is a somewhat surprising novel to come from a missionary's pen. With great literary merit, a true to life Chinese atmosphere, a realism that is sometimes raw, the story describes vividly the life of a Chinese farmer who rises from deep poverty to wealth and at the same time sinks from honest independence and simple strength to self-indulgence and a slavery to material things. While the story is not altogether pleasant reading it is of absorbing interest and deeply impresses both the strength and the weaknesses of Chinese character and customs. Without pointing a moral the picture here given shows vividly the need of the Chinese for the truth, the ideals, the joy and the power that come from Christ.



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\* \* \* \* \*

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## MISSIONARY

## REVIEW OF THE WORLD

DELANVAN L. PIERSON, *Editor*

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## COMING EVENTS

June 3-8—NORTHERN BAPTIST CONVENTION, Kansas City, Mo.

June 4—GENERAL SYNOD, REFORMED CHURCH IN AMERICA, Asbury Park, N. J.

June 8-20—INSTITUTE OF INTERNATIONAL RELATIONS. Under the joint auspices of the American Friends Service Committee and one of the Friends' Colleges near Philadelphia. For information write to American Friends Service Committee, 20 South 12th St., Philadelphia.

June 19-23—CONVENTION, WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH at Everett, Wash.

June 20-30—THE DECENNIAL CONFERENCE OF FOREIGN MISSIONS, Hotchkiss School, Lakeville, Connecticut.

June 22-25—INTERNATIONAL CONFERENCE ON AFRICAN CHILDREN, Geneva, Switzerland.

June 22-26—WORLD CONFERENCE ON STEWARDSHIP. For information communicate with the Rev. John A. Ingham, D.D., Progress Council, 25 East 22d Street, New York City.

June 25-July 3—GENERAL CONVENTION, CONGREGATIONAL AND CHRISTIAN CHURCHES, Seattle, Wash.

June 26-July 6—M. E. M. CONFERENCE, Silver Bay, N. Y.

June 29-July 6—GENEVA SUMMER SCHOOL OF MISSIONS at Geneva, Wisc. For information address: Mrs. George P. Lottich, 3253 Wilson Ave., Chicago, Ill.

## WANTED—AN ORGAN FOR TAIKU

"Do you know of someone who can give an organ to the Nam San church at Taiku?" writes Rev. Henry M. Bruen, of the Presbyterian Mission in Korea. This congregation has recently completed a new church building and just before Christmas raised 1,800 yen, which represents much sacrificial giving, and they still need yen 1,700 to wipe out the deficit. Pastor Yi and his people are very eager to have a good organ to help with the music—one that has been in use will be best as such a gift can be entered free of duty. If you can make such a gift or know of someone who will, please write to the Rev. Henry M. Bruen, and send the organ to The American Presbyterian Mission, Taiku, Chosen. Mark "gift" and used, or not new. It may be forwarded through The Presbyterian Board of Foreign Missions, 156 Fifth Avenue, New York.



### PERSONALS

MRS. ADA LEE, at the age of seventy-five still carries on her loving work for the children of India. With her husband, the Rev. D. H. Lee, she established the Lee Memorial Mission in Calcutta in memory of their six children who were killed when a mountainside gave way in Darjeling.

\* \* \*

MR. W. J. W. ROOME, recently left London for Africa which he has crossed from east to west and back ten or twelve times. He was born in Birmingham, England, on April 16, 1865, son of the Rev. W. J. B. Roome. Since he retired from business as an architect, at the age of fifty, he has made many missionary journeys on behalf of the British and Foreign Bible Society. He has now gone out as an advance guard for a party of missionary pioneers on behalf of the Heart of Africa Mission.

\* \* \*

THE REV. WILLIAM H. MCCANCE, formerly a missionary in India under the American Board of Commissioners, has been elected Associate Secretary of the Committee of Reference and Counsel of the Foreign Missions Conference.

\* \* \*

MR. GEORGE AZARIAH, the second son of the Bishop of Dornakal, was one of twenty-one men who were ordained to the order of deacon recently in India. He is going to work in the Tinnevely Diocese, where his grandfather lived and worked some years ago.

\* \* \*

DR. J. H. RITSON, after 31 years as Secretary of the British and Foreign Bible Society, has resigned because of illness.

\* \* \*

DR. IDA B. S. SCUDDER, niece of Dr. Ida Scudder, has joined the staff of the Woman's Medical College at Vellore, India. This makes fifteen Scudders in the mission fields of India.

\* \* \*

MR. J. MERLE DAVIS, Secretary of the recently created Department of Social and Industrial Research and Counsel, under the International Missionary Council, was present at a meeting of the Committee on Reference and Counsel and explained the work and plans of the Department in considerable detail. He has returned to Geneva.

\* \* \*

MR. LESLIE B. MOSS, Secretary of the Committee of Reference and Counsel has been authorized to visit some of the mission fields. Suggestions regarding work that ought to be studied on such a trip will be heartily welcomed. He anticipates spending a major portion of the

time in Africa and in India, also making a brief visit to the Philippines, China, Korea and Japan.

\* \* \*

MISS VICTORIA E. MACARTHUR, M.D., Presbyterian missionary in India since 1899, has been awarded the Kaiser-I. Hind medal. Dr. MacArthur is in charge of the Mary Wanless Hospital.

\* \* \*

REV. AND MRS. WALTER B. WILLIAMS, of Kroo Coast District, are returning to America because of disturbed conditions in Liberia.

\* \* \*

DR. RALPH E. DIFFENDORFER, corresponding secretary of the Methodist Episcopal Board of Foreign Missions, who has been in Asia as consultant to the Laymen's Missionary Inquiry, returned to the United States on April 8.

### OBITUARY

MISS SUSIE SORABJI, Principal of the St. Helena High School, Poona, India, died on March 15th. She was the daughter of Rev. Sorabji Kharsedji, a famous Christian converted Parsee.

\* \* \*

MISS EMILY N. FORMAN, a missionary of the Board of Missions of the Presbyterian Church in India, died on April 11th in Louisville, Ky. She was on furlough from the mission field and since 1892 had been principal of the Presbyterian mission school at Fatehgarh, India.

\* \* \*

THE REV. F. A. STEVEN, who went to China in 1883 and had given forty-eight years of his life in service for the evangelization of the Chinese, died recently. A few weeks before Mr. Steven passed away, the Rev. Stanley Smith, who went out to China in 1885 with Mr. D. E. Hoste, W. W. Cassels and other members of the famous "Cambridge Seven," died. Mr. Smith had severed his connection with the China Inland Mission about twenty-five years ago.

\* \* \*

MRS. FREDERICK G. BOWIE, of the Scottish Mission at Tangoa, New Hebrides, died January 19th, as the result of blood poisoning.

\* \* \*

### A CORRECTION

Dr. Melvin Grove Kyle, the well-known archæologist, calls our attention to an error in our February number (pages 130 to 131) referring to an ancient lamp and an alleged discovery of a tablet with an inscription to show that these were foot lamps. Dr. Kyle says that this story is an absolute fabrication, containing no truth so far as he is concerned. The statement was quoted from "The Banner."





AFRICAN "GRANNIES" AT HOME—(SEE PAGE 409)



HELPING TO MAKE BETTER AFRICANS AT THE LOUDON MISSION HOSPITAL





## IS EVANGELISM OUT OF DATE

BY ROBERT E. SPEER, D.D., New York

*Author of "Some Living Issues," Etc.*

**T**HAT depends on what we mean by evangelism. If we mean some particular method of making the Gospel known and of trying to win men to Christian faith, undoubtedly that method may become ineffective and antiquated. But if we mean not some particular method but the thing itself, then it will never become out of date. Men who believe the Gospel will proclaim it, and will do so with a view to leading other men deliberately to accept Jesus Christ as their Lord and Saviour and to become His disciples.

It is not to be denied, however, that there are many in the church and out of the church today who disavow or discredit the idea of evangelism and who do regard it as out of date, meaning by evangelism the effort to make men Christian, to get them to accept and confess Christ and to join the Christian church. A recent missionary magazine article declares of missionary policy in India, "Our primary aim is not to bring Indians to outward conformity to a rite or to membership in the visible church." Probably the writer of this particular article would give a meaning to the word "primary" which would still retain the pur-

pose of true open conversion as a definite part of the missionary aim but there are others who have no zeal to do so. They say that it is no part of their effort to get Hindus to give up Hinduism and to become Christians, or Buddhists to abandon Buddhism and become Christians, but that their desire is to see men become better men and to find God where they are. They wish to see Hinduism and Buddhism christianized and not to see Hindus and Buddhists made Christians.

Mr. Gandhi has of late carried this idea to the limit. He declares that conversion from one religion to another is wrong and he is especially critical of Christian missions and of their schools and hospitals because they are trying to convert men to the Christian faith. *The Indian Social Reformer* has published a number of articles maintaining this position and its editor, Mr. Natarajan, one of the best men in India, has gone so far as to appeal for political prohibition of religious proselytism. Here are his very words in his issue of March 29, 1930:

The conception of sovereignty in a monarchy is not a wholly secular one,



and there must be something in the conditions attaching to it to indicate a spiritual contact between the sovereign and the subject. It is against the immemorial tradition of India to impose a disability on any religion. We cannot ask that the King of the Indian Dominion should not profess the Christian faith. But we think India may and should ask that the Coronation Oath should contain a solemn undertaking on the part of the sovereign to be the protector of the ancient religious faiths of this country. The present principle of religious neutrality must be replaced by a principle of active and appreciative protection. The most important consequence of the change will be that organized religious proselytism, having for its purpose the seduction of his majesty's subjects from their ancestral faiths will be barred, as the King being the protector of all religions, cannot let one of them wage war against another.

But the principles involved in this view are untenable. In the first place such a view freezes human thought. There can be no change. What one has believed or what one's fathers have believed we must continue to believe. In the second place, if it is replied that only religion is in mind, one answers that religious truth is not different from other truth. If we are bound to give up what is erroneous in our ideas of physics or geography or philosophy when we find the truth, we are bound likewise to exchange error for truth in religion. In the third place, if it is said that religious truth is unattainable or unprovable, we reply that our conviction is otherwise, but that if it is so then there can surely be no warrant for holding fast to our old religion just because it is old. In the fourth place this view is self contradictory, be-

cause all these religions had a beginning. If there can be no conversion from an old faith to a new, what warrant was there for Islam or Buddhism or all modern forms of Hinduism in the first instance?

As a matter of fact the issue really turns on what we conceive Christianity to be and whether we believe that we have in Christ something that every man ought to have. If we conceive Christianity to be the universal and unique and indispensable message of the salvation wrought for the world in Christ and in Him alone, and if we see in Christ the only way to the Father, the only Light of the world, the Way, the Truth and the Life, then we cannot help ourselves. We must make Him known with the urgent desire to have Him accepted by all men and to have all men unite themselves to Him and to one another in Him.

This is the missionary aim. As several of our foreign mission boards have put it in their manuals:

The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian churches which shall be self-propagating, self-supporting, self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen, and in bringing to bear on all human life the spirit and principles of Christ.

And this ideal includes the definite association of men in the open and declared fellowship of the Christian church. All permeation of life and thought by the Christian spirit, all movement of the national mind toward Christ and acceptance of His ideals is to the



good. All development of personalities Christward, whether they separate themselves from old loyalties and follow Christ openly and alone or not, is hopeful. But these are not enough. Some think they are. In some mission fields one meets with the idea that Christianity can exist without any organized body and especially without any local congregational organization. There are some indeed who think that this idea is to be one of the contributions of the "Chinese religious genius," which as one Chinese writer says, "insists that religion should be left to individual inclination and achievement without organized propaganda and public worship of any sort."\* The preface to the "China Christian Year Book" for 1926 calls attention to this tendency in the Chinese Christian mind. Summarizing the main features of the present situation in the survey of the year, it says:

The chief note struck with regards to Christianity, where there is articulation at least, is the desire to understand and follow Christ's way of life. This includes another promising sign that, in spite of the comparative lack of cohesion in the Christian Movement as a whole, there is a slowly growing desire and effort to promote Christian fellowship as distinct from and above the claims and efforts of ecclesiastical, denominational or theological unity. It is felt by some that this higher and freer Christian fellowship is possible even though intellectual and ecclesiastical unity is hardly a practical question at the present time.

According to this view local self-supporting churches are not necessary; the church can exist as a

disembodied national influence. Well, it cannot. Alas! this kind of religious genius is not confined to China. It has been one of the hindrances and obstacles in the way of the church always and everywhere.

Albert Schweitzer deals with this idea of a partial evangelism in a striking passage in "On the Edge of the Primeval Forest." He is contrasting the Protestant and Roman Catholic missionary policies and says:

If I had to distinguish between the aims which the two keep before them, I should say the Protestant mission puts in the first place the building up of Christian personalities, while the Catholic has in mind before all else the establishment on solid foundations of a church. The former object is the higher one, but it does not take sufficient account of realities. To make the work of training permanently successful, a firmly established church, which grows in a natural way with the increase in the number of Christian families, is necessary.

If we cannot be satisfied with a conception of evangelism, which stops with open Christian personalities and does not go on to the church, still less can we be satisfied with a view which stops short of open Christian personalities and is content with the permeation of society with Christian ideals, desirable as that is. It is desirable but it is not first and it cannot be enough.

It may indeed be that in some lands we shall have to wait for large open accessions to the church until there has been a deeper seepage of Christian truth into the national thought and life. Sir Charles Trevelyan, who lived long in India, thought that this would be the

\* The China Christian Year Book, 1926, p. 276.



method of India's evangelization. He says:

Many persons mistake the way in which the conversion of India will be brought about. I believe it will take place at last wholesale, just as our own ancestors were converted. The country will have Christian instruction infused into it in every way by direct missionary education, and indirectly by books of various sorts, through the public newspapers, through conversation with Europeans, and in all the conceivable ways in which knowledge is communicated. Then at last when society is completely saturated with Christian knowledge, and public opinion has taken a decided turn that way, they will come over by thousands.

It may be so. But our approach is by person to person. Let all the general influences operate and be operated that can suffuse national and racial minds with Christian truth and the Spirit of Christ. But at the beginning and throughout the centuries and today the primary and effective missionary method at home and abroad is the contact of individual with individual. This is the evangelism of the New Testament and it never has been and never will be out of date.

On the contrary, this is the supreme need everywhere today. The national churches in China and Japan have discerned this and have launched their own move-

ments of evangelism which are directed primarily at the winning of individuals to Christian faith and discipleship. These churches are not content to remain in old numerical trenches. On the other hand they are making it their primary aim to bring Chinese and Japanese "to membership in the visible church." They are not content to "pervade and transform present-day interpretations of Confucianism and Buddhism" or to pervade society with Christian conceptions. These things indeed they rejoice to see. But they are driving straight at the conversion of men and women to Christ, believing that this will be the most effective way to permeate and uplift the life and thought of the land.

Methods of evangelism come and go. Whitefield and the Wesleys found the methods that were effective in their time; Finney and Moody in theirs. We must find those that are effective in our own time. But the essential thing is the same. And we need today in the church at home, as well as in all our missions at home and abroad, to see this, and to go after men and women, one by one, or in the groups and companies in which they are accessible, and to relate them to Christ and Christ to them in the elemental reality of the Gospel of the New Testament and of all time.

#### THE MISSIONARY

O matchless honor all unsought,  
High privilege surpassing thought,  
That Thou shouldst call me, Lord, to be  
Linked in work-fellowship with Thee;  
To carry out Thy wondrous plan,  
To bear Thy messages to man;  
In trust with Christ's own word of grace  
To every soul of the human race.

—Selected.





A WASHING LESSON IN A MOTHER CRAFT SCHOOL, CENTRAL AFRICA MISSION

## MEET THESE AFRICAN GRANNIES

BY MRS. DONALD FRASER, Edinburgh, Scotland

*For Thirty Years a Missionary in the Livingstonia Mission of the United Free Presbyterian Church of Scotland*

**T**HE sound of a gentle artificial cough coming from the verandah announces visitors. I go out to greet two or three old ladies who have settled comfortably down on the floor and announce that they have come to gossip with their mother. The gossip is very innocent on their part, news of the crops and their neighbors, of sickness in the village and tax gather-

ing; on mine, news of my children in far away Scotland, with a gramophone entertainment possibly and a parting gift of a handful of salt to each. Then with friendly farewells we part.

As I watch them going down the path the memory comes of a day when, as a newcomer, I sat on another verandah in Central Africa and listened to a discussion going



on between two missionaries about the difficulty of reforming some of the tribal customs. The blame was laid at the doors of the older women. "You'll never get things changed till you hang all the old women first!" emphatically announced one of the men. A vital truth underlay the hyperbolic language. None were so determined in their opposition to progress, their rigid adherence to old customs and taboos. I had to admit how unlovely I had found it possible for old age to be, as I had watched some unattractive faces upon which the passing years had left traces of stupidity and evil mindedness, bestiality and cruelty. In others, with less evidence of evil, the hopelessness and dejection were almost as saddening. Least attractive of all I had found the greedy begging heathen widows of chiefs, whose visits to the mission were actuated by the desire for salt, soap and calico for which they shamelessly clamored. On the other hand some old friendless slave women, pathetically grateful for any little kindness shown, embarrassed the white woman terribly by the way they rolled over and over in the dust at her feet in thanks for some trifling gift. Old and past work and able to bring no return present, it astonished them that they should receive anything.

In delightful contrast to these was the motherly friendliness of an elderly Christian woman who used to turn up at the mission house in time for family prayers on Sunday. She used to kiss the white woman's hands in a way you never see done in Africa except to babies. She would admire her clothes, turning her round for inspection. She would taste a sample of European cooking and smile benignantly.

Her native name being difficult to master, she was called and remained through life, Mrs. Pettigrew, after a Scottish friend whom she resembled.

Mrs. Pettigrew and a few others formed the first women's class taught by their *dona* (white woman). The *dona's* language was doubtless very poor but so was the intelligence displayed by the class. A parable was carefully gone over each week but no trace of the lesson seemed to remain in their minds by the following week. They cheerfully explained that they were women and therefore stupid and unable to learn or remember what they were taught. Almost in despair one day I insisted that surely something had stuck to them "No, mama," said Mrs. Pettigrew, shaking her head "it's all gone. *Satana* has come and picked up all the seeds sown last week." This statement brought unexpected cheer, for it revealed that something after all had been absorbed. The parable of the previous week having been that of the sower who sowed by the wayside.

#### Their First Prayers

That class was the nucleus of the Christian women's class which in later years was a regular part of the Sunday program. It always contained a good proportion of old women, more free than the young mothers to attend, and their progress, collective and individual, though slow, was interesting to watch. When they first took part in prayer their words were strongly reminiscent of prayers uttered in public worship by the men. One woman echoed faithfully her husband's invariable beginning "O God of Abraham, of Isaac, and of Jacob. You are the all-knowing.



You know the things of the past, and of the future, the things of above and the things of earth," and so on. But gradually as their religion became better understood, a simpler and a more personal thing, their prayers developed the same note:

"Father God," prayed one of them, "we are surprised at ourselves. When we are here in the class we know quite well you are here too, and want to be with us all the time. And then we go home after church and forget all about you in our village."

Another used to pray for their teacher "that God would give her strength to cook for them Sunday by Sunday, that their souls might be fed."

The lessons had to be very simple so that the old women, as well as some of the more intelligent younger ones, might take them in. We used eye gate, as well as ear gate to impress on them the necessity for taking Jesus Christ as our standard, and not be content to compare ourselves with our heathen neighbors. I went to the class with a dish cloth which an African table boy would assert to be clean, and another which I had wet and rubbed in the dirt. I asked which was clean. Everyone pointed to the first. "But is it *really* clean?" Oh yes, mama and they drew my attention to its contrast to the other.

Then you would call this a white cloth?"

They all assented.

"Well now, what about *this*?" I asked, as I drew from my bag a square of spotless white nainsook.

"That! O that's a *beautiful* white cloth."

"Like this?" I inquired holding up the dishcloth. "No, that's dirty. This last is really white."

"But," I protested, "you yourselves all said this was clean and white." "Ah, but mama, we hadn't seen the really beautiful white cloth then. Now we see that the other one is dirty. Before, it looked clean because we had been looking at the very dirty one."

I pressed home the lesson and finally a woman prayed "Truly, O God, did we ever know before that we were so soiled? But we have been looking at the whiteness of Jesu Kristu and we want you to wash us white like Him."

The women of the Gospel narrative interested the Africans greatly—Mary, Elizabeth and that home (strange to Africans) where two sisters lived with their brother and rejoiced in the friendship of Jesus. We went over the women of the Old Testament too and one realized that they entered into and understood their lives better perhaps than we of more advanced civilization. Very human and deserving of sympathy to them were the childless women, and over their faces passed expressions of relief and delight when they heard that at last a child came and the reproach of barrenness had been removed. They knew all about the scornful contempt of the rival wife with children and too rare were husbands, like Hannah's, who tried to comfort instead of neglecting her. That God should concern Himself with the choice and manner of life of the woman chosen to become the mother of one of His great servants astonished and encouraged them.

The old ladies were frequent attenders at hospital and knowing their poverty we often exempted them from the small fee patients were supposed to pay. Yet, again and again, when they had been let



off fees—sometimes because of their protests—they would turn up at our dwelling house with a fowl or a basket of food and present it to me—"a gift, not fees"—for the Africans' loyalty and gratitude centers round persons rather than institutions. But as an institution the hospital was popular with them—where else could you get such luxuries as two meals a day regular and sufficient, a supply of salt, and a blanket at night? The contrast with their hand to mouth existence in the village sometimes made it a struggle to prevent the hospital from becoming an old ladies' home, especially in times of scarcity. What they saw and experienced there shook their faith in the old native régime.

For several years an old woman named Changora acted as cook, mother or matron there. Engaged first to attend to a friendless epileptic girl who was badly burned, she was later initiated into the mysteries of bringing up a motherless grandchild by bottle feeding and proudly she used to display this miraculously reared *Wendy* to admiring and almost incredulous friends. Later she posed as an expert on rearing orphan infants, while superintending the efforts of others who came for the same purpose. While the doctor tried to enlighten the ignorance of the people on medical matters, Changora strove to improve the doctor's shocking neglect of social etiquette. When I entered the hospital in the morning I distressed her by greeting my waiting patients. She would follow me into my consulting room, shutting the door that her reproof might not be overheard, and say to me, "It is not your place to say good morning to us. You wait till we greet you." "But,

Changora," I would protest, "It is my hospital. I am hostess, therefore I should greet my guests."

"No," she would patiently explain "You don't sleep here. I do, therefore it is my house; therefore I greet. You—the guest. When I come to your house then you can greet me."

I had frequent opportunities of so doing. She used to arrive, ask for the family, slip an egg into the hands of each and present any that were left to me. She would never sell eggs to me—wherein she was unconsciously wise, for I might have tested and rejected them as not fresh. As it was, I had always to thank her politely and give a return present of salt. Sometimes before our great communion gatherings she would arrive to consult me as to what she should wear. As her entire wardrobe consisted of a tattered cloth she wore around her, the advice inevitably took the form of a present of a new cloth—given with the injunction not to tell anyone where she had got it. Changora would not and knowingly stuck her present securely out of sight, somewhere beneath her rags. She would turn up looking respectable for the services but too often afterwards I would see the new cloth adorning one of the grandchildren to whom she was devoted. Still, an occasional cloth was a cheap form of pension for a retired hospital matron.

During the first great "Flu" epidemic that penetrated into Central Africa I heard that she was ill and went to see her, bringing bovril and fruit and a warm flannel jacket. I found her lying on a mat on the floor and realized she was seriously ill, but I refrained from speaking till she opened her eyes and greeted me and I half thought



there was a humorous twinkle in her eyes at my having learned the etiquette prescribed in visiting. When I gave her the jacket she inquired (recognizing it as a hospital one) whether it was a loan or a present. I assured her it was her own, knowing no one would afterwards wear what had been worn by those who died. But she shook her head when I wanted to help her to put it on. "I am going to our Father God," she whispered. I suggested it might not be at that time and said I would return next day. But on the morrow I was met by a Christian woman who had been with her when she had passed away half an hour before. In the village her little grandchild was wearing the jacket (it reached to his ankles, the sleeves engulfed his arms) which his unselfish granny had put aside for him, considering it too good to waste on a dying woman.

As I left the village, I remembered a time when the poor, tired old woman had begged to be relieved of the task of looking after an orphan. But she was indispensable and it had to be pointed out to her that her "holiday from nursing babies" might mean the death of the little one and in as much as she was doing this service for it, she was doing it for Christ. And loyalty to Him had won and she resumed her task, asking only for the assurance that when she died and passed beyond He would greet her with the words "Come in Changora. It was you who looked after babies for me at Loudon."

#### Another Devoted Friend

Another friend was Makachibene, a wee thin slip of a woman who conceived a great devotion for one of our women missionaries.

When I used to slip along from the hospital to her house to get a refreshing cup of tea, Makachibene was often about. Occasionally there would be an interval when we heard she had an angry fit on. But I think the sense of being loved and cared for by God and His people brought peace and healing to her spirit for these attacks became milder and finally stopped, leaving her affectionate and childlike with a shy, happy smile flitting across her face whenever one spoke to her.

When in the less busy time of the year we used to have a school for women, this old lady was one of the most regular attendants. She sat in the lowest class—where the pupils were mostly the oldest—and never managed to learn her syllables. When the teacher pointed to the board her eyes followed the pointer hopefully, but failing to recognize the mysterious sign it indicated, she would glance round the class to see what sound their lips were forming and just a perceptible interval after the others, she said it too and then glanced at me for approbation. But though years of attendance failed to make her a reader, she enjoyed the lessons in Bible stories, cooking, talks about health and the upbringing of children.

#### Is It Worth While?

A visitor to the mission school once suggested that it was futile to spend time on these hopeless old women who would never learn to read. Why not concentrate on the younger intelligent women? I remember how it hurt to hear them called duds. Besides, they were really tremendously important. Attending the school meant that they were allying themselves with



all the progress and reform that the Christian teaching stood for and when some young woman in their village wanted to test some of the new suggestions about infant feeding or some such subject, it would help her greatly that she was backed by one or two old women instead of meeting unanimous opposition.

And these old people were respected because of their Christian life and character. There was no class of women who showed such evidence of the difference the Gospel had made in their lives as those old grannies. The world had altered for them and become a friendly, safe place full of love and help such as they had had no experience of in the old heathen days. God as Father had brought them into friendship with people of whom they had never heard of when they were young—white people over the seas who had sent help to their black sisters. The church was a society that did not despise and neglect them, but rather honored and helped them. This was a day of good tidings which had followed their long night of fear and their very faces, as well as lives, reflected the change. The old unlovely type with all that was human and kindly obliterated, is giving place in many instances to happy, kindly, more intelligent faces in which sometimes lines of real beauty and refinement can be traced. And the pastors and elders of the church could tell that none are more faithful in their attendance at worship, or more liberal—out of their great poverty—in their regular contributions when the deacons make their village rounds, and the people respond by producing a copper or two, a basket of flour or beans, or a little bundle of

corncocks or some other simple gift.

What endless reminiscences one could write of them,—the way they used to escort their *dona* home from church on Sunday, each so anxious to carry something for her that after distributing bag, Testament, hymn book, roll back she sometimes had to eke out her limited resources by handing over her handkerchief too; of visits to their villages when she would return ashamed of being laden with gifts of foodstuffs she dare not offend them by refusing; of a time of famine when she doled them out scanty rations of rice barely sufficient to keep them alive and so won the delightful new name of *Msoro* (honey bird) because she found food for them; of a Christmas party for the grey haired only, which ended in an impromptu dance “to show God how happy we are”; of a time when the *dona's* life was in danger, and one of the old bodies sat without moving from the verandah for twelve hours till better news sent her home tired and hungry but happy; of the wonderful day when their first little white sister arrived in their midst instead of coming like the other *Bazungu* (white people) from across the sea, and the queues that waited to get their first glimpse of her; of the last sad days when their white mother sometimes fled out of the back door into the bush when she saw a mournful little group of them coming up the road, because she couldn't face their tears without breaking down herself at the thought of the coming separation. These and many other memories, tender and cheering, pass through my mind as I write of our gossips—our God-rib—those to whom we have become related in the service of God.



# ARE OUR MISSIONARY METHODS WRONG?

BY PAUL W. HARRISON, M.D., Muscat, Arabia\*

*Missionary of the Reformed Church in America*

Men who have unselfishly devoted their lives to a great cause have a right to be heard as to their convictions on the principle on which the success of that cause is based. Dr. Paul W. Harrison has spent twenty years in Arabia as a medical missionary under the Reformed Church in America. His experience in medical and evangelistic work in Bahrein, Muscat and other stations has brought him into close contact with the needs of the people and the problems of the work. His studies and travels in India and his contacts with leaders in many lands have given him a wide range of sympathy and information. His study of the Bible and his service have formulated his ideals and given him the courage of his convictions.

In February Dr. Harrison delivered a series of five lectures at Princeton Theological Seminary which were so fresh, so earnest and so startling in some of their positions and recommendations that they have aroused much interest and some criticism. We have secured permission to print these lectures, slightly abbreviated, and will welcome the comments of other Christian workers on the amended missionary program suggested by Dr. Harrison.—EDITOR.

**I**N KALAMAZOO a few weeks ago my missionary talk had been preceded by an address by a mission convert who was a director in the educational enterprise of India. He intimated that the missionary enterprise was gradually evolving from the stage of evangelistic work and was rightly becoming more and more an educational enterprise to train the native church. That idea is widespread, but, as I hope to show, is false and dangerous to the missionary cause.

We all recognize that one branch of our institutional work is essentially temporary. No medical mis-

sionaries are sent to Japan today because Japan is able to take care of that work herself. It would be better if we should realize that our educational work is essentially as temporary as our medical missionary work.

Let us remember the very widespread, almost universal increase in the spirit of nationalism. China, during the last few years, has been convulsed from one end to the other because she has gained a new spirit of racial self-consciousness. Her nationalistic spirit has extended until it includes all the different strata of society, and all the provinces, and it is perhaps now almost the major passion of the Chinese.

The significant fact is that this particular phenomenon is practically universal. In India the spirit of nationalism has penetrated from the top to the bottom. It has come to include all sections, the native states as well as British India. The same thing is true in Turkey and in Persia.

Wherever we go we find that the

\*I introduce these lectures with great diffidence, on three accounts: First, because Princeton is known for its scholarship, and I do not pretend to be a scholar. Second, because I expect to bring to your attention ideas that are quite at variance with many of the conventional ideas regarding missionary work and behind such new ideas there is no authority whatever except the impressions gained by one individual in twenty years of missionary work. I am especially anxious that you do not ascribe to what I say the authority of any commission or church or board. The third reason is, of course, the importance of the group here assembled. It becomes a grave responsibility when one attempts to assert that the compass of the course ought to be replotted, and that we ought to be ruled by different ideas.

P. W. H.



spirit of racial self-consciousness is strong, and is steadily growing. And we ought to note that this is a permanent change. There will be no return to the situation of fifty years ago. We have only seen the beginning of this change in national consciousness. From now on there is going to be a more and more intense patriotism. Here is a factor of very great importance that we must consider in relation to the missionary enterprise.

### The Educational Program

Now notice the effect that this has upon the national educational programs. In India, for example, there are now in the colleges and the professional schools, some 84,000 students; there are 12,000,000 students in the secondary and elementary schools. The students in those schools are going to shape the future of India. We direct the destinies of all our nations by means of schools.

It is not, therefore, remarkable to find that in all of these countries where the spirit of national consciousness has grown there has also developed a determination to control all the schools. That is inevitable and natural and should be welcomed by the missionary enterprise.

This particular tendency has sometimes manifested itself in very disagreeable ways. Turkey has demanded that she have complete control of all the schools in Turkey. The same demand has come from Persia. The only hope that the leaders of a country have for building up the kind of nation they want is by control of the schools.

In India, where I have spent a good deal of time, Mr. Gandhi and the Indian people fear nothing so much as the imposition of western

culture. India is not primarily interested in financial or commercial progress, but India is supremely interested in her own racial self-development. She believes, and rightly, that she has certain peculiar racial endowments. The same is true of China, and of Arabia, and of America. India has certain racial endowments which are unique, and, therefore, she is anxious to direct her destiny along the lines of those endowments. That is exactly the attitude that the Indian leaders ought to take. The only weapon that the leaders of India possess for the accomplishment of her supreme aim is education. India, therefore, is coming to ask, as China and Persia and Japan have asked, for the complete control of all the schools.

One of the most serious problems before every missionary board today is the problem of adjusting the missionary schools to this demand of the national leaders. The American Board is troubled because the Turkish government has demanded not only the control of general education but of the religious instruction in Mission schools. The same demand has come from Persia and China, and will probably come from India as soon as the Indians gain control of the government.

This thing is inevitable, it is natural, and it ought to be welcomed because in all of these nations, a large part of the educational program has been carried on by foreigners. The missionaries entered backward countries that had practically no educational systems and, as a matter of Christian charity they organized schools, just as hospitals have been planted in these countries because they had no adequate medical work. But now these nations, having attained racial self-



consciousness, with a national spirit, naturally demand the control of the whole educational enterprise.

In the past the missionary societies have paid for these mission schools, assisted in some countries more or less by native money. They have done a very creditable and outstanding piece of philanthropic work, but nevertheless, as soon as the nation attains to national self-consciousness, it is inevitable that the leaders shall demand the control of the education upon which rests the destiny of those countries.

Since the spirit of nationalism is here to stay, by the same token this demand for control of all the schools is also going to grow until complete control is secure. So we come to this situation: The missionary enterprise is going to become less and less a general educational enterprise, and many of us may live to see the educational arm of missions disappear in many of these countries.

When India attains to self-government, the first thing she will wish to do, when she can manage her finances well enough, is to make elementary education compulsory. When this is done, India will wish to take over all of the elementary mission school work. Then, you see unquestionably the whole missionary enterprise will become more and more purely evangelistic. That is not a criticism against the missionaries of the past, but it is recognizing the significance of the movements of the present. The present form of missionary work is now different from the past to some extent, and the future is going to be still more different. The future undoubtedly belongs to the evangelistic side of

the enterprise and less to its educational side.

The prevailing view that missionary work is going to become more educational is dangerous because, in so far as we are obsessed with that false idea, we will find ourselves pitted against the irresistible current of the time. If we do not recognize the nationalistic demand for control of the schools, we are doomed to hinder the whole enterprise. The surrender of our general educational work is natural and inevitable.

Some will say that this view of educational work overlooks entirely the evangelistic possibilities of the school, if we can include religious education. There is an increasing emphasis on religious education in America and it is right that we should stress religious education abroad. The records of the past are against that idea. I remember two very interesting assistants that I had in the hospital work in Muttra twenty years ago. They were converted Afghans that resulted from Dr. Pennell's work in North India. We used to sit down and talk by the hour, and from them I learned a great deal about the missionary enterprise that I had not known before. They told me that in north India when they went out to do itinerary evangelistic work, the opponents whom they dreaded most to meet were the graduates of mission schools who had been trained in compulsory Bible classes. Such graduates know the Bible extraordinarily well, for there is one thing that an Indian can do, and that is he can remember what is taught him to a degree that is simply uncanny. These mission school graduates had been compelled to take courses in the Bible but not more than one in



a thousand becomes a Christian. These itinerant evangelists are earnest-minded and sincere Christians, but they are not yet well educated and they meet in these college graduates who have been trained in the Bible, men who can tie them up in knots when it comes to religious controversy.

I recognize that in saying this I am a heretic of the very first order and that most of the church boards are utterly at variance with what I am saying; but in my opinion it would be far better in Christian colleges in India, or China for all I know, if the Hindus and the Mohammedans were forbidden to come to the Bible classes, unless they are sincerely interested in really following Christ, once they can see their way clear. Sincere inquirers should be welcomed but the average students should be forbidden entry, to say nothing of compelling them to come.

Educational work in the past has not always been a great evangelistic agency but it has been necessary. By means of it we have trained the native church and by our mission schools we have contributed enormously to the advance of the backward nations. It has been one of the finest things we have ever done, but it has not been as effective as we wish in evangelizing those people. In some cases it has been carried on in a way that has done actual damage. There is no reason why we should hesitate to turn over our educational work to the native governments as rapidly as we can.

The first conclusion, then, to which we come is that the missionary enterprise is to become more and more an evangelistic and less and less an educational enterprise.

This is inevitable because of the rise of the nationalistic spirit.

### An Individual or a Social Gospel

Conclusion number two, which I will state in advance, is that our evangelistic enterprise must be the carrying of an individual rather than what we usually call the social Gospel. This is closely related to what I have been saying. In India they are anxious to develop along the lines of their own peculiar racial endowment and, therefore, they do not want mission schools which embody our western civilization. By the same token they do not want our western social gospel.

I am a great believer in the Christian social gospel, because as a citizen, it is the duty of every Christian to carry responsibility for political and social and economic advance. But in so far as the Arab or Indian mind works along lines different from yours and mine, by so much it is dangerous for us to attempt to carry over into Arabia or India our peculiar civilization. When westerners vociferously shout for a social gospel I marvel that they do not realize the contradiction. In one breath they say, "Let us not carry our western civilization; let us only take Christ over there," and in another breath they say, "Let us not carry an antiquated individualistic gospel but let us carry the finer message of the social gospel."

The social gospel, as we understand it, is really nothing but an effort to carry over into Arabia or elsewhere some part of the civilization that we know, and that we think will be good for those people. There are, unquestionably, many things in our western civilization that are splendid, and we think



that it is the part of Christian compassion to teach them to the people over there.

Perhaps we would say that the simplest and most fundamental thing in our civilization, that would be a universal boon to every one, is security of life and property. This might be said to characterize western civilization, as opposed to the chaotic situation that we find in many places abroad. In our Christian message we will not only put in the roots but we will also show some of the fruits of the social gospel. At least as Christians we want security of life and property. Is there any one that would dispute that as a fundamental, universal and invariable boon? In Arabia I think I can show you that this is not always true.

#### Life and Property in Arabia

I could take you as a visitor to Katif or Hassa, places under the rule of Ibn Saud. The characteristic of his rule is that life and property are distinctly not secure according to our western notions. The chief of Katif, or Ibn Saud himself, can cut off any man's head, and no cabinet, no legislature and no laws can stop him. A few years ago, the richest man in Katif, Bin Jumaa, was arrested by Ibn Saud's agents and put in prison and he has never been seen again. His property was confiscated, and thereby the royal exchequer was put into order again. In Katif and in Hassa, life and property are not secure according to any western standards. Bin Jumaa's death was not as a punishment for any crime he had committed, but it was the rulers' will that he should die.

If we were entertained in the home of one of the date cultivators in Hassa or Katif, you would be

astonished to see the splendid entertainment that you would receive. There would be a roasted chicken for each separate guest, and a splendid outlay of boiled rice and various condiments. Moreover, on feast days these people are dressed in gorgeous clothes. Their economic situation is so good that it is hard to believe that they are not the owners of those gardens but only tenants who cultivate them.

Now let us visit Thal, in another part of Arabia. There we will be entertained by date cultivators again, and the land around Thal is far richer than the date gardens of Hassa or Katif. The general system is the same in that the land is owned by one set of men and cultivated by others. The men who entertain us at Thal can set before us only a miserable little dish of boiled rice with a few tough pieces of meat—and that is the best meal they have had for a month. They have almost no clothes, are half starved and one-third clothed, and live a dog's life. The contrast is painful. In this community the date cultivators have been ground down under the heel of the owners.

What is the difference between the Hassa people who cultivate a comparatively barren strip of land and are wonderfully well off, and this group at Thal who cultivate an extraordinarily rich piece of land, growing the same crop as our friends over here but are on the ragged edge of starvation all the time? The difference is that life and property are more secure in Thal than in Hassa and Katif.

I will try in a word to show you that this is literally true. That man Bin Jumaa in Katif, who was executed, was a high-handed pirate of the first order and ought to have



died years before he did. In that country they boil some of their dates in enormous kettles. Bin Jumaa came home one night and found that his wife had not prepared supper quite on time, so he pitched her bodily into the boiling kettle. He oppressed the date cultivators under him. Debtors had to pay their debts absolutely on the day. Beggars were not fed in his house. Thereby, he became so unpopular that his death was welcomed by the whole community, and his life expectancy sank down to zero.

There is no way to replenish the royal treasury quite so easily as by assassinating a rich man and confiscating his property, but if the community still thinks highly of him, the ruler does not do that. If he did that two or three times, the ruler would lose his head. He must maintain his popularity in the community; otherwise his life is in danger. If he oppresses his date cultivators, if he pinches every debtor, if he kicks beggars off the place, the community wishes he would die, and he does die. Therefore these Katif owners of gardens are, as a rule, extraordinarily generous in the contracts which they arrange with their cultivators.

Over in Thal, there is security of life and property. Nobody is going to confiscate a date landowner's property and cut off his head, no matter how much of a pirate he is. He can starve his date cultivators to death and nobody is going to cut off his head or confiscate his property. Therefore, under him the date cultivators are

reduced to the last stage of human misery. In this particular instance the laws guaranteeing security of life and property are not a blessing to the community.

There is often an extraordinary amount of lip service given to the idea that we must carry Christ, His message and His teaching to these people, and not carry our western civilization. That is true, but that means that we cannot carry out what we term our social gospel—according to our western ideas. It is not for us to define the outworkings of eternal life in the hearts and lives of all men. We cannot try to revise the social order over in Arabia. That will have to be revised, but it can only be revised safely by the Arab. Every intelligent Indian knows that the social order in India needs a great deal of revision but he also knows, what we are not so willing to concede, that that revision is safe only in Indian hands when they have learned to apply the teachings of Christ to daily life.

In the rise of nationalism we have a phenomenon that is growing and that is going to be the governing factor in practically all of these mission fields. This means that the missionary enterprise will increasingly be evangelistic and less educational, and that the evangelistic message we carry must of necessity be more and more of a personal Gospel, relating the individual to Christ, rather than a social gospel, as we in the West interpret it.

The second lecture deals with certain implications of the Evangelical Missionary Enterprise.

**"If Christ has really taken up His abode in a human heart, often He will be seen looking out of the windows!"**





A PROTESTANT CHURCH SUNDAY SCHOOL, CAMAJIANI, CUBA

## WHEN CUBA "FELL AMONG THIEVES"

*The Impressions of a Moderator of the Presbyterian Church*

BY THE REV. HUGH THOMSON KERR, D.D., Pittsburgh, Pa.

*Moderator of the Presbyterian Church, U. S. A.—1930-1931*

A SHORT visit may be better than a long one in leaving in one's mind clear cut impressions. The danger is that the impressions may be too clear cut. Certainly the week spent in Cuba left in my mind certain well defined pictures and one of the clearest is the applicability of the parable of the Good Samaritan to the past and present of that very near and very interesting people and land.

Cuba is the man who fell among thieves who wounded him, stripped him, and left him half dead beside the roadway. The robbers can easily be identified. The priest and the Levite, who came and saw where he was and passed by on the other side, are not hard to name. There is not much difficulty in giving the name of the ancient ecclesiastical organization to which

these unsympathetic dignitaries belonged. Then came the Good Samaritan—also easily recognizable—who, after beating back the thieves, carried the wounded man to safety, nursed him back to health and promised "whatsoever thou spendest more, when I come again, I will repay thee."

It was one of the most gracious acts one nation ever did for another—to set Cuba free, give to her a charter of liberty and send her on her way. That act is not forgotten. The anniversary of the blowing up of the "Maine" is still observed in Havana with flowers and music and messages of peace and goodwill. Yet there is much to be desired that is left undone. In the minds of many Cubans the thought arises that her Good Samaritan has forgotten. They think that the promise "whatso-



ever thou spendest more, when I come again, I will repay thee" has not been adequately fulfilled and was perhaps after all only an euphemism.

There is restlessness and agitation in Cuba. If there is business depression in America, there are industrial and financial crises in Cuba. The American tariff shut out Cuba's largest trade—sugar. "The Dance of the Millions" when sugar sold for more than twenty cents a pound is now only a memory. Many sugar mills are silent and there now is little sale for sugar even at one or one and one-half cents a pound; and "the mourners go about the streets."

The first impression of Cuba under martial law is far from pleasant. To be asked on every street corner and out in the villages to purchase a ticket for a lottery supported by the government makes one catch his breath. Emerson said, "Weak men believe in luck. Strong men believe in cause and effect." If the same law is applied to government then it is a sign of weakness on the part of Cuba to distribute every month more than half a million dollars and it is a sign of weakness in a people who are taught to think that a chance turn of the wheel, a lucky casting of the lot, may turn poverty into luxury. Little wonder that there is social unrest and political agitation. An economic and governmental situation that necessitates the closing of the schools while new knowledge is knocking at the door of youth is charged with some sort of high explosive. America has some responsibility here and that responsibility lies not merely in the economic realm. One can be amused in Cuba only if he is un-

concerned in the deeper issues involved.

The sense of contrast is everywhere. The old and the new meet and mingle. We traveled over one of the finest concrete highways in the world, miles and miles of it, and at the same time we saw men plowing with the ancient instrument of a far-away ancestry and driving, across soggy fields, wagons with high wheels drawn by oxen, great beasts of the field, two teams, three teams, four teams. Cuba has three and a half million people but it could have ten millions if modern methods in industry and agriculture were in use and if education were made a universal opportunity.

It was not, however, as an expert on transportation and sugar and industry that led me to Cuba, an easy and a pleasant trip only two hours distance from America by air and four or five hours by sea.

Cuba is an important mission field of the Presbyterian Church in the U. S. A. Its occupancy by the Board of National Missions dates back to the freedom of the island. If one wishes to have his faith established, his hope inspired, and his love fed, let him visit the mission work which makes glad the whole island.

There is no race question in the Cuban Church. One is soon conscious of this. Here the black and white, the Spaniard and the Cuban, the Mexican and the Chinese meet and mingle, and the Lord is the maker of them all. A fine negro minister and his wife guide one of our finest Spanish-speaking Sunday-schools and churches. In a recent book of fiction it is stated that it takes nine thousand years to make a black man think white and





A PROTESTANT CUBAN PASTOR AND HIS FAMILY

ten thousand centuries to make a Chinese think in western terms. That is nonsense. There may be no reason why a black man should think white or a Chinese think in western terms but one can easily find black and brown and yellow folk in Cuba thinking Christ and that is far better.

Christianity has a free field in Cuba and that is all that the church asks. Freedom in religion is guaranteed and that offers a fine opportunity for evangelical Christianity. The Roman Catholic Church had centuries of opportunity among the Cuban people with all the field to itself. There should now be throughout the island schools and colleges and hospitals, but the Spanish Church gave Cuba no such gifts and, as far as a fast traveling observer can see, the long established church failed to do for the

Cuban people what should have been done.

Three things especially impressed me as I surveyed the work of evangelical Christianity in Havana, Matanzas, Cardenas, Cabai-guan, Placetas, and Sancti Spiritus.

First of all I was impressed by the youth, the devotion, the earnestness, and the spiritual and moral passion of the Cuban ministry. Late into the night, in conference with these young men, one could not fail to be impressed with the seriousness and the spiritual intensity of the leaders of this young church. They are facing a great responsibility with a fine constructive program. The church means everything to them and their abiding loyalty to the evangelical Gospel is a joy and a delight. The minister's home is the lighthouse



and the rendezvous of the village and is the center of light and life. The minister's family mingles with the life of the community and creates an atmosphere of cheer and hope. Here is a letter from the daughter of one of these pastors, a young girl of sixteen:

Many days ago I was thinking to write to you but I did not know when you were going to get home. I hope someday we can see you again. We never can forget you anymore and will be very glad if you could come back and stay. We thanks the Lord He gives so many blessings to us and know all the members of the church meet together every night to pray and we can see the Lord's presence with us. Our services are being better every day and more people are learning about our Lord Jesus Christ and be saved. Please remember us, always when you are in prair. Last Sunday we had in the principal church two hundred and sixty. In the Sunday-school Mission we had two hundred and six, so all together were fourth hundred and sixty-six that heard the Sunday-school leesson just one time. Excuse my mistakes they are many but you know I can't do it very well, but you can't understand Spanish, and this is a practice for me too.

This speaks for itself regarding the spiritual atmosphere of the minister's home out of which power comes. Probably the most pressing issue of these young men who are laying the foundations of the evangelical Church in Cuba is their hunger for books. Many of them do not read English; some read it with difficulty and only a few with ease. The proper religious literature is hard to find in Spanish. Translations are slow and expensive and many of these young men long for the key that will open the door to a larger intellectual world. We must help them solve this prob-

lem. It would seem the path of wisdom to train students of the ministry so that they may read English readily and then make available for the Cuban ministers books that will enable them to satisfy their intellectual cravings. The mission boards would do well to think out some way by which pastors in isolated fields may be supplied with Christian literature.

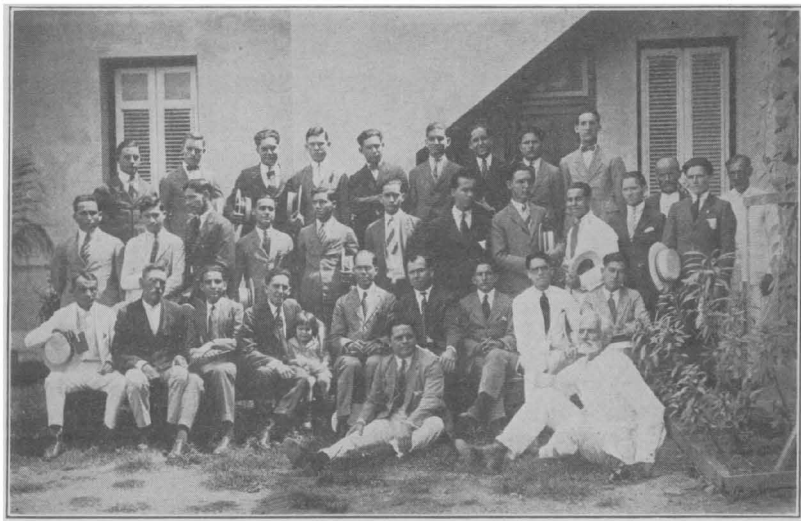
Second, I was impressed with the multitude of children and youth in all the congregations and schools visited. One could almost say that the Cuban Church is a young people's church. This may be because of the close association of the school and the Church. Perhaps it grows out of the fact that many of the ministers of the Cuban Church are young and keep vital contacts with childhood and youth. Perhaps it grows out of the fact that the Church offers an outlet of hope and joy for youth. Certainly one is impressed by the interested multitudes of children and young people who look up from their places in the Church and school, alert and eager and intensely responsive. This speaks well for the Church. Already sufficient interest in these young people has been aroused that one of the churches at home has provided funds for a conference for young people after the order of the summer conferences which have meant so much to the young people of the churches in North America. This conference for young people ought to mark a forward step in the life and training of the youth of the Christian Church in Cuba.

The third thing that lives in my memory is the radiancy of the religion of the Christian people of the Cuban Church. Youth has something to do with it. Perhaps



the singing soul of the people discovers a ready expression in the music of the Gospel but certainly one finds a sense of joy, or uplift, of kindly humor that makes fellowship easy and worship a delight. I brought back from Cuba more than I took; pictures and photographs, lizard skins and snake belts, flowers and memories and enduring friendships. If a singing

There are some four thousand English-speaking people in the city of Havana. They come from all parts of the world; from the United States, Canada, Great Britain, Australia. A fine piece of land has been bought on the boulevard and there is hope that when more prosperous days return that a suitable new edifice will be erected thereon. Behind this Union Church



SOME MODERN CUBAN CHRISTIANS—PRESBYTERIAN WORKERS

army is a victorious army, then a singing Church also is a triumphant Church, and it would be well for the home Church to listen in to the Hallelujah Chorus of the young Church in Cuba. Well done, mission boards, arise and enter into a fuller occupancy!

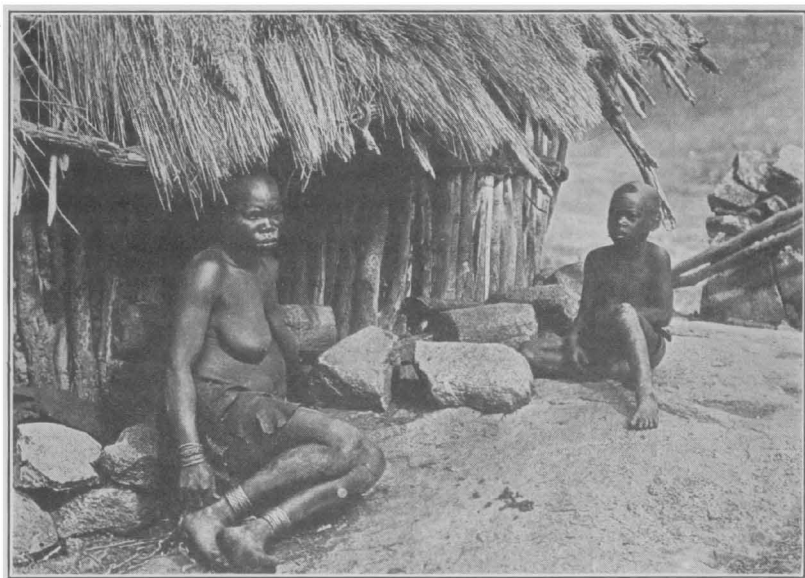
A word should be spoken concerning the Union Church in Cuba.

there are consecrated men and women who not only help forward the Gospel message among the people of all denominations but who, by their contributions, prayers and sympathy, undergird and support the splendid program of the mission churches. To strengthen this Union Church will be to strengthen the whole cause of Christ in Cuba.

Every mason in the quarry, every builder on the shore,  
Every woodman in the forest, every boatman at the oar,  
Hewing wood and drawing water, splitting stones and clearing sod;  
All the dusty ranks of labor in the regiment of God,  
March together toward His temple, do the task His hands prepare;  
Honest toil is holy service; faithful work is praise and prayer.

—Henry Van Dyke.





AS STANLEY SAW AFRICAN WOMANHOOD AND THE AFRICAN HOME

## FOLLOWING STANLEY AFTER FIFTY YEARS

BY MRS. JOHN M. SPRINGER, Likasi, Central Africa

*Congo Mission of the Methodist Episcopal Church*

**S**TANLEY! Livingstone! Magic names. Stranger by far than the tales in Arabian Nights, is Stanley's account of "How I Found Livingstone." Stranger even than the fingers on the wall in ancient Babylon was that interview of Stanley's with James Gordon Bennett. Who but a character like that of the great journalist would have given such terse instructions: "Find Livingstone."

How we used to thrill over Stanley's travels! We came across this testimony of Stanley which ought to be published widely owing to slander recently broadcasted in a popular volume. Stanley had heard rumors and writes after weeks of

intimate companionship with Livingstone, "As to the report of his African marriage, it is unnecessary to say more than that it is untrue, and it is utterly beneath a gentleman even to hint of such a thing in connection with the name of Dr. Livingstone."

That commission to find Livingstone was the making of Stanley. The crude war correspondent became another man from the day that he stiffly removed his hat and greeted the man for whom he had been searching for more than two years. Livingstone did not preach to Stanley in words but his life changed Stanley's life completely.

We have read and reread those heavy tomes: "How I found Liv-



ingstone," "Through Darkest Africa," "Through the Dark Continent" and the accounts of his founding the Congo Free State and the final search for Emin Pasha. We wept with him over the unnecessary death of Frank, brought on by his own daring and self-confidence that refused the advice of a native. The canoe carrying him was swept into that caldron of boiling waters below the fatal falls. We saw Stanley fighting his way down to the mouth of the Congo alone, a fallow, walking skeleton and we have come to appreciate the shock of how ghastly the faces of our own race can seem after months of seeing only the rich, chocolate faces of the natives. We can also understand how the sight of his own white face struck terror into the hearts of the brown-skinned Bantus. No wonder they thought him a ghost.

Stanley and Livingstone! The two names will always be coupled together. Those two men more than any others turned the eyes of the whole world to Central Africa and through them was brought the cure for "the open sore of the world." It is not yet healed. The cure will not be in the governments which have done much, nor in the large concessions to commercial companies whose methods are often more irritating than soothing and healing, but it is the Spirit and Gospel of Jesus Christ.

The Congo Jubilee Conference at Kinshasa in September, 1928, brought us to Stanley Pool for the first time. There we met men who had seen Stanley himself—men like the Rev. Joseph Clark and the Rev. Ross Phillips. We sat one day on the beautiful grounds of the Swedish Mission on the French side of the pool, and listened won-



CHRISTIAN WOMANHOOD IN AFRICA TODAY—AT LOVEDALE



deringly at the account by Dr. Clark of how Stanley first came to that very spot. We looked at the gentle, refined face of the delicate man before us and tried to recast the scene of forty-eight years previously, looking down on the beautiful pool and the magnificent rapids roaring and surging into the narrow confines of the hills below.

Youth today often imagines that heroism is born for the first time in them. But here was this intrepid youth surrounded by some of the fiercest savages, with his life hanging in the balance. On the other side of the pool were the white tents of Stanley's camp but it was no plan of the wicked chief to let these two white men meet each other. It is evident that he planned at first to kill the youth who had come into his territory. The young man saw the plotting of the chief and felt that the end was near. He found all his own carriers taken over to the other side and himself surrounded by these bloodthirsty men. Neither he nor anyone else will ever know why the chief finally let him go.

#### The Ground That Stanley Trod

Once more we stood on ground Stanley had trod when we visited the English Baptist Mission Station at Wathen. We had sent our Ford car down by train to Thysville as there was no motor road between Thysville and Kinshasa. A trainload of missionaries got off the train at Thysville to spend the night for that dinky little narrow gauge road is dangerous for running in the dark. We got the car off the trucks and ready for the home trip, and the Bowskills, who had followed closely in Stanley's steps, learned that the motor road which had been started before they

went to the conference, had been completed to their station. Until recently they had never dreamed of a motor road. Now it was done, but alas! they had no car. A little hand car that had been sent for Mrs. Bowskill reminded us of the backaches we had had riding over many a hundred miles in the same kind of *pousse-pousse*. It would take them two days of walking, so we decided to offer to drive them over. It was a rough road but it only took us a little over two hours to drive there.

As we honked our way into the mission station which, with its Eucalyptus trees, looked like an oasis in the desert, crowds of Bantu boys and girls, young men and maidens poured out of the buildings and surrounded the car, all talking at once. What a contrast these students were to the savage hordes whose canoes shot from the shore with the cannibal yell, "*Ny-ama, Nyama*" (meat, meat), when Stanley came in sight.

It was worth the extra time and gas consumed to see the very wheels that Stanley had used for hauling his iron boats around the roaring rapids in the mighty river. Stanley had an army of men with him when he made those roads through the jungle and it took two hundred men to haul the boats overland.

Mr. Bowskill stood on the very spot where the agreements were signed that inaugurated the Congo Free State. Free! Who was free? Not the natives for many years as they slaved to supply Leopold's demand for rubber. Yet under all the cruelty of foreign domination, there was another group of heroic men and women who brought to them the real freedom which



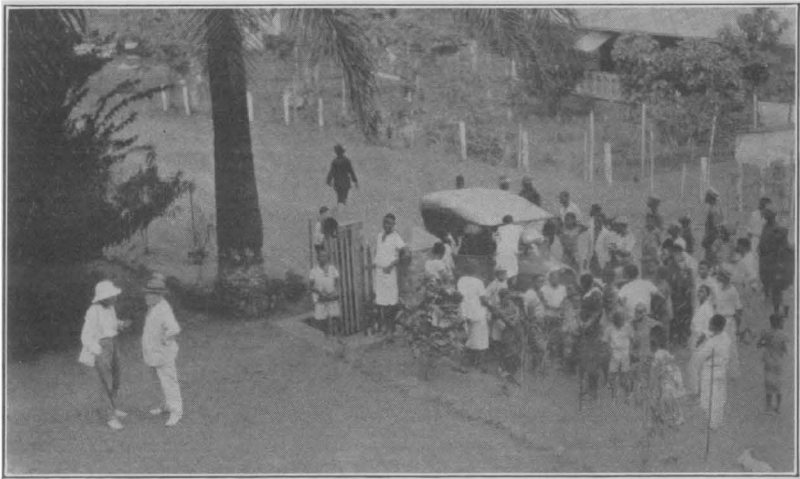
breaks the yoke of Satan and the shackles of sin.

Before the coming of the white man these Africans had had freedom to fight and kill and eat each other and had used that freedom to the limit. No life was safe. Witchcraft helped in the killing process. Terrors of men and devils kept the unfortunates in a seething caldron of fear day and night.

After Stanley had left the country and the Government was in the hands of Leopold and his group,

plait the natives. These same young men and women, the missionary youth of yesterday, neither feared the cannibals to whom they went first nor the corrupt men of their own race who came next. Fever stalked abroad hand in hand with dysentery but no one left his post on account of either, unless carried away by main force.

It was a welcome day for all when the government of that great section of Central Africa, one of the richest spots in the world in



AFRICANS INSPECTING THE MISSION FORD AT THYSVILLE

another woe was sounded. Men and women went to the swamps and staggered over the mountain trails either for or with red rubber. I am inclined to believe, from what I heard and saw myself that the pictures of suffering entailed were not overdrawn.

Now the missionary is no longer surrounded by hostile natives. Sometimes the hostilities are now from those of his own race for he is emphatically a meddling nuisance in the eyes of those who ex-

indigenous resources, passed out of Leopold's hands into that of the Belgian Government and became a Belgian Colony. It was a far call from that spot where Stanley signed his agreements with the chiefs and the Wathen Mission Station and the Congo Belge of today.

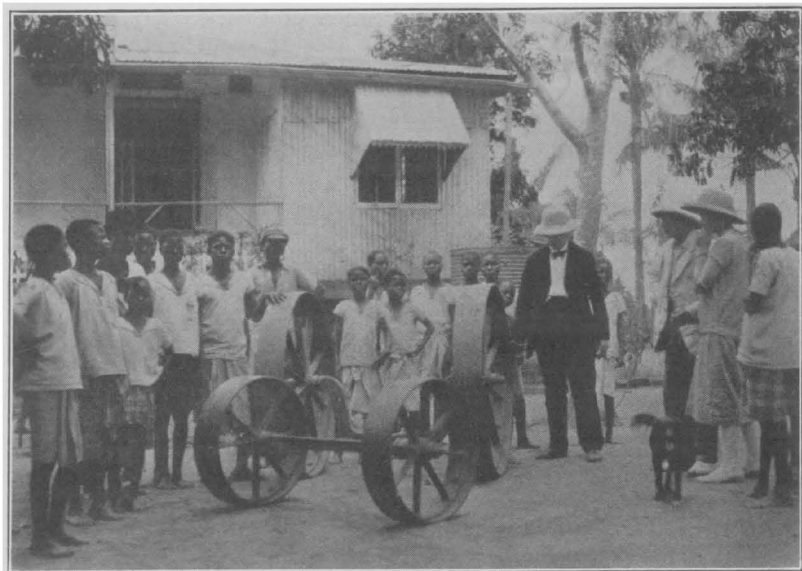
The Belgian Congo is not Utopia even yet. The fight between right and wrong, between freedom and oppression, between the weak and the strong, between sin and righteousness is still on and, while con-



ditions have changed outwardly, the missionaries must battle with and for their people.

Wathen Station, with its hundreds of bright youths, can be duplicated by hundreds of similar centers all over the Congo today. In addition to them there are the thousands of village schools and churches under native teachers and preachers. Many of these churches

at Likasi by motor car, the first to come through that way. The road had only been finished two weeks before we passed over some sections of it. But Africa will not be redeemed and freed by motor roads. The redemption must come from within through Jesus Christ and the knowledge of that redemption is to come through the thousands of little churches and schools



ONE WAY OF RELIEVING THE SUFFERINGS OF AFRICAN TOILERS

are already self-propagating, self-governing and self-supporting. Those who have known the freedom that is to be found in Christ Jesus now number hundreds of thousands in the Congo.

The railroads and motor roads are a great help in opening Central Africa. We traveled 2,000 miles and returned to our station

and from the larger training centers where the youth of Africa is in training for leadership. One of the greatest needs is for more missionaries to train these native men and women so that larger numbers, with far more effectiveness, may go out into the highways and byways and bring their own people to the feet of the Master.

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The present difficult circumstance, which presses so hard against us (if surrendered to Christ), is the well shaped tool in the Father's hand to shape us for eternity. Let us trust him, then, and not push away the instrument lest we lose the glorious effect of His work.



# SIAM—THE LAND OF KING PRAJADHIPOK

A TRAVEL LETTER BY DR. GEORGE T. SCOTT

*Associate Secretary of the Presbyterian Board of Foreign Missions*

King Prajadhipok and Queen Ramabaibarni, the genial and enlightened rulers of Siam, are now visiting America, where the king has been successfully operated upon for the removal of a cataract. King Prajadhipok is a graduate of Oxford University, England, and has proved an efficient ruler of almost the only absolute monarchy left in the world. Dr. Scott visited Siam recently and has given his impressions here.—EDITOR.

THIS little land of about eleven million people seems simple, and yet it eludes definite characterization and analysis. The Siamese may be described as pleasant, friendly, complacent or satisfied, easy-going, relaxed or unambitious. They impress a visitor as being contented. For this there are many reasons, e. g., the warm sun and rich soil; the ubiquitous, thorough-going Buddhism seeking the annihilation of desire and avoiding all acts that might possibly retard the individual's progress upward in the scale of reincarnations; the wide-spread malaria and hookworm, which sap vitality, physical and mental. The Presbyterian Mission cooperated with the Government and the Rockefeller Foundation in the study of hookworm, looking toward its eradication. One physician had one hundred persons selected at random to test; ninety-seven showed unmistakable hookworm and the other three decamped! It is said that the army as a whole showed more than eighty-five per cent infected. The Government is trying to overcome the prevalent diseases (which exact a very heavy toll of infants and children) and thus to counteract the resultant defects in life and character, and to lead the nation forward.

Siam is about the only absolute

monarchy left in the world. Fortunately the king, like his two predecessors, is a highly enlightened, progressive and benevolent ruler. He and his corps of appointed Ministers and Councilors of State (mostly princes of blood royal) are industrious, intelligent leaders of their loyal subjects. A typical tale is told of the king visiting in a foreign land.

"We have one of your princes living here," he was informed.

"What does he do?" inquired the king.

"Nothing!" was the reply.

"Then he does not belong to us," His Majesty rejoined. "We work."

All the royal family work for the welfare and advancement of their country. The heir-apparent, Prince Songkla, brother of the king, overworked at his medical studies in America and untimely death prevented his service in relieving human suffering in Siam.

"American missionaries have done more for the advancement of my people than any other foreign influence," was the public statement of King Chulalongkorn, the great leader of Siam's renaissance. This is typical of the high regard in which, from the early beginnings a century ago, missionaries have been held by both rulers and people. Probably in no other country has there been such friendli-



ness of feeling, intimacy of contact and desire of cooperation between government and missions. Although Siam is frankly a Buddhist land with no separation of religion from State, there is freedom of conscience with no official effort to make Buddhism the exclusive religion. Christianity is free to extend by every fair means. In many pieces of missionary educational, medical and welfare work, the highest officials of the government generously cooperate with gifts and enthusiastic commendation, and the institutions are unrestricted in religious instruction and worship.

The Government must realize that the Christian missionaries are the best and truest foreign friends that the people have, and that to them is due much of the impetus and program of the great national reforms. Not only has there been the indirect influence of institutions and processes which serve as suggestions and models but also missionaries and their sons have acted frequently as unofficial or official advisers of Government.

Among the many things introduced by the missionary, and which Siam is increasingly developing as her own, are modern medicine and public health in which the country is making steady strides forward, segregation and care of lepers of whom there are a large number, proper obstetrics and care of children, both of which are sadly defective, the equality of women (to whom Buddhism offers next to nothing) who must build the new homes of a renewed nation, and modern education in which the Government is purposely proceeding slowly and carefully along lines suited to the needs of the people. Prince Damrong, uncle of the king and his close counselor, has out-

lined a course of training girls to develop the finest kind of women to lead home and family and to make the highest sort of State. The government aims to avoid what appears to be an excess of higher education for both men and women in many other countries. Now the Government is inaugurating two years of junior college work of a professional and pre-professional nature.

Through these and other channels of meeting human needs the great message of Christ's spiritual Gospel is practised and proclaimed. Direct preaching is a very vital part of the mission program. The fruitage of evangelism in recent years, as measured by the common but insufficient scale of church membership, has not been large. To become a Christian openly is not easy in a Buddhist family and state, and in the eyes of the new nationalism, Christianity still appears foreign and adherence to it unpatriotic. These inhibitions would be largely removed if the Church were to become ecclesiastically independent of the Church in America. While the numerical strength of the Siamese Church is not large, it has well-trained younger leaders (lay and clerical) who are coming into places of influence and are beginning to feel a group consciousness and responsibility which are moving them out into an aggressive campaign for Christ. The future looks bright for progress.

Myriads of yellow-robed priests walk the streets and the hundreds of temples (called Wats) dot the landscape. The lands of the Orient are very religious and none more so than Siam. An occidental is amazed, appalled and shamed by the oriental's devotion to and sac-



rifice for his spiritual belief. The priests are noticeably young, particularly those that walk the streets at dawn with their bowls presenting to the faithful the privilege of making an offering to the support of holy men, which offering will "make merit" to offset sins and to advance along the almost endless generations to "Enlightenment." They do not beg for food but merely offer opportunity for improvement in the next transmigration. Most of these youths are neophytes under instruction in the Wat schools and may remain in the priesthood only a few years. Thousands of priests walk or stand and stare, chanting prayers in archaic language; but I could not find one or learn of one who was doing anything to help humanity in any practical way; priests are above, beyond and outside of the mundane realm and think and live in the sphere of detached spirit. One's heart goes out to those thousands of youths with their expressionless faces viewing the world as illusion but with their evident potentiality for constructive contact with the world of reality.

The temples are of all sorts and conditions. In the court of the Wat of the Emerald Buddha at the Royal Palace in Bangkok are exquisite multi-colored structures glistening in iridescent sunlight. Many, perhaps most, Wats show their age, with buildings in need of repair and grounds neglected. This may be because the priests are indifferent to their physical surroundings.

The aloof separateness of the Wat, the indifferent complacency of the ever-present priest, the sheer other-worldiness of Buddhist philosophy, may account at least in part for Siam's detachment

from the present-day world of strenuous affairs. The great mass of her people are blandly unconscious of the complexities and perplexities of this twentieth century. Another reason may be that the Government has placed prohibitive import duties upon movements that disturb other lands. There seems to be no trouble over capital and labor, scale of living, over-production, collapse of markets, military budgets, threats of war, unemployment, partisan politics and similar commotions common in other countries. The great question is Chinese immigration; almost half the people in Bangkok are Chinese and they form a large part of every city and town. They control Siam's commerce and trade, which they have patiently earned by intelligent, unremitting industry, working early and late with a mental and physical vigor that defies competition by the nationals.

#### Royalty and Missions in Siam

King Prajadhipok, of Siam, who is now visiting America, has bestowed his favor upon the Presbyterian Mission work there. His predecessor on the throne gave his own title to the Mission College at Chiangmai, naming it the Prince Royal College. King Prajadhipok is not a Christian but he attended the Centennial Celebration of Christian work in Siam in 1928 and spoke appreciatively concerning it. This year the queen invited the entire Jane Hays Memorial School of Bangkok (a branch of the Presbyterian Mission) to join in her birthday celebration, presented prizes to four of the girls, and gave a year's tuition to the one who won the highest number of points in the games.

Prince Dhani, Minister of Edu-



cation, has also visited several mission schools, and praised the work. An official visitor to the leper home at Sritamarat made himself responsible for the complete furnishing of the operating room in the hospital.

Large liberty is enjoyed in religious teaching, though students are often from the princely classes. The now venerable Prince Damrong, the long-time friend of American missionaries, is continuing his kindly interest in the mission.

No national Siam church exists as yet, but more national responsibility is being assumed by Siamese and Chinese. The semicentennial celebration of the founding of Lampang church was carried on solely by the Siamese believers. Schools at Sritamarat, Pitsanuloke, Chiangmai, Nan and elsewhere report excellent service from Siamese principals and the large majority of teachers are nationals.

An increasing number of national Christians are accepting the responsibility of governing and carrying on the established work of Chiangmai. This gives the missionary an opportunity to devote time to advance phases of the work instead of holding only that which has already been won. In many ways, the national constituency is showing not only its ability, but its desire to assume more and more of the financial responsibility. A true indigenous or national church is well on its way to realization in Siam.

Touring evangelism was carried on during the past year from Sritamarat by train, motor lorry, ponies, boats, coolies, on foot and even by swimming flooded streams. The aim was to place a Gospel of

Luke in every home that could be reached. About 11,000 copies of Luke in Siamese and 1,000 in Malay and Chinese were distributed. In another section 5,000 copies of the Gospel of John were used. This was followed up by mimeograph monthly letters. Bangkok workers report that not the least of the year's results was the revival of evangelism. At Chiengrai Siamese leaders have organized a Gospel Team.

The two advanced schools for girls, Wattana Wittaya at Bangkok and Dara Wittaya at Chiangmai, report a good year. Siam is waking up to the fact that girls need an education, hence the schools are crowded. Both schools report an active religious life among the students.

Mission hospitals are operated at each of the 10 stations of the Presbyterian Mission. In Bangkok other medical provision is available, but an important maternity center is maintained, together with a medical health service and a medical clinic. Two important leper institutions are maintained with the cooperation of the American Mission to Lepers. Both institutions need further equipment, inexpensive but essential.

The first meeting of the National Christian Council of Siam brings this land into closer fellowship with others. As a result of the visit of Dr. John R. Mott for the organization of this Council, the Y. M. C. A. has entered Bangkok.

The Presbyterian Mission is almost the only Protestant Christian work among the 11,000,000 subjects of King Prajadhipok, who is one of the world's few remaining absolute monarchs in this country of 200,000 square miles.



# THE PRESENT CRISIS IN MISSION LANDS

BY THE EDITOR

REMARKABLE changes have taken place since the days when William Carey and twelve fellow ministers formed the first English "Society for Propagating the Gospel Among the Heathen." That was a time of crisis for the Church and for the world. Christ had come on His life-giving mission nearly nineteen hundred years before. He had given the command to His disciples to evangelize the world; He had promised His presence and His powers to those who obeyed. Still five whole continents and the islands of the sea were almost in total ignorance of His message of life and love. A few Roman Catholic missionaries had gone on the great adventure; the Dutch had colonized South Africa; Christian Europeans had settled in parts of America; Moravians had opened stations in Greenland, Iceland and the West Indies; some Danish Lutherans had founded a mission in India—but that was all. The world was far from evangelized.

The missionary enterprise was born through the moving of the Spirit of God in the hearts of His servants, but the infant enterprise faced many difficulties and dangers. In the Church there was strong opposition to such a presumptuous and impossible undertaking. There were also countless enemies to be met in the fields where missionaries sought to win converts for their Master. Could the new-born project of the Church survive such tests of vitality?

Here was the *crisis of infancy*. Could the Christian Church overcome opposition and dangers and

extend its life to the "uttermost part of the earth"; or would the infant enterprise languish and die for want of vitality and nourishment at home? Gradually the Church was aroused and responded feebly. Pioneers went forth in faith, like Abraham, not knowing whither they went. They wrote home stories that stirred the hearts of Christians—reports of adventure, of hardship, of ignorance and superstition, of dangers encountered and fierce opposition to their message. In those days practically all of the non-Christian lands were not only unevangelized, but unoccupied. Many representatives of the Church of Rome had traveled in distant fields, but almost no attempt had been made by Protestant Christians to reach Moslems, Hindus, Buddhists, Shintoists, Taoists and Animists. The Christians in Europe and America were for the most part ignorant and indifferent as to the condition and fate of these millions whom Christ came to save. Some church leaders even argued that it was not our business to interfere with God's plans for the heathen.

It was a time of crisis. The Church had come to a fork in the road; the life of the missionary enterprise was in the balance. Would the Church respond to the call? Would men volunteer to go? Could missionaries gain a foothold among these hostile heathen? Would they survive the dangers to health? Could the pagans be truly converted and built up into a strong church? It was a crisis due to apparently closed doors, to prevailing ignorance at home, to un-



certainty and to inaction. History has shown how the Christians of Europe and America responded and how the promise of Christ was fulfilled—by the opening of doors, the enlistment of workers, the breaking down of opposition, the conversion of individuals and the transformation of communities.

About a half century ago there came another crisis in missionary history. The infant enterprise had survived and had grown. Much of the pioneering had been accomplished. The Church at home had given evidence of new vitality and opportunities abroad had enlarged. Women had entered the mission field to minister to women and children. The power of the Gospel to transform people of every race and condition had been proved. But the missionary work was largely individualistic and wholly inadequate. There was danger lest the greatness of the opportunity might weaken the enterprise. Here was *the crisis of youth*. Would the Christians of Europe and America take advantage of the enlarged opportunity? Would unfriendly critics of missions discourage the churches or would the critics be silenced? Would Christians study the fields and the methods of approach more earnestly and intelligently so as to discover the needs and how to meet them? Would the Christian youth volunteer with their lives and would Christian laymen respond with their substance adequately to meet the situation?

Again this crisis was successfully passed. The churches were aroused and responded. The Student Volunteer Movement was formed that has enlisted for the foreign fields over 12,000 workers. Missionary literature grew; many new sending societies were organ-

ized; the Laymen's and Young People's missionary movements followed. Missionary societies of all denominations came together to study the whole world problem and to cooperate in seeking a solution. The Ecumenical Conference in 1900 gave the enterprise a new standing and silenced many critics. Ten years later came the Edinburgh Conference that developed the study of the science of missions. The Jerusalem Conference followed to emphasize the development of national churches in mission lands. International and interdenominational cooperation has been promoted by the International Missionary Council, and the National Christian Councils in the mission fields, to study problems and policies and to advance with a united program. The crisis of youth has passed, with thanksgiving to God for His direction and the evidence of His power to overcome.

### The Crisis of Maturity

Today we face a new crisis in the history of the Church and in the work of missions. It is the *crisis of maturity*. The adventures of pioneering days have almost disappeared. All doors are open—with the exception of Tibet and Afghanistan. The unenlightened critics have been put to shame and even nonChristian governments have testified to the beneficial influence of Christianity on the intellectual, social and moral life of their people. Mission hospitals and schools have brought blessing to millions that would otherwise have continued in ignorance and suffering. Four million living converts are now enrolled in the churches in nonChristian lands and these include some world renowned lead-



ers. Churches in the homelands have been brought together in a united missionary program; books and newspapers, students from abroad and travelers visiting mission lands have made us familiar with world conditions and have developed an understanding of the other man's point of view. The Christian Church has become indigenous in the mission fields.

But today is a day of awakening youth, a day of scientific investigation, of realism, of skepticism, of revision and revolt. The missionary enterprise has survived the threatened dangers of infancy and of youth.

What are the dangers that threaten its further development, perchance its very life, in this day of maturity? The questions arise—Shall we retreat or advance? Shall we revise our missionary ideals, our main purpose, our policies, our methods? Some are asking anew if the world after all *needs* the Gospel of Christ. Is the Gospel effective as a world force to bring enlightenment, peace, justice and satisfaction? The World War has taken the scales from many eyes and has revised standards of life. The crisis of maturity comes from a temptation to complacency; from an inclination to question the need for such sacrifice. Men are inclined to cast aside all beliefs and standards and to try new theories of life and liberty.

In this day of change and revision we see Christian missions faced by a fourfold crisis. It is a time when the enterprise is again in the balance, or at a fork in the roads. Let us consider this fourfold crisis and how it is to be met.

1. *The Crisis in Mission Lands.*

2. *The Crisis in Missionary Policies.*

3. *The Crisis in the Churches in Mission Lands.*

4. *The Crisis in the Home Base Churches.*

#### The Crisis in Mission Lands

Any traveler or student of world conditions needs no argument to prove that the world itself is at a crisis.

1. There is, today, a *world-wide awakening*. The ignorance, lethargy, and subjection of the masses to the favored few or to things as they have been, is a thing of the past. Our recent world journey revealed everywhere this spirit of unrest and a desire for change.

1. This is almost universally true in the political world and is no doubt traceable to the influence of the World War, to the progress of education, to the rising spirit of democracy and to the desire of all people to share in the benefits enjoyed in the most favored classes or nations. In Egypt and the Sudan, riots are suppressed only with a strong hand; in Syria the spirit of revolt against French control slumbers but is not quenched; Palestine is a caldron where Arab oil and Jewish water refuse to mix; Arabia is in revolt against the Sultan, Abdul Aziz Ibn Saud; India is still seething with revolt against British rule and insistently demands self-government; Moslems and Hindus vie with each other for supremacy; Burma has recently been the scene of riots and rebellion; China is torn in all directions by civil war and is the hotbed of pirates, bandits and communists; revolution has recently changed the governments of Turkey, Germany, Italy, Greece, Serbia, Ireland and Spain. Russia is the Esau among the nations—her hand



against every nation and every nation's hand against her. The Latin American republics are the scenes of continued political revolution; the seeds of rebellion are not absent from the United States of America and are growing in Great Britain and the nations of Europe.

This universal political unrest may not be wholly evil, but it diverts attention from the pursuits of peace and makes missionary work more difficult. In China, for example, the civil war, riots and banditry have resulted in the recent murder of ten or more missionaries, in the capture of some twenty-five others held for ransom, in the looting or destruction of churches, schools, and residences and in the defiling of many of the mission buildings by ruthless soldiers. The Chinese pastors, students and other Christians have been molested and some of them have been killed. It is a critical time in every disturbed land.

### World-Wide Depression

2. There is also a crisis in mission lands due to *world-wide economic depression*. This is the result of war and national debts, of drought and floods, of over-production and selfish competition, of unemployment and foolish extravagance. Korea, for example, is being materially developed by the Japanese while the Koreans are being impoverished by taxation and by the introduction of machinery which makes hand labor less in demand. This condition makes the development of self-supporting churches very difficult. In all Asiatic lands the masses are held down under grinding poverty. While the economic life of some is being raised, that of a still larger number is being made more diffi-

cult. This is true in Japan and China, in India and Burma, in Persia and Europe. The financial depression in lands from which missionaries come increases the problem of adequate support for the work. Australia is threatened with bankruptcy, due largely to prodigal spending. The unemployment problems in England and North America have caused much suffering and have helped to bring a great decrease in gifts to missions. The economic depression also offers opportunity for world-wide communistic propaganda.

3. The *social upheaval in mission lands* is another element in the crisis. Not only has the revolution in Russia elevated the proletariat at the expense of the intelligentsia but throughout Asia the depressed classes are looking with disfavor on the unequal distribution of wealth and are demanding their rights. The social order in India that has for centuries prevailed, is being challenged. While villages still observe caste restrictions, with the advance of education and the increase of intercommunication, these caste rules are difficult to enforce in cities. At the Round Table Conference in London, caste was disregarded by Indian delegates who agreed to work for its abolition when India obtains self-government. This involves many difficulties for education is required to train outcasts in habits of cleanliness and the present social system of India requires sweepers to clean latrines and do similar disagreeable duties before modern sanitation is generally introduced. Many social reforms have been introduced in all mission fields—including new marriage laws and the rights of women. But with new



liberty to women, without old social restrictions, there come also many dangers.

4. The *intellectual crisis* in mission lands is due to the growth of education and the introduction of new ideas from the West. This increased enlightenment has led to the breaking down of superstition, the acceptance of modern science, and the growth of literacy with all that it involves. Children are becoming more sophisticated than their parents and are breaking away from parental control. The growth and adoption of new ideas is seen in every mission field, especially perhaps in such lands as Turkey where the whole order and ideal of education have changed. Formerly it was illegal to translate the Koran which was the chief textbook in the schools. Now it is discarded and the sacred Arabic script is replaced by the Roman alphabet, thus closing the door on the past while opening wide the door to modern literature—much of which is corrupting and atheistic.

The effect of this intellectual crisis is seen in a marked degree in China, where the old Confucian standards of education have been discarded in favor of modern philosophy and science. As a result, everything old and formerly revered is being relegated to the scrap-heap. Students of modernism have become self-confident and aggressive and take delight in iconoclasm. Student strikes are common in both government and mission schools. Resignations of presidents and professors are demanded; scholastic degrees are considered more desirable than character or intelligence; faculties are asked to pass students who do not meet requirements, lest they

"lose face." Youth is in the saddle. Will the result be a dash for liberty and a fall, or will the situation come under wise control and evenuate in intelligent leadership?

#### The Present Religious Crisis

5. The *religious crisis* in these mission lands is even more imminent and important. With the introduction of modern education, the old religious superstitions and customs are bound to go. Idolatry must be discarded. The obscene symbolism and songs and the moral evils associated with the temples in India stand discredited; the ceremony of bathing in filthy temple tanks and rivers, is already disapproved as breeding disease; the support of parasitic priests in Hindu and Buddhist lands cannot continue indefinitely. Already many temples in India are losing patronage; hundreds of temples in China are falling into decay or are being used for secular purposes; in Japan, Shinto worship is being accepted as a patriotic rite and Buddhists are imitating Christian songs and methods. Even among Moslems the old fanaticism is decreasing, confidence in the perfection of Mohammed and in the final authority of the Koran is passing, and reform sects are declaring that while Islam is supreme, all religions are really one. In Africa and the Pacific Isles, ignorant spirit worship and witchcraft break down under the influence of modern education.

Not only are old beliefs dying out, and with them many evil customs, but there are passing also many safeguards and regulations for conduct. There is danger that all religion may be discarded for a rationalistic and materialistic philosophy of life. This tendency



is seen in an extreme form in Russia where Communistic leaders have come out for atheism and anti-God societies have been formed. Religion is declared to be a tool of imperialistic capitalism and an "opiate of the people." Not only is the teaching of religion to children forbidden, but the youth are trained to break down faith in Christ and in all Christian beliefs and customs. The results are shown in the disregard for truth and for parental authority, in the light value placed on life, in the breaking down of morality and the rejection of all ethical standards for life other than those imposed by the State. Russia proclaims itself a union of Soviet Socialist Republics, but is in reality a despotism, and anarchy is controlled only by force. In China, India, Japan, Moslem lands and elsewhere, the Christian missionary today not only faces the antagonism of false religions, but must meet the bitter attacks of anti-religious forces. Many young people educated in modern colleges at home and in foreign lands have discarded all religion and now use their intellectual training to fight Christianity and the missionary of Christ. China and Turkey have required the exclusion of all religion from mission schools and colleges; Japan and Persia have passed laws for the same purpose and India may discriminate against Christianity when self-rule is established.

All mission lands, and particularly the peoples of Asia and Africa, are in a state of unrest and transition. New forces are coming into play. Old things are passing away; all things are becoming new. Will the new civilizations be unstable or will better foundations

be laid in truth and will more abiding and satisfactory superstructures be built according to "the pattern in the mount"? Will the basis of the new structure be mire and quicksand rather than rock, and will buildings of wood, hay and stubble rise instead of stone and steel?

II. This crisis in mission lands is also affected by the new and *more intimate contacts* of all nations, races and religions. Isolation is a thing of the past. Whether we will or no, each man is, in some degree, his brother's keeper. Where one hundred years ago it required seven months to reach a distant field, today the whole globe can be circled in three weeks in a zeppelin. Where it formerly took a year for letters to travel, the radio and cable can bring news to the most remote outstations in a few minutes. Stanley took three years to find Livingstone, but today a wireless is set up in Central Africa and a conversation is held with Chicago. As a result we not only know what is happening in remote lands almost before it occurs, but the influence of a battle, a market depression, a change in government or a disaster is felt almost immediately around the world. If the women in America stop wearing silk, it causes suffering in the villages of Japan. World-wide travel and dissemination of news increases the senses of friendliness or of friction. The exclusion law passed in Washington immediately caused anti-American demonstrations in Japan while friendly acts, as in the time of the earthquake, opened wide the doors.

These closer contacts also help to spread disease. It is said that the deadly influenza epidemic of



1918, which wrought such world-wide havoc, started in central Asia. The spread of leprosy and plague must be guarded against by rigid quarantine; atheistic or communistic propaganda easily and rapidly spreads from east to west and north to south. As in days of old the same ship carried to Africa strong drink and Bibles, so today the same post carries truth and falsehood, Christian and anti-Christian influences.

### The Mixture of Faiths

III. Another factor in this crisis in mission lands, due to the closer contacts and the interchange of ideas, is *the mingling of different faiths* and philosophies and the breaking down of religious barriers.

The people of China and India no longer judge America by the missionaries they meet. The World War, the coming of students and other travelers to Europe and America, the spread of the cinema and the work of news gathering agencies have raised the question: Is the civilization of the Occident desirable for Oriental peoples? The stories and pictures of murder, robbery, adultery, unbridled passion and other evils, exploited in the Orient, give as unsavory a view of "Christian" lands from which they come, as does Miss Mayo's book of the life in India. Naturally the question is asked by these "heathen": Will we better our conditions by becoming Christians?

On the other hand, the propaganda of Mrs. Annie Besant, the visits to America and Europe by such men as Tagore and the lectures of devotees of Hinduism, Bahaism and other religions, have raised doubts in many Occidental minds if these religions are as bad

as painted. Books written to show the beauties of non-Christian faiths, and advocating eclecticism, have also had an effect of weakening the conviction of some as to the need for Christian missions. Many books, magazine articles and lectures, written to entertain, show only the picturesque side of non-Christian peoples and overlook the sordid, the false elements in their religions and their lack of power to save men from sin and death. For those who accept this view, the nerve of missions is cut at home and the people in mission lands are often told that Americans and British are accepting Hinduism, Islam or other cults in place of Christianity. Many, like Mahatma Gandhi, attempt to add Jesus to the Oriental Pantheon, as merely another honored teacher of morals and truth. The clearcut line of demarkation between the followers of Christ and those who reject Him is becoming more faint and less distinguishable in many cases.

Truly there is a modern crisis in mission lands due to the universal unrest, to the closer contact between Orient and Occident, to distorted views of Christianity and of non-Christian religions, and to the weakening of conviction as to the unique and supreme place of Christ as the only Saviour of man and the true revelation of God.

### Effects and Dangers

The effects of this crisis in mission lands is most evident today in an extreme form in Russia. There political unrest has resulted in revolution and the establishment of the "dictatorship of the proletariat"—in reality a despotism in the hands of a small committee. Economic revolution has overthrown private ownership and man-



agement of industries based on experience, has established nationalized enterprises and done away with private ownership. The social upheaval has submerged the bourgeoisie (or upper classes) and has put the laborers in authority. Blood has given place to brawn as a passport to preferment. Palaces are turned into tenements and the only privileged classes (theoretically) are those who submerge individuality in the social mass and submit absolutely to the Soviet regime. The intellectual revolution has resulted in the deposition of intelligentsia, the discarding of all tradition, the adoption of materialism as the foundation of life, and rationalism as the philosophy of the land. Prurient and blasphemous literature is given free circulation in Russia while the publication and distribution of the Bible is banned. The religious upheaval has been expressed in iconoclasm and a persistent effort to destroy faith in God, in human responsibility to any power outside of the State and in a denial of immortality. Liberty of conscience and freedom to teach religion is denied. Class hatred is promoted rather than brotherly love. Persecution and death is the fate of those who put God first. Man is conceived of as a transient and intellectual animal without a soul, rather than as a spiritual being made in the image of God, with Godlike possibilities and destiny. In spite of the good elements in the Soviet program of social justice, nations that adopt the philosophy and program of atheistic communism start on the road to destruction.

#### How Meet This Crisis

How is this crisis in mission lands to be met and turned to vic-

tory? Jesus Christ faced a similar situation in Palestine in His day, though there was then less power in the revolutionary party. That was also a time of unrest and a desire for change. The Jews were restive under the rule of Rome so that a class of patriots arose, called zealots. Poverty and wealth were in severe contrast, as is seen in the story of the rich man and Lazarus. This caused bitter enmity and dissatisfaction. Sharp social lines were drawn, even among the Jews themselves, between pharisees and publicans, between master and slave. Intellectual awakening was promoted through the influence of Greek culture and philosophy. Hebrew religious beliefs and practices were influenced by those of Egypt, Greece, Babylonia and Rome.

How did Christ and His apostles turn the unrest and the crisis of that day into victory?

First, they made no *compromise with evil* or with political forces out of harmony with God and his program. They fearlessly and consistently preached the Kingdom of God and His righteousness. God and his will came first in their thought and program.

Second, *they asked no special protection* or privileges in the discharge of their mission. Jesus suffered and died without resistance, though He might have called on the Father for twelve legions of angels to defend Him against His enemies. The apostles followed His example.

Third, *they trusted the truth of God*, constantly and consistently proclaimed to work a revolution in men's minds and hearts, by the power of the Holy Spirit.

Fourth, *they manifested the life and power of God* by pure living and loving service without thought



of selfish gain or earthly reward. They followed the way of the Cross to victory.

We know the result. It required time and patience, fidelity and suffering, but a small united group of men and women under the leadership of Christ were used to transform Europe — politically, economically, socially, intellectually and religiously. Men of different races came into closer contact and into a fuller understanding, but the standards of the Word of God were not lowered and the strength of pagan religions was not permitted to dilute the Gospel of Christ. The sovereignty of God was put first and the Spirit of God was the power on which the apostles depended to carry out the program of God.

This method of meeting the crisis in mission lands is not out of date. The power of God has not waned and is manifest today. The dead religion of the Czarist regime caused faith to be discarded, but evangelical Christians are exerting a strong influence in Russia in spite of persecution. Missionaries in China and other lands have renounced protection and special privileges from secular governments. The failure of Christians to follow fully the teachings of Christ has caused misunderstanding and has brought discredit on the Church but, as Dr. R. Y. Lo

says in his recent book "China's Revolution from the Inside," though "anti-Christian movements are popular among certain classes *there are no attacks against the person of Jesus*" or against His teachings. Spiritual forces are greatest. Mahatma Gandhi, perhaps the finest example of non-Christian leaders, acknowledges the power of the principles of Christ and seeks to follow His example and teachings. Toyohiko Kagawa, the notable Japanese Christian, has won a unique position of leadership by sacrificial service and seeks to correct the evils of the day and to transform society by love as revealed in Jesus Christ.

Spiritual forces must be depended upon to turn the crisis in mission lands into victory. The Church and the representatives of Christ must present united forces, not a divided army, we must advance on our knees, bearing the Cross, in the spirit of sacrificial service, if the Kingdom of God is to come and the standard of Christ is to wave supreme over every land. The day will come when "every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father"—the day when Christ Himself will return in power to reign and will subdue all things unto Himself.

(Next Month—THE CRISIS IN MISSIONARY POLICY)

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THE WORLD'S NEED—It is not worth while to cross the street to give India a new religious philosophy. India already has more religions and more philosophy than its people can understand.

It would be a waste of time to give China a new code of ethics. Confucius gave the Chinese a vastly better code than they have ever practiced.

There is no need to go across the sea to give Japan a better system of education for the Japanese have all that the West can give them.

But it is worth the sacrifice of money, of comforts, of life itself to carry to India, to China, to Japan, to Africa and other lands the Good News that Jesus Christ came into the world to save sinners and to reveal God, the Heavenly Father, and to make possible God's way of life for men.



# AN UNHOLY "HOLI" FESTIVAL IN INDIA

FROM MISS IVA M. FISH

The following private letter has recently come from a missionary friend in India with whom we stayed last year. It expresses a deep need.

**T**HIS is the big day of that disgusting Hindu holiday "Holi." Because of this religious festival I am not able to go into the city to teach this week. Yesterday we went in a motor lorry to a small place about sixty miles from here. In the jungle we ran out of gas and had to wait there for two hours. It was the night when Hindus light the big bonfire which is part of this celebration. Another woman and I had to wait at a crossroads alone for a time and as we sat on a stone by the wayside, people from the village came into the jungle, hunting anything that would burn. Their shouts, as they found cow-dung or other inflammable material, sounded like a mob of fiends. It made the chills run down my back to hear them.

We were thankful to reach home safely, but since midnight crowds of men, covered with red color, have passed our house beating drums and singing vile songs. I am told that at this festival time the women sing and repeat to one another such obscene things that if they did it at any other time of the year, their husbands would kill them! The very beat of the drums indicate that the songs are evil. The educated young men claim that they do not take part in this festival, but it seems impossible that all are uneducated who are passing our house today. This is a horrible curse of Hinduism!

The religion of these people sanctions murder and obscenity.

Last Monday when I was visiting in one of the Hindu homes, the women said, "Do you see the pictures on that calendar in front of you? They killed a Sahib." It was a picture of two young Indian men dressed in European clothes.

"But why do you have the picture of murderers in your house?" I asked. The reply came smilingly and rather proudly, "They killed a white man."

"Why?" I asked.

"Gandhi Ji," was all she would say.

One morning I was coming along a narrow city street, and just ahead of me saw a young man, with his head turned in the other direction, just finishing his toilette on the front verandah. He was tying his *dhoties* (loose trousers). He put his hand inside the door and brought out a terrible looking knife, full twelve inches long, which he stuck in the side of his *dhoties* at the waist. He pulled down his long shirt and walked away. One, who had not seen what had hapened would have thought he was an innocent, peaceful young man. I wondered how many of the men whom I pass every day are thus prepared for eventualities. Poor India.

Pray for the Indian Church. Next week is a week of evangelism. From the indifference of the many Indian Christians, it seems that unless missionaries do most of the work, the week will not be very fruitful. The time has come when these Indian Christians



should evangelize their own country, but too often they seem to think most about the money which the West sends to this land, and who is to have the spending of it.

We all need to be fired by the Holy Spirit with a zeal for Christ. Last Sunday I felt intensely the pain and burden of it all. The Christian women in my Bible class agreed that they should be witnesses for Christ, but they quite calmly acknowledged they did not have enough love for the Lord. How greatly we need a revival! If Christians truly know their Saviour there will be much more time spent in bringing others to a knowledge of Him, and less time

wasted in thinking of authority, money and honors. Until foreign and Indian Christian ideals and desires harmonize and are the same as those of our Master, to bring men and women out of darkness into His glorious light, we cannot walk together. Why should not all the members of the Indian Church learn to look upon it as a duty and privilege to tell the story of the love of Christ? In my ears I hear, "Ye must be born again" and I know that when we have a Church made up wholly of "born-again Christians" then it will be a witnessing Church and a Church with power. May God hasten the day!

## MISS SUSIE SORABJI, OF POONA

THE Rev. Sorabji Kharsedji and his wife were pioneers of progress and education in the Bombay Presidency. He was one of that famous group of Parsee students who many years ago became Christians in Bombay. Susie was the sixth daughter, and the son was a well-known barrister of North India. All the daughters were unusually brilliant and their activities brought them into touch with English and American life. One of them is a Christian woman barrister who recently toured America, and another is Mrs. Pennell, the widow of the famous missionary physician of the Afghan frontier. Susie Sorabji had travelled extensively in England and America. She was a very well educated and capable teacher, giving ungrudgingly honorary service, first to the Victoria High School, founded by her mother, and later to St. Helena's, Poona, which is her great gift to the world. St.

Helena's is a co-educational and international school, meant chiefly for Parsees, but in which seven different nationalities are represented.

The children come as babies to the Kindergarten and grow up together, which has made co-education a success. St. Helena's is a corporation of friends, and looks upon differences as new species of gifts to be contributed to the service of the world in the name of the "family." Some leave St. Helena's for university or professional life in India or overseas; some to sit on the *gadis* of some Hindu or Moslem State; many to marry and send the second generation to revive old memories and uphold the traditions of the school.

The Saint Helena High School was one of the great educational institutions in Poona, where there are seven colleges and the same number of high schools. The institution ministers to a large number



of the higher classes—some of them the children of chiefs and rajas. With the help of American and Canadian friends Miss Sorabji purchased the valuable property, and put up the buildings. The development of this work was in a great measure due to the generosity of Miss Helen Gould (now Mrs. Finley J. Shepard) who met Miss Sorabji in America. This is why it is called the Saint Helena High School.

Miss Sorabji was a wonderfully fine personality. There was something queenly about her—a talented, gracious personality consecrated to the great work of bringing Christ to his Indian throne.

Miss Sorabji not only shared in the teaching of the High School, but she superintended also and controlled two vernacular schools, one for Hindu and one for Moslem children, to which schools also she gave appropriate buildings. And in addition the Women's Council, the Y. W. C. A., the Soldier's Home, the Women's Prison, the Poor House, the Asylum, Scouts and Guides and Blue Birds, and ministering to children, the Kaiser-i-Hind Chapter of the Canadian Daughters of the Empire, of which she was Regent—every kind of work for women and children had her cooperation and sympathy.

She was utterly unsparing of herself. She poured out love on every one around her. No one in trouble ever lacked sympathy when she knew of the trouble. In the busiest of weeks, not long before she died, she found time to call and sympathize with a Parsee ex-pupil about the death of a beloved dog.

Miss Sorabji was handicapped

by ill-health; was almost blind due to an operation for glaucoma in 1909; she had a weak heart; had four attacks of pneumonia in a year, and in 1927 faced a major operation which few in her state of health ever survive. Her faith was unshakable, and she was a triumphant Christian.

During her illness the people who poured into her gates to say, "This and this she did for me," said also, "We have never seen such love and such nobility." "We love her and we want to do something for her." Old boys and girls came from all distances to see her once more. Now her pupils, past and present, desire to enlarge the Science Building in her memory, and to help carry on her work and her ideals as far as they may.

Miss Sorabji was a member of the Church of England and to that church the responsibility for maintaining the school has been assigned.

Throughout her life Miss Sorabji exerted a decided Christian influence in her Bible classes, in her public addresses and in her personal contacts. When Mrs. Naidu was detained in the Poona jail, Miss Sorabji visited her several times, presented her with a Bible, and evidently got near the heart of that great Indian woman leader. It was a thrilling moment at the funeral service when Canon Butcher announced to the great gathering of Parsees, Hindus, Mohammedans and Christians that the fine cultured Parsee lady—Miss Sorabji's right hand and fellow worker in the Saint Helena School—had just resolved to give herself to Christ.





# METHODS FOR WORKERS



Edited BY MRS. F. I. JOHNSON, 150 FIFTH AVENUE, NEW YORK

The editor of this Department desires to give credit to Mrs. Frank Rector of 80 Clyde St., Pawtucket, R. I., for the fine methods contributed by her to the November and December issues. The devotional service in the November issue is particularly usable.

## ALL FOR CHRIST

BY MAMIE GLASSBURNER OF CHINA

(This is a very effective program for use either in home or foreign mission fields. It can be adapted to any church audience.)

On the platform should be erected either a large white or a large rustic cross, the crosspiece of which should be at least a foot above the head of the tallest participant in the pageant. The background should be covered with dark blue hangings or with branches of trees. The "Disciples" should be seated in various parts of the audience and approach as though in spontaneous response to the appeal.

As the organist begins to play "I gave my life for thee," *Evangelist* takes her place on the platform near the cross. After the prelude the choir begins to sing. At the words, "I gave my life for thee," she clasps her hands on a level with her breast and about a foot in front of her, lifts her head and gazes intently at the middle of the crosspiece, remaining in this attitude until the end of the first stanza.

With the line "I labored many years for thee" the clasped hands rest upon the breast. The head droops low and moves slowly from straight front position to extreme left, then slowly to extreme right, and again to straight front, and droops on breast through remainder of stanza.

At the words "My Father's house"

hands remain clasped on breast while face is lifted heavenward, but at the words "earthly night," droops again on breast through remainder of the stanza and remains so until the end of the line, "More than thy tongue can tell." At beginning of line, "To bring my wandering sheep," the clasped hands are slowly stretched out to extreme front and unclasped, and palms turned upward. With a sweeping motion the hands move apart to extreme right and left, when the palms become horizontal, and then with an enclosing gesture, cross hands upon the breast, remaining to end of the stanza.

At words "And I have brought to thee" face and eyes are lifted toward heaven. At "Salvation full and free," both arms are extended upward in a receiving gesture. At "What hast thou brought to me" hands are again pressed upon the breast, while eyes continue to gaze heavenward.

At the words "I consecrate my life," the eyes rest upon the crosspiece and both hands are extended toward the foot of the cross in a gesture of surrender, which is held through the remainder of the stanza, when *Evangelist* clasps her hands upon her breast, and lifts face and eyes toward heaven and prays:

"Our Lord, how matchless is thy grace! You were rich but for our sakes you became poor that we, through your poverty, might be made rich. You left the glory of heaven; you toiled through weary years; you suffered scoffing and insult; you were nailed to the cross to purchase for us the gift unspeakable. Yet shall we take thy gifts and nothing to thee bring? Awaken us! Forgive our coldness! Show us what we may bring to thee! Amen."



(Hands are dropped to sides and face is turned to audience.)

"Fellow Christians, our Lord Jesus Christ came to earth to establish God's Kingdom of Righteousness; to preach deliverance to the captives; and recovering of sight to the blind; to set at liberty them that are bruised.

"To carry out this program, our Lord depended on no other force than the transforming power of sacrificial love. He himself loved and sacrificed to the uttermost and then turned over the accomplishment of his great purpose to his followers, and that trust has at last been passed on to you and to me. In Christ we have found forgiveness of sin; in Him we have gained a peace and joy that the world can neither give nor take away. In Him we have found true freedom. In Him we have found light upon our way and the hope of eternal life. But how many of our brothers and sisters still are strangers to Him and to his grace! Is this because of our carelessness and our selfishness? When on the cross He cried, "I thirst," it was not the physical distress but the symbol of His unquenchable yearning for the salvation of the world and for the consummation of the Kingdom of Righteousness.

"To be saved the world must believe on Him of whom they have not heard; how shall they hear without a preacher; and how shall they preach unless they be sent? To go, to preach, and to send, requires the sacrifice of time, of money, and of life. Who then is willing to consecrate his service this day unto the Lord?"

(Choir again sings softly the first stanza of "I gave my life for thee." First *Disciple* approaches carrying the red flag of personality.)

*Evangelist* greets her: "Disciple, what gift do you bring to our Lord?"

First *Disciple* answers: "Evangelist, as I think of the grace of our Lord Jesus Christ I deeply desire to give myself to Him; but I do not clearly apprehend how this is done."

*Evangelist*: "Consecration of one-

self involves much. The members of one's body, one's thoughts, one's powers, and one's purposes are all included and should all be fully yielded to His perfect will. Lips that are given to Him not only should refrain from evil and untrue speaking; they should comfort the sad, encourage the disheartened, and dissuade them bent on wrongdoing; and they should ever be bearing witness to the goodness and power of God. Hands and feet that belong to Him should not only keep themselves from actual sin; they should labor to relieve the need of others; they should help the weak; they should run on errands of mercy.

"The disciple who has given himself wholly to Christ will not use his God-given mental powers for selfish gain. His eloquence will be spent in explaining the truth and exposing error and superstition; his memory will recall the labors and sufferings and necessities of others; his imagination will find new ways to uplift society and to abolish its injustices and inequalities. His thoughts will not dwell on vain sensualities but on whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report.

"Are you willing to give yourself to Him?"

First *Disciple*: "This is indeed my purpose; but only as His Spirit assists me can I hope to reach the high ideal which you have set before me." (Lays her flag at the foot of the cross and kneels while the choir sings, "Take my life and let it be consecrated Lord to thee" first, second, fourth, and fifth stanzas.)

*Evangelist*: "Disciple arise!" (She hands back the flag) "Christ has accepted your gift. He now gives it back to you to use for Him as He shall direct." (Gives her a lighted candle.) "This is the symbol of your consecration. From henceforth your acts of kindness, your holy example, your constructive thoughts, and the testimony of your lips will be as a light to



those about you. Guard your light and let it not grow dim."

(Choir sings first stanza and chorus of, "We'll walk in the Light." During singing second Disciple appears.)

*Evangelist* greets her: "Welcome friend! Have you something to consecrate to the service of Jesus Christ?"

*Second Disciple*: "Once I craved the wealth of the world. All my strength and thought have gone to the acquisition of silver and gold and the things that silver and gold could purchase, houses, land, food, and clothes. Now, saved by His great love, I gladly bring my wealth to Him. One thing however troubles me; the Lord whom we worship is an unseen spirit. How can He use my wealth? How can I give it to Him?"

*Evangelist*: "At the last great day, the King of kings shall say to His faithful servants, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick and ye visited me: I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungered and fed thee? or thirsty and gave thee drink? . . . or naked and clothed thee? or when saw we thee sick or in prison, and came unto thee?"

"And the King shall answer and say unto them, 'Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"

"Disciple, do you not know that all of the poor of the earth, the helpless widows, the fatherless children, are the brothers and sisters of our Lord. Therefore to give one's wealth to Him is to administer it for others. While others are hungry the true disciple cannot eat and drink extravagantly. While others have no place of shelter, he cannot live in luxury. While the wages of the laboring man are not

enough to provide the necessities of life, he will not enrich himself from profit on their toil. Moreover, as God has directed in His Word, He will give the tithe of his income to the support of the church and its manifold forms of social service. Disciple, are you ready to accept this solemn responsibility?"

*Second Disciple*: "I am ready. May God help me to be a faithful steward of that which He has given to me." (Lays his golden treasure box at the foot of the cross and kneels while the choir sings, "Take my silver and my gold: Not a mite would I withhold." *Evangelist* lays his hand on the disciple's shoulder, *Disciple* arises.

*Evangelist* hands him the golden box and says: "Christ accepts the offering you have brought. He now returns it to you, trusting you to remember that it is no longer yours but His. As you use it for Him it will bring joy to the sad and hope to the disheartened. It will enable those now crushed in poverty to live a more abundant life, and it will bring the Gospel of Christ to those who have never heard it. So I give to you this candle as the badge of your stewardship. Now it is required of stewards that a man be found faithful, so keep your light burning."

(Second Disciple takes her place by the cross while the choir sings the second stanza and chorus of "We'll walk in the light." *Third Disciple* approaches, carrying a small clock or a large dial clearly marked, so as to be seen by the entire audience.)

*Evangelist*: "Friend, what offering do you bring to the cause of Christ?"

*Third Disciple*: "I am naturally indolent and fond of pleasure. I have wasted many hours, and days, and years. Today I would bring my time to Christ. Will you tell me how I may offer it to Him?"

*Evangelist*: "Friend, our Lord is indeed pleased with this offering of yours. His righteous kingdom has been hindered in its progress not only by lack of men and money, but also because there are so many kinds of



kingdom services that no one has time to perform. How many mothers work all day and far into the night, they have no time to read their Bibles, no opportunity to go to church, no time for recreation, because the young people of the family thoughtlessly spend their time for pleasure instead of using it to help lighten the burdens of others, which is one of the simplest ways of giving it to Christ.

"How many illiterate people there are! They have no money to enter school; and they cannot leave their families or their daily tasks. If someone would give of his leisure to teach them an hour each evening after the day's work is done, they would in time become able to read and to write and to gather truth for themselves from the Word of God which is now sealed to them. A good way to give your time to Christ is to teach those who are untaught.

"Think how many sick there are with no one to bring them a refreshing draught when they are thirsty; no one to bathe them when they are in fever; no one to wash and change their clothes and bedding. To use one's time to comfort and care for those who are suffering in weakness and pain is another way to give it to Christ.

"Again, the true disciple should strive for a constantly enriching personality. His learning and his knowledge of the truth should be ever on the increase: so another method of consecrating one's time to the Master is to set apart a portion of it for the study of the Bible and the reading of other helpful books.

"The first step in the consecration of time is the keeping of the Sabbath as Christ kept it; refraining from one's ordinary tasks; meeting with other disciples for praise, prayer, and instruction in the things of the Spirit; and engaging in special acts of mercy and religious service. He, who thus sanctifies one day in seven, will not easily forget that all of his time is holy, and he will not fail to find guidance as to how to use the

other six days to glorify Christ and advance His Kingdom.

"Disciple, do you renounce leisure and vain pleasure to use your time as your Lord shall direct?"

*Disciple:* "I renounce them: my God strengthen my purpose." (Lays the clock at the foot of the cross and kneels.)

*Choir sings:*

"Take my moments and my days  
Let them flow in ceaseless praise  
Blessing others as I go,  
Lifting loads, returning woe."

*Evangelist* draws near and speaks: "Disciple arise! Your prayer of consecration has been heard. Your time is henceforth His: but He trusts you to use it for Him." (Hands her the clock) "Used for Him it will bring cheer to the disconsolate, relief to the overburdened, and light to those who now sit in darkness. Therefore, I give you this lighted candle as the fitting emblem of your trust. His light will shine upon your way, and as you faithfully walk in its radiance it will grow brighter and brighter unto the perfect day." (Hands her the candle and choir sings "We'll walk in the light." The *Fourth Disciple* approaches wearing a carpenter's apron in the pocket of which is a plane and square. *Evangelist* greets her.)

*Fourth Disciple:* "Evangelist, I too, love the Lord and realize something of the depths of His grace. I, too, long for the coming of His Kingdom and of righteousness: but what have I to offer Him? I have no time, no money, no learning."

*Evangelist:* "Friend, what have you in your pocket?"

(*Disciple* draws out plane and square.) "These are my carpenter's plane and square."

*Evangelist:* "Why do you not give them to Christ?"

*Disciple:* "Do I dare offer such coarse and common things to Him?"

*Evangelist:* "The plane and square are the emblems of your toil. Do you not know that toil is honorable in the sight of God? Our Lord Jesus grew



up in the family of a laborer. He Himself was a carpenter but His work was good and true.

"In establishing His Kingdom of Love, our Lord needs, not only the personality, the wealth, and the time of His followers, but also their fine, true labor. To give our labor to Him not only means that we will not slight our work nor seek for undue profit from it, it also means that we will do it with His joy and with His heart of love. The house built by the Christian carpenter should be more enduring than others, that men may dwell in comfort. The field worked by the Christian farmer should yield more than others, that the world's hunger may be fed. The home of the Christian housekeeper should be cleaner than others, that the health of the village may be promoted. The burden carried by the Christian loadman and the boats rowed by the Christian boatmen should reach their destination sooner than others, that the communications of the country may be more effective. Moreover, the Christian workman should be constantly finding new and better methods of work that civilization may be advanced.

"Disciple will you consecrate your labor to the service of Christ?"

*Disciple:* "I will." (Lays his implements at foot of cross and kneels in prayer.)

*Choir sings:*

"Take my work as done for Thee  
May each task completed be,  
Faithful, earnest, wrought in love.  
That Thy sway may onward move."

*Evangelist:* "Disciple arise and hear the word of the Lord! 'Whatsoever thy hand findeth to do, do it with thy might, not slothful in business; fervent in spirit; serving the Lord.' The Lord has accepted and sanctified your plane and square. All the work that you do with them is to be His work. It will make your fellow men happy; it will cause those who do not yet recognize Christ as Lord, to glorify Him on your account; and as you work the light of His counte-

nance will illumine your heart and life. Take then this light as the symbol of your consecrated labor; keep it burning until you hear His final 'well done, good and faithful servant.'" (Disciple takes the plane and square and the lighted candle.)

*Choir sings:* "We'll walk in the light."

*Fifth Disciple* advances bringing with him his elderly mother, his grown-up son, his daughter-in-law, and his younger daughter. The daughter-in-law should lead by the hand a small granddaughter four or five years of age.

*Evangelist* greets *Disciple* and says: "Disciple, who are these with you? Have you anything to consecrate to the service of the Lord?"

*Disciple:* "This is my family" (pointing to each) "my mother, my son, my daughter-in-law, my little daughter, my grandchild. My family is the most precious thing that I have. I would bring it to Christ."

*Evangelist:* "Disciple, your purpose gives me great joy. If all the followers of Christ had but brought their families to Him, His Kingdom would have come long ago. Since you have this thought in your heart, it is important that you should understand the real character of the Christian home."

*Disciple:* "Say on, Sir."

*Evangelist:* "Marriage, which is the foundation of the family, should be, in the Christian home, a holy fellowship. This young couple" (indicating) "should love, cherish, and trust each other, through joy and sorrow, through life and death. The spiritual life of the home should be carefully nurtured; and each day the entire family should gather for united prayer and study of God's Word. This is indeed, the prerequisite of true piety and virtue. All the members of the Christian family should be able to read. Is this true of yours?"

*Disciple:* "My son reads but my daughter-in-law does not."



*Evangelist:* "Your mother?"

*Disciple:* "She had no opportunity to study when she was young."

*Evangelist:* "Your little daughter?"

*Disciple:* "She has not yet begun to study."

*Evangelist:* "Each evening, after the work is done you should all assemble for an hour or two of study. Begin with this" (draws a book of "Probationer's lessons" from his pocket) "It is called the 'Learner's Handbook' and is just the thing for beginners." (Disciple receives it with thanks.)

"The Christian home, should be sanitary, clothing, food, floors, and furniture should be clean; and every room should be open to the fresh air and sunlight.

"In the Christian home, the father and mother should be gentle and loving and the children should be filial and obedient. All should have times of play together, that no barriers of misunderstanding may grow up between parents and children. They should go together to church and to Sunday school to gain instruction in the truth and also to gain the benefit of fellowship with other Christians in prayer and praise.

"Have you any hired help in your home?"

*Disciple:* "We have a young woman who helps my daughter-in-law with the housework."

*Evangelist:* "Why did you not bring her with you?"

*Disciple:* "I did not realize that she should be included."

*Evangelist:* "Of course she is included: In Christ there are no class distinctions; all should be treated as brothers and sisters. Her work should not be too heavy and her hours not too long."

*Daughter-in-law:* "I will call her." (Goes out and returns with work woman. Evangelist greets her and continues.)

"The Christian home should be thrifty. All should be taught to remember that each grain of rice, and each thread of cotton, wool, or silk,

represents labor, often inadequately compensated, on the part of others, and to be extravagant or wasteful of food and clothing is a wrong against society as a whole.

"Moreover, the Christian family is not content to dwell in peace and love itself. Its thought goes out to the weak and unfortunate, and out of its own thrift each member gives regularly and systematically to missionary and philanthropic enterprises.

"Disciple, the standard for a Christian home is high. It is not easily reached, but those who determine to attain the goal not only gain a new joy and richness of life for themselves and their dear ones; they also mightily advance the Kingdom of God on earth. Are you fully persuaded?"

*Disciple:* "My decision is made. May God assist my weakness and may His Spirit touch the heart of each of these, my loved ones." (Turning to them.) "Will you come with me?" (Kneels while choir sings "The Home Transformed by Christ." As these stanzas are sung, the daughter kneels on one side of the disciple, the son on the other side. Later the mother and little granddaughter kneel at the side of the son. Last of all the daughter-in-law speaks to the work woman, and together they kneel beside the daughter. At the words, "Filled with joy like that above," all stand and sing the chorus. At the close of the chorus *Evangelist* gives a lighted candle to *Disciple*.)

*Evangelist:* "The Christian Home is a lighthouse in the darkness of the present social order. Take this as a parable of your high calling in Christ Jesus and may each member of your family circle be a light bearer to neighbors and friends." (Gives Disciple a candle for each member of the family. After Disciple has given each one his candle, each one lights his from Disciple's candle, after which all sing with the choir, "We'll walk in the light.") The *Sixth Disciple* advances carrying the banner of the Chinese Republic.



*Evangelist:* "Welcome, my young friend! What gift do you bring to our Christ?"

*Disciple:* "My heart's desire and prayer to God for my countrymen is that they might be saved. On every side I see my own people in peril and distress. In what province is the sound of battle not heard? In what country is there not strife and oppression? In what city does not the terror of plague stalk rampant? In which village are the larger part of the populace not illiterate and superstitious? As I have brooded over these things I have come to the realization that apart from Christ's law of love, there is no hope for China. I would bring my country to Christ, but I know not how it is done. Can you help me?"

*Evangelist:* "My friend, your dream is a noble one. China is the largest and most populous country in the world. *China for Christ* means the *world for Christ*. When the Kingdom of God is established in China it will surely be quickly established in all the earth. But to save one's countrymen is not an easy task. He who cherishes this ambition must renounce vain pleasure and luxury. He must sacrifice time and money and the comforts of home to proclaim Christ's way of life. He must be prepared to endure scorn and persecution. Paul, to save his countrymen, suffered imprisonment and death. Christ's passion for the salvation of his own nation led him to Calvary and the shameful cross. If you can walk in His steps, regardless of pain and toil, He will use you to bring China to Himself: but remember that no man having put his hand to the plow and looking back is fit for the Kingdom of God."

*Disciple:* "I have already put my hand to the plow, I do not intend to turn back. My heart's desire and prayer is *China for Christ*." (He kneels and lays his flag at the foot of the cross.)

*Choir sings:* "China for Christ."

*Evangelist:* "Disciple arise!"

(Gives the flag back to *Disciple* and continues.)

"Your love of country is a gift from God Himself. May its sacrificial flame, like the light of this candle, mount higher and higher. Let it never grow dim." (Gives her the light.)

*Choir sings:* "We'll Walk in the Light." (*Seventh Disciple* comes forward with a large key in her hand.)

*Evangelist* welcomes her: "Disciple, what offering do you bring to your Saviour?"

*Disciple:* "When I began to follow Christ, He gave me this key with the command to use it often and the *promise* that as I did so I would find grace to help in time of need, power for service, and blessing for others: but as I was busy about many things I forgot the command and the promise, and neglected the key till, as you see, it has become old and rusty and difficult to use: yet, since He gave it to me, it must be of value and I bring it to find how I may consecrate it to His service."

*Evangelist* takes the key, examines it and says: "Ah! this is the key of prayer. The power of prayer is the most mysterious and precious gift granted to the Christians. Prayer is talking with God. Prayer heals the sick and casts out demons. Prayer brings the fullness of the Spirit. In ourselves we have no strength to help our faculty and friends. We have no power to reform society or save our country. God's grace and power are limitless. He waits to give them to all who need: but that none may use them wrongfully or lightly, he has laid down the simple restriction that they are given only to those who pray in Jesus' name and for His sake.

"In allowing your key of prayer to rest in idleness, you have lost many priceless blessings for yourself and for others. In establishing His Kingdom on earth, our Lord must use the personality, the wealth, the time, and the labor of His followers. He needs their families and their love of country. But if he has all of these without their persistent, believing prayer,



He is still hindered and restricted in the carrying out of His great progress. If you really plan to further the interests of His Kingdom by your intercession, you must say farewell to worldliness and selfish desires, and seek constantly to enter into His thought and plans. Begin by setting apart an early morning hour for prayer. Each day your key will become brighter and the door to His storeroom of grace will open more easily until you reach the goal of constant communion with Him so that no matter when or where, you can ask and receive whatever you and others need for the progress of His Kingdom." (Hands back the key.) "He waits and longs for intercessors. Will you be one?"

*Disciple:* "I will. May he forgive my indifference." (Disciple lays key at foot of cross and kneels while choir sings "What various hindrances we meet.")

*Evangelist:* "Disciple arise, Take up the key that He gave to you and use it faithfully till His blessed Kingdom come. Prayer is not only a key; it is an altar flame and a cloud of incense rising heavenward. This candle is the seal of your stewardship of intercession, guard it with zealous care." (Gives her the candle.)

Choir with disciples sing: "We'll walk in the light" after which Evangelist lifts face heavenward and prays: "Our Lord, Thy sacrificial love has moved us to bring to Thee our all. We believe thou hast accepted the gift and made us stewards of thy manifold grace. Help us to be faithful, that, through the constant enrichment of personality, through the unselfish administration of wealth and time, through joyful and creative labor, through joyful and creative intercession, thy Name may be glorified and thy righteous Kingdom may fully come. Amen."

(As *Evangelist* concludes the prayer, all turn slightly toward the cross and join the choir in singing. "All for Jesus, all for Jesus.")

At the close of this, while the group

is still on the platform the pastor should make a plea for consecration, and an opportunity should be given for those who are already Christians to manifest their purpose, and for nonChristians to decide for Christ.

### HYMNS USED

"From Ocean Unto Ocean" and "O Happy Home" will be found in "Hymns for the Living Age." The two hymns "I Gave My Life for Thee" and "Take My Life" are familiar to all program builders.

### ALL FOR JESUS

All for Jesus, all for Jesus, all my being's ransomed power  
All my thoughts and words and doings,  
all my days and all my hours  
All for Jesus, all for Jesus, all for Jesus,  
all for Jesus  
All my being's ransomed power, all my days and all my hours.

Let my hands perform His bidding, let my feet run in His ways  
Let my eyes see Jesus only. Let my lips speak forth His praise  
All for Jesus, all for Jesus, all for Jesus,  
all for Jesus  
Let my feet run in His ways, Let my lips speak forth His praise.

### JESUS THE LIGHT OF THE WORLD

(Sing one stanza after each Disciple lights his candle.)

Hark the herald angels sing, Jesus the Light of the world.  
Glory to the new-born King, Jesus the Light of the world.

We'll walk in the light, beautiful light  
Come where the dewdrops of mercy are bright  
Shine all around us by day and by night  
Jesus the Light of the world.

Joyful all ye nations rise, Jesus the Light of the world  
Join the triumphs of the skies, Jesus the Light of the world.

Christ by highest heaven adored, Jesus the Light of the world  
Christ the everlasting Lord, Jesus the Light of the world.

Hail the heaven-born Prince of Peace, Jesus the Light of the world.  
Hail the Sun of Righteousness, Jesus the Light of the world.



# WOMAN'S HOME AND FOREIGN BULLETIN

EDITED BY FLORENCE E. QUINLAN, 105 East 22nd 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*

## PROMOTING WORLD PEACE

One of the methods for interesting people in World Peace is the small stamp picturing a white dove hovering in a blue sky over the earth, to be used on personal and official correspondence in the same way as the Red Cross seals and World Day of Prayer seals. These World Peace stamps are



1 cent each and may be procured from any women's denominational board or from the Council of Women for Home Missions in sheets of 25 or 100. They have been gotten out by the Council and that organization will place the proceeds in the Eva Clark Waid Memorial Fund for World Peace.

Besides the book, "The Turn Toward Peace," by Mrs. Boeckel, spoken about elsewhere in this BULLETIN, there is the printed program,\* "Blessed Are the Peacemakers," prepared by the Federation and Council, in distribution of which the National Council of Federated Church Women also shares. This program takes an hour and a half and is suitable for a women's society, young people's group, or any denominational or interdenominational group interested in international relations. It is priced at 2 cents, \$1.75 per 100 and is procurable from any women's denominational headquarters.

There is also the mimeographed, carefully selected bibliography and list of study courses† including short discussion courses (some in the form of questions and answers) suitable for

program meetings. This list is 5 cents.

## A TRIP TO ALASKA

Books are keys to wisdom's treasure;  
Books are gates to lands of pleasure;  
Books are paths that upward lead;  
Books are friends. Come, let us read.

If you cannot go in physical person to "The Great Country," let your mind and spirit be refreshed and invigorated by reading the three breezy, graphic books by Mary Lee Davis that most delightfully take you there and let you see the land and the people, and feel the general atmosphere. They are full of interesting information charmingly presented and authentically accurate. They should be read in the following order:

"Uncle Sam's Attic."‡ About the land. 416 pages; 53 illustrations; \$3.50.

"Alaska, the Great Bear's Cub."‡ About the wild life; 314 pages; 27 illustrations; \$2.00.

"We Are Alaskans."‡ About the people. Ready in July.

The announcement truly says: "Here is an all Alaskan tour, personally conducted by an Alaskan 'Sourdough'!

"Alaska is not a fish pond but a colony of Americans shaping with their bare hands a new empire overseas for Uncle Sam. Alaska is not an ice-land but a green-land—and not a land of cold and gold so much as a land of wheat and heat! This is the new dramatic picture drawn by Mary Lee Davis in telling of her own eight intimate years aloft in Uncle Sam's Attic. Drawn to the High North by a love of great adventure, she has here drawn the High North as a land of great beauty—warmly, in person, and with deep affection and understanding."

\*Appeared in September, 1930, issue.

†Appeared in February, 1931, issue.

‡ By Mary Lee Davis. Published by W. A. Wilde Co., Boston.



## MISSIONARY EDUCATION

### Home Missions

The home mission study program for 1931-32 includes two most interesting themes: "The Call to the Churches from the North American Home Missions Congress" for adults and older young people; "Christianity and Rural Life in America" for Intermediates and children.

In preparation for the North American Home Missions Congress which met at Washington in December, 1930, commissions were appointed which undertook thoroughgoing studies of every phase of home missions. The discussions and findings of the congress based on these studies have brought before the churches a new outlook and a new challenge in regard to the Christian task in America.

It has been the purpose of the authors treating this subject to bring out some of the practical, outstanding issues which the congress faced in a frank study of conditions in our country.

The home mission publications are prepared and published jointly by the Council of Women for Home Missions and the Missionary Education Movement.

### ADULTS AND YOUNG PEOPLE

*The Challenge of Change: What Is Happening in Home Missions,*<sup>1</sup> by John Milton Moore, from 1926 to 1931 General Secretary of the Federal Council of the Churches of Christ in America; author of *Things that Matter Most*. Dr. Moore, who has had long experience in the pastorate, in home mission administration and in the cooperative agencies of the churches, has given in this book a fresh and comprehensive interpretation of the home mission enterprise as it was reappraised and restated at Washington.

*Leader's Manual to Accompany the Challenge of Change,*<sup>2</sup> by Arthur V. Casselman, Secretary for Missionary Education, Reformed Church in the United States. While based primarily upon the book by Dr. Moore, this

course offers suggestions for use of the report of the North American Home Missions Congress, and a limited number of other sources that will be valuable for reference in a study of the whole home mission enterprise. Themes for devotional periods and guides for discussion are included.

*God and the Census,*<sup>3</sup> by Robert N. McLean of the Board of National Missions, Presbyterian Church in the U. S. A.; author of *That Mexican, Jumping Beans*, etc. In this interesting book Dr. McLean tells how the home missionaries for more than a century have been working at great cost in an effort to make sure that God was being counted in the life of every developing community on our advancing frontiers. The book is rich in stories of daring men and women who have been pioneers of the Gospel in every part of America and in new and difficult areas of our national life today. In concrete terms Dr. McLean has shown what the home mission enterprise has come to be and the many phases of its task as revealed by the Washington Congress.

*Leader's Manual to Accompany God and the Census,*<sup>4</sup> by Sue Weddell, Executive Secretary, Young Women's Department, Reformed Church in America. This pamphlet presents practical and interesting plans for activities in study, discussion, and service which will combine to make a well-rounded course on home missions.

### MIGRANTS; PEACE

*Roving with the Migrants,*<sup>5</sup> by Adela J. Ballard, Western Supervisor of Migrant Work, Council of Women for Home Missions. A short reading book which pictures the migrating procession roaming over the states, harvesting the crops and working in other seasonal labor fields. The presence of these people is in many places the major home mission responsibility.

*The Turn Toward Peace,*<sup>6</sup> by Florence Brewer Boeckel, Educational Secretary, National Council for the Prevention of War, author of *Between War and Peace*, etc. A book for read-



ing or for study by groups wishing another topic in addition to the themes of the year. A short and interesting statement of the problems of world peace by one of America's leading authorities. Written especially for use by church groups and has been enthusiastically received. There is a *Leader's Manual*.\*

#### Foreign Missions

The themes are "Christianity and the Rural Life of the World" and "Korea."

"The one inclusive purpose of the missionary enterprise is to present Jesus Christ to men and women the world over as their Redeemer and to win them for entrance into the joy of His discipleship. . . . We desire to bring home emphatically the necessity of a comprehensive program for those larger sections of the population . . . who labor for mankind in field and factory and who are without many of the conditions necessary for that abundant life which our God and Father desires for all His children."\*

This pronouncement of the Jerusalem Conference has led to the careful consideration of the rural problems of the world by the Christian forces and to the selection of this theme for the foreign mission study this year. Secular books, magazines, papers are full of consideration of rural problems from every angle. Rural surveys are being made. Programs are being worked out for rural education, for better health, for improved methods, etc. The whole world is interested in these village folk, a billion strong, who feed and clothe the whole world. The church of Jesus Christ is vitally interested in bringing His message of fullness of life to the women as they gather at the village well, to the men as they plow the fields, to the children as they help to reap the harvests. Christ spent most of His earthly life in the villages, in the fields; "His religion you can take right among the people of the earth and put it to the

test in their lives." The rural life of the world represents one of the greatest unoccupied opportunities for Christian missions. It presents a tremendously challenging and vitally interesting study for Christian people everywhere. "Not since Jesus Christ taught his first disciples to pray 'Thy Kingdom come, thy will be done,' has there been such an hour to voice and to help give answer to the prayer for a holy earth."

Central Committee on the United Study of Foreign Missions and the Missionary Education Movement have together worked out the program on the rural theme, each group being responsible for the publication of specific books. A complete program covering all age groups is therefore presented.

#### ADULTS AND YOUNG PEOPLE

*Christ Comes to the Village*,<sup>†</sup> edited by Mary Schauffler Platt, author of *The Child in the Midst* and *A Straight Way Toward Tomorrow*. A study of the rural life of women and children in non-Christian lands. The different chapters have been written by such well-known authors as Eleanor T. Calverley, M.D. (Arabia), Mabel Ruth Nowlin (China), Alice B. Van Doren (India), E. Stanley Jones, D.D. (India). A fascinating study of the way Christ is touching the life of village women and bringing to them "fullness of life." Written especially for women and young women for study, for programs, for reading.†

*The Rural Billion*,<sup>†</sup> by Charles M. McConnell, Professor of Town and Country Church, Boston University School of Theology and Newton Theological Institution. Of the world's total population of nearly two billion, more than one half are living on farms and in villages. What are the conditions of rural life today throughout the world and what are the churches and their missions doing to extend and enrich Christian service among the rural peoples? Mr. McConnell has

\* Vol. VI. Missions and Rural Problems.

† Published by Central Committee.



had long experience as a rural minister and teacher of rural church problems, and for a year he has served in Japan, Korea and China as advisor regarding the Christian mission program among rural peoples of the Orient. He has written a unique, stimulating book which brings together the stories of men and women the world over who are preaching and teaching the Gospel as they help to remake rural life.

*Leader's Manual for Adult Groups Studying Christianity and the Rural Life of the World*,<sup>4</sup> by Ralph S. Adams, member of the staff, Interseminary Commission for Training for the Rural Ministry in New England. Primarily based on *The Rural Billion*. Mr. Adams has had long experience in dealing with the problems of rural Christianity and in teaching the subject in the churches. His course suggests practical methods and cites helpful source material.

*Agricultural Missions*,<sup>4</sup> by Benjamin H. Hunnicutt, School of Agriculture, Lavras, Brazil. A reading book by a pioneer in the field of agricultural missions. The first comprehensive treatment of this comparatively recent phase of Christian missions. As a founder of the International Association of Agricultural Missions Mr. Hunnicutt has had a wide acquaintance among leaders of the movement in many countries and commands, as do few men in the world, a knowledge of conditions among rural peoples and what Christian agencies have been doing to show the farmer a better way of life and of work.

*A Young People's Course on Christianity and the Rural Life of the World*,<sup>5</sup> by Roy E. Burt, Secretary for Epworth League and Young People's Work, Department of Missionary Education, Methodist Episcopal Church. Based primarily upon *The Rural Billion*, this course suggests methods, discussion topics, reference materials, activities, and accompanying devotional programs for young people's classes and societies studying the gen-

eral theme of Christian missions among rural peoples.

#### KOREA

Korea is predominantly an agricultural country, her population is 80% rural. Therefore the study of Korea becomes a logical part of the rural program. Few books have been written of the thrilling development of Christianity in Korea; this new book is received with deep interest.

*Korea: Land of the Dawn*,<sup>1</sup> by James D. Van Buskirk, M.D., Vice-President, Severence Union Medical College, Seoul. A new and long-needed book on a country which illustrates better than any other country in the world, perhaps, how Christianity is approaching a people living under predominantly rural conditions. Dr. Van Buskirk has had many years of experience not only as a physician but as an outstanding leader in the Christian movement. His book presents vividly the backgrounds of contemporary Korean life and interprets the Christian task among the Korean people to the North American churches.

#### For Children and Youth

The theme is "Christianity and Rural Life Around the World." Owning to the very close interrelation between the home and foreign materials for children and youth these publications are here grouped in one section. The home mission books deal with the work of Christian missions in rural America; the foreign books with similar work in the Orient, Africa and Latin America.

#### INTERMEDIATE

*Treasures in the Earth*,<sup>2</sup> by Fred Hamlin, journalist and traveler. Interesting stories about Christian leaders, both missionaries and nationals, who have helped the rural peoples of the Orient, Africa and Latin America in improving conditions of their lands and villages and who at the same time have brought them the Christian Gospel.



*The Church and the World's Farmers,*<sup>a</sup> by Mary Jenness, author of *Out of Yesterday Into Tomorrow, Meet Your United States*, etc. For leaders of intermediate groups studying Christianity and the rural life of the world. Suggestions for six sessions, including topics and questions for discussion, activities, devotional programs, and background material for the leader.

*The Adventures of Mr. Friend,*<sup>a</sup> by Harold B. Hunting, author of *Pioneers of Goodwill, Stories of Brotherhood, The Story of Our Bible*, etc. Short, engaging stories all based on the work of real persons who through the church and its allied agencies have brought happiness and larger opportunities into the lives of country boys and girls and their families throughout America.

A *Short Course for Leaders of Intermediate Groups* studying Christianity and rural life in America is being planned, detailed announcement to be made later.

#### JUNIOR

*Open Windows,*<sup>a</sup> by Mary Entwistle, author of *Children of the Chief*, etc. Delightful stories by the well-loved English writer. Through *Open Windows* which look out into the world we see boys and girls in India, China, Equatorial Africa, Egypt, Afghanistan, Japan and Borneo. Stories of their lives and adventures are told so vividly that it is not hard to feel that we really see them through *Open Windows*.<sup>a</sup>

*Wheat Magic,*<sup>a</sup> by Marguerite Harmon Bro, formerly a missionary in China, Ruth E. Murphy, Director of Religious Education, First Presbyterian Church, Englewood, N. J., Adah Kieffer, specialist in Missionary Education, and associates. A Friendship Press text on rural life in other lands. Contains stories of farm life in various countries. Practical suggestions to leaders, such as background material, suggested activities and enter-

prises, comprise a very important part of this course.

*Out in the Country,*<sup>a</sup> by Hazel V. Orton, Secretary of Elementary Work, Missionary Education Movement. A Friendship Press text on rural life in America. Stories dealing with some of the problems of farm children. Possible teaching procedures containing background material, suggested activities and enterprises, will be helpful to the leader. The material and activities forming the basis for this course were used with a group of country children who met in a farmhouse every day for a week in the middle of winter.

#### PRIMARY

*The World on a Farm,*<sup>a</sup> by Gertrude Chandler Warner, author of *The World in a Barn, Windows Into Alaska*, etc. A runaway pig and a swimming race, together with delightful experiences in world friendship, complete the adventures of the Friendly Farmers at Pleasant Valley Farm. A charming story book. Illustrations children will love. Attractively bound. Contains part of the stories used in *The Friendly Farmers* and several additional stories.

*The Friendly Farmers,*<sup>a</sup> by Gertrude Chandler Warner, teacher and author, and Elizabeth Harris, Associate Professor of Elementary Religious Education, Boston University; formerly Secretary of Elementary Work, Missionary Education Movement.

Stories tell of Janet, Polly, and Ted at Pleasant Valley Farm as they became friends with some other farmers of the world. Possible teaching procedures containing background material and suggested activities make this course book invaluable for the leader. For use by both home and foreign groups.

#### BEGINNERS

*Babo:*<sup>a</sup> A South Seas Boy, by May Pateman. The most recent addition to the very popular "Nursery Series." The other titles are *Ah Fu: a Chinese*

<sup>a</sup> Published by Central Committee.



*River Boy; Kembo: a Little Girl of Africa; The Three Camels: a Story of India; Esa: a Little Boy of Nazeareth; Mitsu: a Little Girl of Japan.*<sup>7</sup>

### MAPS AND PICTURES

*Picture Map of the World.*<sup>6</sup> Another of the Picture Map series. In outline form to be completed by the children.

*Farmers in Many Lands.*<sup>8</sup> A picture sheet folder containing twelve pages of pictures on farm life around the world. Invaluable for use with the course books.

*Rural Life Around the World.*<sup>5</sup>

Teaching Pictures, the first of a new series of pictures selected to accompany the course books. A set of eight pictures averaging nine by twelve inches.

*Friendship Paper Dolls.*<sup>9</sup> Like real children of Korea, China, Japan and India. Four dolls, eight inches high, in three colors, with a change of costume for each.

- <sup>1</sup> Cloth \$1.00; paper 60 cents.
- <sup>2</sup> Cloth 75 cents; paper 50 cents.
- <sup>3</sup> Cloth \$1.00; paper 75 cents.
- <sup>4</sup> Cloth \$1.00.
- <sup>5</sup> Paper 50 cents.
- <sup>6</sup> Paper 35 cents.
- <sup>7</sup> Boards 50 cents each.
- <sup>8</sup> Paper 25 cents.
- <sup>9</sup> Paper 20 cents.

## RELIGIOUS MEMBERSHIP OF THE WORLD

From *The World Almanac, 1931*

|                           | North America | South America | Europe      | Asia          | Africa      | Oceania   | Total         |
|---------------------------|---------------|---------------|-------------|---------------|-------------|-----------|---------------|
| <i>Christians</i>         |               |               |             |               |             |           |               |
| Roman Catholics .....     | 40,000,000    | 61,000,000    | 220,000,000 | 7,000,000     | 2,000,000   | 1,500,000 | 331,500,000   |
| Orthodox Catholics .....  | 1,000,000     | .....         | 120,000,000 | 20,000,000    | 3,000,000   | .....     | 144,000,000   |
| Protestants .....         | 75,000,000    | 900,000       | 115,000,000 | 7,000,000     | 3,000,000   | 6,000,000 | 206,900,000   |
| Total Christians .....    | 116,000,000   | 61,900,000    | 455,000,000 | 34,000,000    | 8,000,000   | 7,500,000 | 682,400,000   |
| <i>Non-Christians</i>     |               |               |             |               |             |           |               |
| Jews .....                | 4,000,000     | 100,000       | 10,000,000  | 1,000,000     | 500,000     | 30,000    | 15,630,000    |
| Mohammedans .....         | 20,000        | .....         | 5,000,000   | 160,000,000   | 44,000,000  | .....     | 209,020,000   |
| Buddhists .....           | 180,000       | .....         | .....       | 150,000,000   | .....       | .....     | 150,180,000   |
| Hindus .....              | 150,000       | .....         | .....       | 230,000,000   | .....       | .....     | 230,150,000   |
| Confucianists, Taoists .. | 600,000       | .....         | .....       | 350,000,000   | .....       | .....     | 350,600,000   |
| Shintoists .....          | 50,000        | .....         | .....       | 25,000,000    | .....       | .....     | 25,000,000    |
| Animists .....            | .....         | .....         | .....       | 45,000,000    | 90,500,000  | 100,000   | 135,650,000   |
| Miscellaneous .....       | 25,000,000    | 2,000,000     | 5,000,000   | 18,000,000    | .....       | 870,000   | 50,870,000    |
| Total Non-Christian ..    | 30,000,000    | 2,100,000     | 20,000,000  | 979,000,000   | 135,000,000 | 1,000,000 | 1,167,100,000 |
| Grand Total .....         | 146,000,000   | 64,000,000    | 475,000,000 | 1,013,000,000 | 143,000,000 | 8,500,000 | 1,849,500,000 |

## PRAYER FOR SPIRITUAL UNION

War has failed to end war; diplomacy has failed to end war; only ties of the spirit infallibly unite; therefore we pray for the divine alliance of nations, for the spiritual union of mankind.

Eternal God, Father of all souls, grant unto us such clear vision of the sin of war, that we may earnestly seek that cooperation between nations which alone can make war impossible. As man by his inventions has made the whole world into one neighborhood, grant that he may, by his cooperations, make the whole world into one brotherhood. Help us to break down all race prejudice, stay the greed of those who profit by war, and the ambitions of those who seek an imperialistic conquest, drenched in blood. Guide all statesmen to seek a just basis for international action in the interests of Peace.

Arouse in the whole body of the people an adventurous willingness, as they sacrificed greatly for war, so, also, for international goodwill, to dare bravely, think wisely, decide resolutely and to achieve triumphantly. Amen.

—Harry Emerson Fosdick.

## TWELVE THINGS TO REMEMBER

1. The value of time.
2. The pleasure of working.
3. The dignity of simplicity.
4. The success of perseverance.
5. The worth of character.
6. The power of kindness.
7. The influence of example.
8. The obligation of duty.
9. The wisdom of economy.
10. The virtue of patience.
11. The improvement of talent.
12. The joy of originating.

—Marshall Field.





# WORLD-WIDE OUTLOOK



## AFRICA

### Ethiopia Sends a Bible to America

A Bible, covered with gold and silver, and an elaborately fashioned cross, both of native craftsmanship, have been sent by the emperor of Ethiopia to the Washington Cathedral. The Abyssinian ruler, who claims descent from Solomon, sends these as a thank offering for prayers at the cathedral at the time of his coronation. The Bible is in Amharic, court language of Ethiopia. The text is hand lettered in red and black, on white vellum, with illuminations in brilliant colors at the beginning of each Gospel, after the style of mediæval manuscripts. The two gifts were forwarded from Addis Ababa by the American Minister.—*The Living Church*.

### Witchcraft

FRED LASSE, of the Africa Inland Mission, relates the following experience of intimate contact with witchcraft:

"One evening, as I was returning from a trip to the villages, I heard strange sounds coming from an enclosure just ahead. I asked my boys what it was about and they said it was the song of Jok, the great evil spirit that they worship. We turned down the lantern and crept up to the house on tiptoe, entering unobserved, and listened to the fiendish music as it rose and fell, accompanied by the rattle of dried gourd shells filled with beans, and the tinkling of rudely shaped bells tied on the legs of the man for whom they were praying.

"As I stood in the dim light of the fire smouldering in the center of the hut, a boy suddenly said in a hoarse fear-laden whisper, 'Bwana! Bwana!' (The White Man! The White man!)

The noise and the clattering, the clinking and the howling, suddenly ceased.

"Immediately I stepped out and asked for one of the clattering gourds.

"Then picking up another one I handed them to my boy with an exclamation of surprise that they should put them to such a use. The tinkling bells then came off the poor man's leg and were handed over as a sort of trophy in our war to save these poor people from their witchcraft. Then came a cow's tail, securely fastened to a strip of cowhide, which is supposed to be efficacious in drawing out disease. I was also permitted to take the 'king' of all the charms, hung about the sick man's neck and composed of various odd coins and shells, supposed to possess great power in appeasing the spirit Jok. It was believed that this superstitious practice would save the man from death by bronchial pneumonia."

### Modern Apostles

WHEN a number of native evangelists in the Cameroun returned from a vacation, they were asked to relate what they had done while away. Here are a few of the replies:

"I found a lame woman covered with boils, just like Job. I helped her all I could. I cut posts in the forest so the work of building our new chapel could go on faster. I visited sick people."

"I helped old women by carrying water for them, and cutting firewood in the forest and bringing it to them. I helped some old men to cut their gardens so they might be cleared before the rains set in."

"I bought twenty-five long nails to hold down the split-log seats we are making for our new chapel school, and gave them to the teacher. I also helped to make thatch and put it on the roof of the chapel. I helped the teacher with his meetings all day and in his work."

"They were building a new chapel school, so I helped in the work. I found



an old widow and helped her with work, so she would know that we Christians help with hands and not only mouths."

"I helped a cripple. His roof was bad and leaky. I helped get leaves for 'mals' [thatch] from the raffia swamp and helped make roof-thatch for his house."

"Each day I called together the people of my town and told them the things of God."

#### Out of Their Poverty

**T**HROUGHOUT the year that is past, 74,250 worshippers of Christ in Cameroun opened their treasures and presented unto Him gifts. In gold these amounted to \$25,779, but translated into the terms of the jungle they are:

|                          |        |
|--------------------------|--------|
| One egg .....            | \$0.01 |
| Seven ears of corn ..... | .01    |
| Seven kank .....         | .01    |
| Pound of peanuts .....   | .05    |
| Two sugar cane .....     | .01    |
| Bunch of bananas .....   | .15    |
| Bunch of platain .....   | .20    |
| Chicken .....            | .80    |
| One goat .....           | 3.00   |

An average day laborer receives \$1.50 per month, while the highest paid teacher receives \$8.00 a month.

#### A Century in West Africa

**N**OVEMBER 9, 1831, the Executive Committee of the Western Foreign Mission Society, (the forerunner of the Presbyterian Board of Foreign Missions, U. S. A.) approved of establishing a mission in Africa. In January, 1833, the first foreign missionary of the church sailed for Liberia. Later this mission was turned over to the Methodists and a new work was taken over from the American Board in French Gaboon, and was later transferred to French Protestants. In 1892, after years of hardship, opposition, sacrifice and discouragement, a new mission was opened in Cameroun, West Africa, in entirely untouched territory filled with ignorant and degraded savages. Today this mission reports ninety American Presbyterian missionaries with over 1,500 African Christian teachers and preachers, more than 30,000 communicant church members and 31,000 children in mission schools.

Every Sunday an average of 113,820 people gather to hear the Word of God at the preaching services.

#### Good Roads and Missions

**T**HE opening of motor roads is bringing about great changes in the Belgian Congo. Whereas only a few years ago, home-going missionaries had most difficult journeys, through dense forests and often taking weeks to accomplish, the same journeys can now be made in a few days. These roads also present tremendous opportunities for evangelism. The Government is gradually compelling the natives to leave the interior of the forest, and to build new villages along motor routes. Thus, not only can they be more easily supervised, but each village is responsible for the maintenance of a certain part of the road. Many chiefs have constructed motor roads from their villages to the main roads, and many mission stations are connected in the same manner. Itinerating and week-end visits to outstations is made possible. Bicycles are in common use, and motor trucks greatly facilitate the transportation of goods.

#### A Supreme Achievement

**A**T LUKUNGA, in the Congo, the recently completed church is a monument to the native Christians' industry, and their interest in God's work. Since the founding of the mission, meetings had been held in the open, but in 1927, a group of Christians asked permission to erect, on mission property, a building for worship which would protect from the sun's heat. The size of the building needed, help in making plans, materials required and supervision of construction were serious problems. Rev. F. G. Leasure, of the A. B. F. M. S., visited Lukunga in 1927 and drew a plan for the building. The natives had then made 20,000 bricks and had Frs. 12,000 in their treasury. The following year was spent in making brick and collecting material for foundations. The sawing of timber



was divided among the villages. In 1929 the walls were erected, teachers and children spending free hours in carrying mortar and brick. The roof was added in 1930 and the church is now complete.

To make 30,000 bricks by hand, cut and plane all the timbers by hand, carry all materials on their heads or backs for a church 39 feet by 52 feet means heroism. In four years 19,000 headloads of rock, mortar, bricks, timber, cement, lime, galvanized iron and hardware, have been carried for distances varying from 300 yards to three days away (three days going and three returning). Not even a wheelbarrow was used. The work has had a vital part in their spiritual life and has provided much in the way of training for young and old who have had a part in it.—*Congo Mission News*.

## WESTERN ASIA

### What Turks Are Reading

THE amazing exchange of the Arabic alphabet, used by Turkey for hundreds of years, to a romanized alphabet has in the two years so greatly simplified the task of learning to read Turkish that many formerly illiterate are now no longer so.

The awakened interest in reading has led one of the leading dailies of Istanbul, the *Vakit* (*Time*), to make a study of the question, "What are we reading?" A special writer examined a few reading rooms and libraries in the city and the results of his observations were published.

Of the reading room, which for several years has been one of the projects of the American Board, he wrote:

The American Reading Room today ranks second among all the Istanbul libraries in point of daily average attendance. Since it is one of the poorest institutions in the number of books in the library, we found it necessary to discover the reason for the extraordinary use made of it. The books for the most part relate to modern literature, science, art, travel, history, fiction, etc. . . . The average daily attendance is 525. All

classes of readers are represented: students of secondary schools, university students, officers, teachers, etc.

Good Turkish literature in the new characters is one of the needs which the American Board would like to supply in much larger measure, for an unquenchable thirst for reading is being created on a far wider scale than ever before.—*Missionary Herald*.

### Changing Persia

THE Persia of ten, or even of five, years ago, no longer exists, says Miss E. N. Aidin, a C. M. S. missionary. The construction of roads has brought far-off villages into close contact with the central Government in Teheran. The country has been flooded with gramophones, and picture theaters are appearing everywhere. Islam is rapidly losing its hold in the larger towns and a new national consciousness is all that is offered to take its place. The situation is full of both dangers and possibilities, and as the missionaries watch these changes they feel that the situation presents a magnificent challenge to go up and possess the land in the name of Christ.

### Request for a Christian Doctor

A MERCHANT prince of Persia, Haji Moeen-e-Tojar el Bouchiri of Teheran, known far and wide as an upright man and given to good works, a sincere and devout Moslem, has made an offer to the Presbyterian Mission in Persia to support, at his own expense, a Christian doctor in Najaf, one of the "Holy Cities" of Islam in Mesopotamia. This merchant prince has supplied water to the city of Najaf—free to all who come and get it with their own jugs and for one-half anna per skinful to professional water sellers—and the receipts from its sale amount to about 1,500 toman (about \$1,300) a month. He has conceived the idea of using the receipts to pay for the support of a small hospital and has asked that a Christian doctor be found to take charge of it.—*Presbyterian Advance*.



## INDIA, BURMA, SIAM

### Baptism of Caste Hindus

A MASS movement towards Christianity is developing among the Bhils, an aboriginal tribe found in Western India. There is every hope that the whole of the Bhil community in this area will become Christian if the work among them can be developed.

On October 31, last year, eighty-six Bhil men, women, and children were baptized in the C. M. S. Mission in Western India. Never before in that mission had a group of caste Hindus been received into the Church. The baptisms took place in the River Godavari, at a spot where for centuries millions of Hindu pilgrims had bathed to be ceremonially cleansed from their sins. The baptismal service lasted nearly two hours, and then the converts marched in procession back to the village, and as they passed their old Hindu temples they raised the shout: "*Christ Maharaj ki jai*" (Victory to Christ).

### Gospel Team at Agra College

THE visit of the Burmese Gospel Team to the College at Agra has opened a new chapter in our college history. Throughout my thirty years in India I have never yet witnessed such a manifest working of the Spirit of God. Out of 420 students, 100 are Moslems and 220 are Hindus. The Burmans gave both Christians and nonChristians, only one-eighth is Christian by name, an entirely new vision of what free, joyous, natural Christian devotion means, and of what it is to be living in a Christian fellowship. Every day since they left, something fresh, something definite, has happened. Many nonChristian students are coming privately to ask how they may know Jesus Christ for themselves. Among our Christian students there has been formed a group of six or seven who have stepped out into quite a new life of Christian liberty and fellowship and

teamwork which should mean great things in days to come. We have been allowed to witness things for which decades of missionaries in this place have longed and prayed and worked.—*W. E. S. Holland, in John's College.*

### An All-India Women's College

LADY IRWIN, the wife of the retiring viceroy, was acting president of the All-India Women's Education Fund Association, which has been considering the advisability of establishing a central college for women at Agra. This will require thirteen lakhs of rupees—about \$450,000—a part of which has already been subscribed. It is proposed not to duplicate foreign institutions of learning, but to offer in this college the branches most essential to Indian women in their own special sphere of life. One of the principle branches suggested is Indian Home Science, including sanitation, health, cooking and care of children. Let us hope it will include lectures on morals, ethics, sex relations, industrial justice and social service.

### Disturbance in Burma

FOR some months there has been a serious uprising of bandits, or dacoits, in the districts in Burma in which American Baptist mission stations are located. Tharrawaddy and Thonze, with lesser outbreaks in the vicinity of Pyapon, Pyinmana, Henzada, and Toungoo. These disturbances have been the result of the intense Nationalism and general unrest prevalent in the East; in part, of the general lawlessness in that section of Burma; and, in part, of the economic pressure caused by general hard times and the slump in the price of rice. One British official has been killed, several Karen Christian villages have been wiped out, and many Burmans and Karens have been killed by the bandits. The Burma Rifles, composed principally of Karen and Kachin soldiers, have been sent to Tharrawaddy, and have taken a large part in the



capture of the leaders and the quelling of the disturbance.

This uprising of bandits, involving the destruction of one or two village churches, has made it difficult for missionaries to tour in the Tharrawaddy and Thonze district.

#### Burma for Christ Movement

A NEW Forward Evangelistic Movement has been endorsed by the Burma Baptist Missionary Convention. The Christian Council Evangelistic Committee plans to make this a movement for a deepening of the spiritual life of all Christians, and through them of the churches. To accomplish this all must have a new realization of what Christ means to them personally, and what Christianity means to Burma. The Christian Council Evangelistic Committee is planning special literature in Burmese and Karen and other languages.

In spite of, or may be because of, rebellion, dacoities and hard times Burmans are especially susceptible to the Gospel at present, but they will not become Christians until the Burman and Karen and other Christians are aroused to bring to them the blessings they themselves have received.

#### Gospel Teams in Burma

ONE hundred and eighty-eight, seventeen of whom were missionaries, formed themselves into seventeen Gospel Teams for campaigns in fifty-three villages of Burma during Christmas week. It was a real demonstration of what cooperation means in evangelism! If we can have enough of that kind of cooperation that they had at Pentecost, we shall have in Burma a Pentecost. For immediate results there were 436 public confessions of faith in Jesus Christ. Nineteen were baptized and many more will follow later. Among the participants were six high school teachers and twenty-six students from school and college, besides some Bible School girls. The rest were from the seminaries, chiefly

the Karen. The villagers, in token of appreciation, contributed towards our Gospel Team funds Rs. 194, besides entertaining all to the very best of their ability. Sixteen young people of the Insein church had their first Gospel Team experience and it put new life into them and their Christian Endeavor. These young people are mostly clerks and business people. The greatest results were in the things not seen, renewed prayer life, deepened consecration, fresh vision of reality and an increased passion for winning others. Whenever the campaigns themselves are real spiritual events, then some people say that the greatest results are to be found in the campaigners themselves.—*Saw Chit Maung, in the News (Rangoon).*

#### Church for Lepers Dedicated

A FINE new church was dedicated on December 28th at the Moulmein Leper Home, Lower Burma.

"It was very impressive to see the Lepers, more than 100 out of 110 inmates in the home with their new clothing given them at Christmas time, in the body of the church, while the pulpit platform was crowded with friends; many others were sitting in motor buses because they could not get inside the church. Mr. J. J. Anderson, a friend of the Lepers, presided.

The Lepers themselves requested the privilege of having a part in the service, and they sang in Telugu, Burmese and in English.

It was wonderful when one considers their condition, to hear them sing: "Brighten the Corner Where You Are"—to their fellow lepers. During the year they have been taking offerings at their church service and though they get only One Anna (2 cents) a day. Here is real sacrificial giving and as a result for the past year the Leper Church has made contributions to the Mission Hospital, Moulmein, whose doctors and nurses have been caring for them; to the All-Burma Baptist Orphanage, Moul-



mein; the Mission to the Blind of Burma; the Mission to Lepers in India; and also to their new church building.—*Wm. G. Evans.*

## CHINA

### Captured Missionaries Released

**T**HE Rev. Allie Godfrey Lindholm, American Scandanavian Alliance missionary of Kalgan, who was captured by bandits last April and taken to the Ordos district, was released a week later on the payment of \$2,500 Mexican (about \$600) ransom.

The Rev. K. N. Tvedt, of St. Paul, American Lutheran United Mission missionary of Kwangchow, Honan, who had been held captive by Chinese Communists since last October, was released on April 19th on payment of ransom.

The Rev. Bert Nelson, of Minneapolis, another Lutheran missionary of Kwangshan, Honan Province, captured last October and detained at Hwangan with Mr. Tvedt, was held for a ransom of \$10,000 Mexican (about \$2,400). He is reported to have been released.

It is a rule that missions do not ransom their representatives, but the rule was modified in the cases of these missionaries at the request of American officials, as the two men were being tortured.

Miss Esther Nordlund, of Chicago, Miss Augusta Nelson and Oscar Anderson, all of the Scandinavian Alliance Mission, were captured by Communists at Kingchowfu, Hupeh Province, and were held for ransom but Miss Nelson and Miss Nordlund were reported released on April 23d.

### Uplifting the Masses

**A** SIGNIFICANT educational movement of modern times is the one for mass education in China, made possible by simplified methods of teaching. A recent development is an intensive ten-year campaign for rural areas. Mr. James Yen, director of the movement, writes:

"As it is the first time in the history of China that educated men and women have gone to live with and work for the country people, we have aroused considerable comment among those who know of our work. Even some educators charge political motives, but a steadily growing group of supporters believe that by identifying ourselves with the people, learning their needs and the best ways of meeting them, we are taking the essential first steps for the reconstruction of our country.

"While seeking to raise the standards of living in rural districts, we must avoid the fatal error of assuming a patronizing attitude towards the people, and second, the danger, as we say in Chinese, of 'raising the level of consumption without raising the level of production.' We cannot, and would not if we could, lower our standards to those of the backward villages and yet we want in every way possible to merge our life with the village life, and avoid widening the already existing gap between ourselves and the country people. A sane solution to this problem is the key to the whole reconstruction project."

The ten-year project is to be divided into three units: Literacy and education; agriculture and economic reconstruction; and self-government and citizenship training.

### Threat to Close St. John's College

**S**T. JOHN'S UNIVERSITY, Episcopal college in Shanghai, has received an ultimatum from the government of Greater Shanghai (the Chinese city in which the missionary school is situated) that it must complete its registration under the national ministry of education before September or it will not be permitted to open. This institution is the only outstanding mission college in China that remains unregistered. Its students may not transfer to any registered college or university and its graduates do not receive government certificates with their diplomas. They



are therefore ineligible to take civil service examinations or to receive appointments to any institution under the control or supervision of the government. A large proportion of its students have been sons of Shanghai merchants, who enter their fathers' business upon graduation.

The local authorities are now insisting that upon registration all religious activities upon the campus must cease. Other registered mission colleges are prevented from requiring students to attend chapel and other services of worship, and from having any required courses in religion.

It is reported that St. John's proposed to the ministry that they be permitted to register under conditions similar to those obtaining for mission schools in Japan, namely, that they have authority to require that every student either attend Christian worship or ethical lectures. Chinese educational authorities have admitted that the serious weakness of their present rules and regulations are that no provision is made for definite character-building activities in colleges and universities.

For many months President Chiang Kai-shek has been serving concurrently as acting minister of education. His assumption of this portfolio so soon after his conversion to Christianity naturally has caused a great deal of speculation.

#### "Door of Hope"

**E**ACH year since its founding in 1901, the "Door of Hope," a rescue home for women and girls in Shanghai, has shown steady progress. A children's home, sanitarium and preaching hall have been added, and in 1922 another work—the Children's Refuge, was opened, adding 65 more to be cared for. At present, there are 240 in the Refuge and 116 in the Door of Hope. In the Sanitarium are 44 patients. To the Receiving Home a day school is attached, with 75 boys in attendance.

Immediately upon arriving, the

newcomer is taught to pray, and many realize at once the power of prayer. A large number marry, some have become pastors' wives. Others remain and enter the industrial department and begin lives of financial independence.

#### A Chinese General's Appeal

**G**ENERAL CHANG TSE-CHIANG, a former subordinate of Marshal Feng Yu-hsiang, has been appointed Commissioner for the Suppression of Banditry and Communism in North Kiangsu. Recently, addressing a meeting of over seven hundred persons in Yanchow, he pled with them to get rid of their prejudices and ignorance and to investigate Christianity sincerely. He said that the Three Principles of Sun Yat-sen were intended to make China a strong country, but that only Christianity could save her. He urged the Christians to witness to the faith that was in them not merely with their lips, but in consecrated lives.

It is no small thing for such an important official to champion the Lord's cause so boldly in these days in China! But it is an indication of a new turn of events in this land.—*E. H. Foster.*

#### Dr. T. T. Lew on the Bible

**T**HE Bible is a living book in China. Dr. T. T. Lew, of Peking, addressing the British and Foreign Bible Society, said that Chinese authors use Bible terms freely and occasionally use Biblical quotations as titles for their writings. He expressed the sentiment of Chinese Christians on the following three points:

(1) Chinese Christians are grateful for translations of the Bible; (2) they accept the Bible as God's Word, believing that it has more than literary value; and (3) they look forward to the day when Chinese Wycliffes, Tyndales and Luthers will give the people versions peculiarly their own.



**JAPAN—CHOSEN****American Movies**

**N**INETY American residents of Tokyo appealed some months ago to the United States Senate to control the shipment of American films to Japan. Now the National Christian Council of Japan—the body which coordinates the work of all the Protestant churches in the empire—has written the Federal Council of Churches begging it to “take every step possible to prevent the continued influx of undesirable American films into Japan.” The Japanese Council tells of a visit by its social welfare committee, composed entirely of Japanese, to the Tokyo police department, discussing the destructive moral effects of the movies in the Japanese capital. The chief censor of the police, a non-Christian, stated that their “greatest problem was with the films which come from America. Many of these films are highly detrimental to the morals of the Japanese.” It is time that the State Department is granted power over such traffic.—*The Christian Century*.

**Revival in Pyengyang**

**A**BOUT three hundred new believers are reported attending the various churches in Pyengyang as a result of the recent revival meetings. Immediately following the union meetings held in the College Auditorium, a series specially for students was conducted by the Asbury College Band, three consecrated young graduates of Asbury College, California, with their former fellow-student, Mr. Robert Chung, as interpreter. They carried out a strenuous program in the high schools, the foreign school, college, and seminary, in addition to three united meetings daily in the auditorium. Each evening, the large building was packed with about five thousand, mostly students and young people, who listened with breathless attention to strong, forceful presentations of the Gospel. Large numbers remained for prayer at the after meet-

ings and there were many decisions for Christ, or for a better Christian life.

A Bible class in English was started for the boys in the Government Middle School in North Kyung Sung.—*Korean Echoes*.

**The Printed Page**

**E**LEVEN thousand copies of the *Kingdom of God Newspaper* have been used since its beginning. At the present time we are using 300 copies a week and have 232 paid subscriptions. Holders have been placed in each of the fifty-eight barber shops in Fukushima City and these papers are being delivered to each shop by members of the Barbers' Union who volunteered their services. Without exception the paper was welcomed in every shop and the results have justified the experiment which we hope to extend to hospitals, doctors' offices and other places where people have time to read while they wait.—*Ira D. Crewdson*.

**The Bible and a Shinto Priest**

**M**R. ENDO, a Japanese Christian, who sells Bibles on the streets of Japan, recently approached a well dressed man to whom he quickly sold an expensive copy. Surprised at the purchaser's readiness to buy, Mr. Endo heard the following story:

“I am the priest of the Shinto shrine here. Recently the young men's and young women's associations decided to call a speaker to address them on some helpful subjects. The Buddhist priest was first asked, but about two times finished him. The principal of the high school, next invited, replied that he had nothing they would care for. Then they asked me. I was nonplussed, but went for advice to a relative of mine, a Christian. He suggested I read the Sermon on the Mount and give them those teachings, not saying it was Christianity. He gave me a portion containing those words and I have since wished to have the complete Bible.”—*Woman's Missionary Friend*.



### Christianity in Chosen

**B**UDDHISM has prevailed in Korea for hundreds of years. Christianity came less than fifty years ago.

Of Korea's twenty millions, less than four in every hundred are affiliated with the Christian Church, and yet the head of the Department of Religions of the Government-general recently said that Christianity operates 82 per cent of the church schools, 90 per cent of the Sunday Schools, 87 per cent of the places of religious worship, and enrolls 85 per cent of all the religious workers.

Christianity preserved and made popular the native Korean script which the old type scholars looked upon as too easy for a learned man.

Christianity brought to Korea the first school for girls, and at present maintains the only college for girls.

Christianity established the first modern school for boys in Korea.

Christianity has made it possible for the women of Korea to be freed from the prison of the inner yard of the home.

Christianity is the leader in the fight against the evils of drink, social vice, intemperance!

Christianity is the religion that does things!—*Charles A. Sauer.*

### ISLANDS OF THE PACIFIC

#### Aerial Medical Service

**F**OUNDED by the Presbyterian Church of Australia in 1912 for the white population scattered over the lonely places of the continent, the Australia Inland Mission has become one of the most practical religious forces in the Australian frontiers.

Twelve nursing homes are maintained and staffed by twenty-four nurses. These have become religious and social, as well as healing centers. An aerial ambulance service is now in operation and each year about 50 major calls are made. Twelve sets of wireless instruments are in constant use to summon a doctor when telegraph or telephone is not available. Thus the bushmen have a new sense

of security, knowing that medical skill may be had within a few hours when necessity arises. With this relief work is a system for sending religious and general literature to isolated settlers; and a few itinerant preachers now travel by airplane. — *Australian Christian World.*

### Youth Movement in the Philippines

**T**HE Third Biennial Convention of the Philippine Christian Youth Monument, was held recently in Union Seminary building, Manila. The convention theme was "Highways to National Righteousness." Standards of profound spiritual value were set forth in a responsive reading entitled "The Decalogue of Protestant Youth." Three statements are,

"We accept Jesus as the Son of the living God and as our personal Saviour";

"We believe the Holy Bible to be the inspired word of God and the supreme authority for all Christians in matters of faith and life";

"We believe Christ is calling to youth to lead in the building of His kingdom in these islands."

Thirty-two years ago there was not a Protestant church or Sunday School in the Islands. Today, there are 100,000 in the 1,000 Sunday Schools. In spite of the fact that the Philippine Legislature only a few months ago decided that the time had not arrived for the national prohibition of the cockpit with its open gambling, the Protestant Youth Movement voted, "We will enter into an aggressive struggle against all vice, ignorance, social wrong, including political corruption, usury, the exploitation of the poor, intolerance, superstition, cockfighting, gambling, cabarets, the social evil, the double standard of morality, and the use of intoxicating beverages." These same youths will be elected to the Legislature in a comparatively few years, and will then make the laws in accord with present resolutions of the Christian Youth Movement.



### Changes in New Guinea

NEAR the former mission station of Bogadjim, New Guinea, back of a large native village named Bom, stands a great wild rubber tree, about 150 feet high. It overtops all other trees and exceeds them greatly in the spread of its branches. As recently as twenty-five years ago, the inhabitants of the near-by villages regarded this old tree as *tabu*, (sacred). The space under its branches was kept clean, since it was the place where all festivals were celebrated connected with the Asa, the secret cult of the Papuans. If a woman or child had approached the place during a festival, they would have been put to death. This secret cult of the Papuans was related to spirit belief and the worship of ancestors.

At festivals weird music was played on strange instruments, long bamboo rods, calabashes and rattles made of hard shells. As soon as the music was heard, all the village folk knew that Asa had come and they were kept in fear and trembling as long as the celebrations lasted.

Under this tree the ceremonies connected with circumcision took place when the boys of the village reached the age of manhood. For months the dull sound of the tom-toms and the other nerve racking music resounded. Magic articles were kept and the magicians practiced their dark arts there. Many a raid on distant villages was planned and natives anxiously strove to guard the secrets of the tree.

The Asa cult has been the greatest obstacle to the Gospel. Great orgies led to most shameless acts. If a missionary tried to raise his voice against these practices he was silenced by fierce threats. Many an older missionary wondered in sorrow, whether the time would ever come, when the power of darkness would be broken.

Now Rev. A. Hoffman of the Dutch Mission, writes:

"In 1929, a quarter of a century

after my first visit, I returned to the village Bogadjim and visited the ancient Asa place. The old giant tree was still there, but it was grown around with underbrush. The hut that used to be there was destroyed. A good road led close to the former terrible place, and now men, women and children walk there without fear. The place has lost its terrors. Near by is a well-kept, Christian cemetery and the graves are well cared for. On all there are neat crosses, on which are the names of those buried there, and Bible verses. The Gospel has been victorious!

"The ancient magic is gone for ever. In the villages of this region there were only two people left who were still heathen while all the rest have become Christian. The younger generation knew nothing of the mystery of the giant tree monster and the older men were ashamed. Whenever a new grave is dug in the cemetery a native pastor gives joyful testimony of the living hope of Christians.

"Hundreds of thousands of Papuans in New Guinea still live in awe of such terrors as are connected with their ancient religion. They still practice the horrors of that ancient religion. The Gospel will help to free them from such terrors!"—A. Hoffmann, in *Missionsnachrichten*.

### NORTH AMERICA

#### The Christian Endeavor's Jubilee

FIFTY years of Christian Endeavor service and growth will be celebrated July 11 to 16 in the International Christian Endeavor Convention, in San Francisco, Calif. Exposition Auditorium, seating 14,000 persons, has been secured for the main sessions and in the same building are fourteen other halls in which meetings will be held to consider all phases of young people's religious activities and interests.

Dr. Daniel A. Poling, president of the International Society of Christian Endeavor, will give the keynote ad-



dress of the convention on Saturday evening at the opening session and each noon will speak over a nationwide network of radio stations.

Mrs. Francis E. Clark, who joined with Dr. Clark in founding the first Christian Endeavor Society at Portland, Maine, will be a guest speaker in the San Francisco Convention at some of the main sessions and in the junior convention of children under thirteen.

Dr. William Hiram Foulkes, of Newark, New Jersey, vice-president of the International Society of Christian Endeavor, will be another speaker and the music will be in charge of Homer Rodeheaver and Percy S. Foster, America's foremost leaders of song, with a chorus of 800 voices.

President Hoover, who assisted in organizing a Christian Endeavor Society in Oregon many years ago, may attend this convention in his home state, provided his official responsibilities make the trip possible.

North America counts 3,000,000 young people who are members of Christian Endeavor Societies, and in addition the plans and activities of the youth of the churches at large have frequently been guided by the objectives adopted by Christian Endeavor. The other continents have a total membership of more than 1,000,000 young people, who are members of the Society, making this the largest young people's organization in the world. It is significant that this youth movement for training and service is evangelically Christian.

#### **The Negro's Religion**

**I**N SOME places the American Negro is drifting away from the Christian religion. Many are becoming Mohammedans. At present there are approximately 300,000 Mohammedan Negroes in America.

He is breaking from the old moorings of his historic Christian faith as given him by evangelical people. It took many centuries to free the Hebrew race from pagan idolatry. The

Negro race in America is not far removed from the centuries of their bondage to pagan idolatry in Africa. If his confidence in the white man and his religion is gone, he will drift rapidly from his faith. And when the drift gains momentum, Negroes will turn upon their own Christian leaders as but imitators of the "white man's" religion. It will then be too late to talk about the "evangelization of the Negroes of America." The work will be hard indeed.

Second, this drift from their Christian faith comes from the leadership of those who have been educated in large universities which are now saturated with rationalism and with a pagan philosophy of human life and human destiny. Pagan education in America is thus ruining the highest prospects of the Negro in America by setting him adrift and destroying the world objectives that were beginning to dawn before him as an evangelical Christian people.—*Charles T. Alexander.*

#### **How Mormonism Grows**

**M**ORMONISM has become a dead issue," said one who spent a few hours in Salt Lake City.

"Mormonism is stronger and more aggressive than ever," is another observation nearer the truth. Mormons point with pride to a growth from 6 members in 1830 to 600,000 in 1930. By proselyting it keeps alive and grows, as well as by making family increase the greatest command of God to man. It has usually about 2,100 emissaries out from the Utah region, to which number reorganized Mormonism adds perhaps 200 more. Mormons are knit together by isolation, discipline, intermarriage and cooperative interests. The organization is systematic. There is a duty for everyone. Visitation of the sick, and relief of the needy are carried on through well organized agencies. Loyalty to the church is fostered more effectively by a system of thorough indoctrination than through any other single factor. The method of calling



young men to serve the church at their own expense, outside of the home territory, for a period extending over at least two years is unparalleled. A force comprising about 1,200 in the States and about 900 outside the States are continually working in the interest of their cause. These missions are said to represent an annual cost of two million dollars, and the property is valued at two million more.

#### **"Restoration Fund"**

**T**HE United Presbyterian Foreign Board reports the success of their "Restoration Fund," which makes it possible for the Board to send back to the field all of the 20 missionaries who had been retired from lack of funds, except those who were unable to return for one reason or another. Not only is this return made possible, but support for these missionaries is guaranteed for five years.

#### **Hardships in the Arctic**

**S**EVERE hardships were undergone by the Rev. J. H. Webster, one of the Church of England missionaries among the Eskimos, who was lost for almost a week in the Coronation Gulf region of the Arctic. In weather that ranged from 30 to 40 degrees below zero, the missionary wandered, lost, until finally discovered by a native Eskimo when he was nearly prostrated from starvation and exposure. For five days he had no food; his dogs had broken loose or had separated from him. He is recuperating at the government radio station at Coronation Gulf, and is reported to be on the way to recovery.

On January 24th, the missionary left Coronation Gulf, where he has a small church, to visit scattered bands of Eskimos in the sealing camps.

He missed the Eskimo camp and, when his sled encountered particularly rough ice on Sunday, his lead dog broke loose. He then set out to catch the dog, but became lost. From then until Thursday night he wandered

without food. Sleeping in snowbanks at night, he staved off severe frost bites. It was five days later that an Eskimo discovered him and took him back to safety.

This incident illustrates the dangers and the courage of those engaged in extending the Kingdom in the frozen north.—*The Living Church*.

#### **Vermont Church Union**

**A**FEDERATION of churches in Vermont succeeded by close cooperation between the officials of the three leading denominations, Baptist, Congregational and Methodist, to produce excellent results through numerous "exchanges of fields" and the cultivation of fellowship among these denominations. A few years ago leading laymen and ministers gathered to hear the results of a study of 15 years of comity between the Protestant denominations and to study every community in the state, where missionary money was spent. A motion was made by a Methodist district superintendent, and adopted unanimously, that those present were ready for organic union of the three denominations. The effects of that meeting are still felt in the elimination of competition between the denominations.

#### **LATIN AMERICA**

##### **Baptist Work in Nicaragua**

**M**ANAGUA, the capital of Nicaragua, recently destroyed by an earthquake, has been the headquarters of the Baptist Mission in Nicaragua since 1917. The Baptist church of two hundred and fifty members was led by an able Nicaraguan pastor, and the attendance at Sunday School was over four hundred. There was also a Baptist school with an enrollment of about four hundred. The Evelyn Briggs Cranska Memorial Hospital contained thirty beds. "Buildings total loss; missionaries safe," was the message after the earthquake. If the disaster had happened when the school was in session, many chil-



dren would probably have lost their lives.

The American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society are taking steps to rebuild the school buildings and the hospital, but the insurance will be far from sufficient to provide new earthquake proof buildings.

A large part of the population of Managua has taken refuge in neighboring towns and cities. It is hoped that the same thing will happen as is recorded in the eighth chapter of the Acts: "They that were scattered abroad went everywhere preaching the Word." The next advance step for the Baptist Mission ought to be the opening of work on the Atlantic Coast, where there is no mission conducting work in Spanish. The Moravian Church of the United States for eighty years has evangelized the Indians here and has a membership of more than twelve thousand. Inasmuch as the Spanish-speaking population is increasing the Moravians have urged the Baptist Mission to extend its ministry to the Atlantic Coast where some Nicaraguan Baptists have settled.—*Chas. S. Detweiler.*

#### Children in Cuba

**B**EFORE the Spanish-American War there were no schools in Cuba, except a very few for the boys of the wealthier families. Later, a public school system was inaugurated which, with all its weaknesses, reduced the percentage of illiteracy from 75 per cent to 27 per cent. Over half the first grade drop out before the second grade, and successively each grade is about one-half the preceding grade.

The Government theoretically provides elementary education for children and has a compulsory attendance law, although it cannot be enforced with the present facilities. In the country the provisions are meager, indeed. Secondary schools are largely left to private initiative. Since the coming of Protestant Christian mis-

sions, at least 50,000 children and young people are receiving regular instruction in the hundreds of Sunday Schools and Young People's Societies scattered over Cuba. The Roman Catholic Church in consequence has been stimulated to more efficient methods in religious and secular instruction. The archbishop went so far as to issue a public statement urging their people to read the Bible.—*American Friend.*

#### Revolution in Honduras

**L**ATIN American countries, like the Balkan States of Europe, are in the political volcanic belt. The destructive earthquake in Nicaragua has been followed (April 19th) by a new revolution in Honduras, its central American neighbor. The storm centers seem to be Tela and Ceiba on the north coast, where the Episcopal Diocese of British Honduras carries on a small evangelical work. Bluefields, Nicaragua, where the Moravians have a well established mission, is also the scene of revolutionary activity.

#### Missionary Murdered, Station Burned

**O**N MARCH 31st the Sandinistas attacked the Moravian Mission station of Musawas, in the Wangks River District of Nicaragua, murdered the missionary, the Rev. Karl Bregenzer, and burned the new \$4,000 mission building. Mrs. Bregenzer, with her two little children and her mother escaped.

The Moravian missionaries care for 13,000 Creoles and Indians at 58 stations, outstations and preaching places in Nicaragua. They do not work among the Spanish-speaking people. They have nothing to fear from the Indians, all of whom are their friends, but any American Mission is exposed to the enmity of the Sandinistas.

As the United States Government has announced that it cannot undertake to protect American lives and property in the interior, where the majority of the Moravian mission sta-



tions are, these stations are at the mercy of the Sandinistas who consider the pronouncement practically an invitation to attack them. As the Nicaraguan National Guard cannot cope with the situation, missionaries have been ordered to the port towns, where American warships are stationed.

#### Campaign in South America

**R**EV. HARRY STRACHAN is visiting South America to confer with missionaries regarding future evangelistic work. He will collaborate in Peru with missionaries of the Free Church of Scotland. His first stop is to be in Ecuador. The most neglected part of Brazil is the state of Ceara. It has 1,500,000 inhabitants without a single missionary.

Mr. Strachan's journey will occupy the rest of this year.—*Latin American Evangelist*.

#### Chilean Leaders List Bible First

**I**N SANITAGO, Chile, the editor of a leading daily newspaper, *El Mercurio*, asked, from leaders of thought in that country, a list of the twenty-five books that a person ought to read if he desired to be looked upon as educated. For two months, on alternate days, these lists were published. Sometimes the Gospels were mentioned and sometimes the New Testament, but in the majority of the lists the Bible took first place!—*Alliance Weekly*.

### EUROPE

#### League of Colored People

**A** LEAGUE of colored peoples has been established in the central Y. M. C. A. of London. The main objects of the League are provisionally stated as follows: 1. To promote the economic, educational, civic and social interests of colored peoples; 2. To assist colored peoples in distress; 3. To improve relations between races; 4. To cooperate with organizations sympathetic to colored people; 5. To encourage interest in the welfare of colored people in all parts of

the world. An Executive Committee has been selected to draft a constitution.

#### New American Church in Paris

**T**HE first American institution in Paris was a church. It was founded in 1857. The American Church of Paris will dedicate a new \$800,000 edifice this coming July. It is a Union Church and "*Jesus Hominum Salvator*" is its only creed. All evangelical denominations in Paris sink minor differences in order to unite for holding high the Cross of Christ.

When the Franco-Prussian War broke out, Dr. Josiah G. Holland, the poet and essayist, was the superintendent of the Sunday School.

Distinguished worshippers have included Ulysses S. Grant, Theodore Roosevelt, Herbert Hoover, and Woodrow Wilson. Each of these U. S. Presidents belonged to a different denomination. Additional proof of unity is to be found in the fifteen different sects at the Thanksgiving dinner for students.

Permission to conduct the American Chapel was first granted provided that the services be held in the *English language only*, but the French Government later decided to ignore it and forget it.

Dr. Joseph W. Cochran, the present pastor also aids Protestant mission work among the French lower classes.

The new church building on the Quai d'Orsay is in modified Gothic; it is also a practical, seven-day-a-week church, where every aspect of life will be touched for the Church House is a modern community center, including a gymnasium, kindergarten, library, lecture hall, social rooms.—*J. R. Montague*.

#### Mussolini and the Waldenses

**A**S THE Waldensians are the strongest group of evangelicals in Italy, many have interpreted the Pope's recent comment on Protestant aggressiveness in Rome as especially directed against them. The pastor of the



largest Waldensian Church in Rome makes the following statement:

In February the Moderator of the Waldensian Church of Italy, Dr. V. A. Costabel, was received by the Premier of Italy in Rome. The Moderator wanted to inform the Duce concerning the schools of the Waldenses and the religious instruction of their children. The Premier listened with great interest to all the Moderator told him about the work of the Waldensian Church in Italy, and several times expressed his profound personal admiration for the Waldenses, assuring the Moderator that they would always enjoy liberty of conscience in Italy.—*Presbyterian Advance*.

#### Protestant Revival in Flanders

**T**HE XX Siècle reports that a group of very active Fronters, with headquarters in Dendermonde, is usefully engaged in creating a people's movement in favor of Protestantism. Seven Protestant missions are travelling from village to village and the reports of the reception afforded are, as a rule, favorable. It is proposed to build an Evangelical church at St. Gilles, near Dendermonde. Some are already speaking of a Flemish loose-from-Rome movement.

#### Wayside Sowing in Spain

**S**OME years ago a Gospel tract was dropped into a market basket carried on a woman's head. The woman could not read but her husband read the tract again and again and sought the Lord of whose love the tract spoke. Asking who had tossed the tract into his wife's basket, he was directed to Mr. Thomas Blamire's home in Marin. There the hungry soul was instructed and, returning home, preached Christ to his household and neighbors.

Sen. José Maria, of Arcade, soon became known as a valiant Protestant believer, and a fearless follower of Christ. He was a rich farmer, and owned vineyards and lands. A little church was formed, and there José Maria shepherded a body of believers until his homecall in 1930. Over forty years he faithfully followed Christ.

Spain cries out for liberty of conscience. One of her politicians lately

remarked that: "Spain was oppressed by a dead body lying on her, and that is the Church of Rome."—*The Christian*.

#### Religious Education in the Balkans

**D**ELEGATES representing the Orthodox Churches and Christian Youth Work in the Balkans met at a conference to consider questions relating to the religious education of youth. Several Protestant members of world Christian associations of young people took part in the proceedings.

The conference reviewed the situation among young people in Greece and Bulgaria, and in the Russian emigrant circles in Central and Western Europe. Youth has fallen away from religious tradition and from the Church but there has been a rekindling of spiritual life which has shown itself particularly among young Russians of the exile. A delegate who sent his impressions to the *Journal de Genève*, writes: "One of the most striking things was the frankness of the discussion, the emphasis laid on modern methods of teaching, and the frank admission of the Church that she had held herself aloof from the social, moral and intellectual life of those whose souls were committed to her." The conference recommended that groups of workers among youth should be formed in every Orthodox (Greek) country to study questions of religious education.

#### A Christian College in Greece

**A**NATOLIA COLLEGE was forced out of Turkey in the World War and many students died in the struggle; others fled to different parts of the earth; a few reached Greece, who opened friendly doors.

Dr. George E. White and his associates began building the college anew in Greece. They had to start in a rambling, old building, formerly a gambling den. The work has not been easy; it has taken an amazing courage and persistency. Greece has



not the money to give for the necessary buildings that will rise on this new campus on the hill, but she is helping. Recently the graduates gave several hundred dollars; and two gifts totalling \$600 have been given by them toward a professorship.

The new site for the college campus commands a superb view of Salonika and the Ægean Sea.

Greece is one of the chief countries of the Near East world.

Anatolia College is an investment in youth. With a background of knowledge and experience this college will continue to give boys an opportunity for education and development, and will share in providing Christian leadership for the Near East.—*The Congregationalist*.

#### A New Sect in Russia

**T**HE *Ecclesia*, published at Geneva, reports the appearance of a new sect in Russia, known as the "Eunuchs," which is increasing rapidly. As the name implies, the sect bears the character of religious fanaticism and the Soviets are taking measures to repress it. In 1930, thirty-nine adherents were condemned at Lenin-grad and another trial was held at Saratov. Now a new center has been discovered in the outskirts of Moscow. In this sect a veterinary surgeon and his wife play the principle rôle and perform the necessary operations. Twelve of this peculiar sect have been sent for trial but its adherents are said to number thousands.

#### Germany Fights Atheists

**A** DRASTIC government campaign against anti-religious organizations believed responsible for a growing exodus from German churches coincided with the observance of Easter in Germany.

Decreasing attendance at churches and a growing tendency to ridicule religion resulted in the inclusion in

President Paul von Hindenburg's decree, issued under dictatorial powers given him by Article 48 of the Constitution, of severe penalties for persons or societies ridiculing the Church.

Throughout Holy Week police repeatedly suppressed public meetings of free thought organizations. Socialist free thinkers' associations have 2,000 branches in Germany and 500,000 members. Similar organizations among Communists have a membership of 130,000 and carry on energetic anti-religious propaganda through 600 branches. The Socialists have slightly modified their anti-religious activities recently in view of collaboration with the Catholic Party of Prussia.

It is estimated that 2,500,000 persons, including approximately 2,000,000 Protestants, have abandoned their church affiliations in Germany since the World War. Government figures are not available, but reliable statistics reveal that approximately 65,000 residents of Berlin withdrew from churches during 1930, compared with 31,000 in 1925.

Church taxes, collected by the German states, amount from 10 to 12 per cent of the state income taxes and the churches derive large sums annually from tax revenues. Reluctance to pay church taxes, especially during the present economic crisis, explains, in some measure, the mass exodus of church members.

Agnostic groups have enlarged their following by combining membership in free thinkers' societies with an insurance scheme for free cremation. The anti-religious movement is considered an outgrowth of the class struggle and thus the action of President von Hindenburg and Chancellor Heinrich Brüning in shielding the Church from agnostic movements will bring the government indirectly into conflict with the Socialists and Communists, who are backing the free thinkers.—*The United Press*.





## BOOKS WORTH READING



*Any books mentioned in these columns will be forwarded by us on receipt of price.—THE REVIEW.*

**The Invisible Christ.** By Ricardo Rojas. 336 pp. \$2.50. Abingdon Press, New York.

Doctor Rojas is an Argentinian, the son of a senator and governor, lately rector of the University of Buenos Aires, a historian and a distinguished man of letters. His book consists of three dialogues between a Bishop and his guest on the greatest character of history, Jesus Christ. It is a quest for the true image of Christ, the true word of Christ, and the true spirit of Christ.

In the first dialogue the discussion centers on the Christ of art—often conflicting, fantastic and purely imaginary portraits. "The corporeal reality of Jesus is not defined in the contradictory imagery which the Church allows to crowd its altars." Christ is beyond all human artistic conception, neither of the East nor the West, the Son of man and the Son of God. "The Cross of Christ, distinct from the Swastika and the Tau, which other religions worship, is the figure made by a shadow projected on the earth, beneath the light of heaven, by the body of a Man with arms outspread for the sacrifice of love." Such is the mystical conclusion of part one.

The second part discusses the Word of Christ and His spiritual image. Here the discussion turns on the Gospel record as distinct from tradition and apocrypha. "Scientific criticism so far from invalidating the text of the Gospels has made them more human and forceful."

The third dialogue is the climax of the trilogy—art, music, the comparative study of other religions, the Church, the Gospels all lead to the transcendent, the mystical, the invi-

able, the adorable Christ. A strange but fascinating book. As Dr. Robert E. Speer remarks in the introduction.

"If one asks what kind of books Latin-American authors are producing, this volume will answer for the nobler and higher mind of the Continent. The fascination of the book to most readers will be its revelation of the reaction of the highest Latin culture of our day to the religious inheritance of Latin America, to Christianity itself and its historical and mystical elements."

The book has had a remarkable sale in its original form. The translation is forceful and attractive in style. Where there are so many striking references to the art and literature of Europe, the reader will regret the absence of an index. S. M. Z.

**The Challenge of Russia.** By Sherwood Eddy. 278 pp. \$2.50. Farrar and Rinehart, New York. 1931.

A great experiment is being tried out in Russia, an experiment affecting not only the political but the social, economic, industrial and religious life of a hundred and sixty millions of people, and of portentous significance of many more millions in other lands. There is a confused welter of information about it. The enthusiastic accounts of Soviet advocates are not to be trusted, and foreign observers disagree. Dr. Sherwood Eddy has had an opportunity to study the subject having visited Russia six times, twice during the régime of the Czar and four times since the establishment of the Soviet Government. He travelled widely, asked many questions and has studied the whole situation. In this book he has given his experiences and conclusions. He rightly says that "both the friends and foes of the



Soviet Union will probably object to some of the statements here made." We cannot take his sympathetic view of the Russian experiment but he has written clearly, evidently with a purpose to be fair. It is his conviction that Russia constitutes a challenge to America and the world. The lack of an index is a defect, which should be remedied in any further printing.

A. J. B.

**The Clash of World Forces.** By Basil Mathews. 8vo. 174 pp. \$1.50. Abingdon Press, New York. 1931.

Any student of world conditions must recognize that there is going on today a fierce conflict that is both national and international. We have the conflict between imperialism and democracy; between capital and labor; between advocates of war and the promoters of arbitration as a means of settling disputes; there is a conflict between racketeers and business; between law and crime; between social order and communistic disorder; between ignorant prejudice and intelligent judgment; between selfish immorality and high social standards. All these are summed up in the conflict between good and evil, between the material and the spiritual, the Satanic and the Christ way of life.

Mr. Mathews here discusses, with intelligence and Christian idealism, some of the forces now in conflict in international relations as seen in the Russian program, in India's effort to secure self-rule, and in China's struggle to establish a democracy. He concludes his volume with a study of, "The Clash of Values," in which he presents the Christian solution for these problems and for the way of peace. He says:

Every category of human life is not simply challenged but is reshaping under our eyes. . . . It is, in an even deeper and more revolutionary sense, a crisis in the individual lives of men and women of every race. . . . In Christianity we have, we believe, the ultimate values of the universe, expressed not in rules, or law, or creed, or commandments but

in a Person and in a life—in Jesus Christ. . . . Christianity, then, is not a law enforced but a Life. . . . and the Life is the Light of men. . . . Where that Life is present, there is the Kingdom of God on earth.

Mr. Mathews not only presents an important and arresting array of disturbing facts but reveals an equally important and more reassuring harmonizing Power to bring order and reconstruction out of "The Clash of World Forces."

**The Land of Behest.** By Constance E. Padwick. 145 pp. 1s. 6d. Church Missionary Society, London. 1930.

Those who have followed the gifted pen of this author will take up her little book with much pleasurable anticipation, and will not be disappointed.

"The Lands of Behest," the lands that we are commanded to enter and possess for the Master, are the mission fields of the Church Missionary Society,—Africa, India, China, Japan and the Moslem World. The background is the Congress in London in 1930. This is not a history, neither a description of that gathering. The Archbishop of Canterbury says in the Foreword: It is "a picture drawn by a skilled hand and a vivid and glowing imagination of the whole field now so wonderfully open to missionary enterprise." Here and there are given a few living, stirring words from the hearts of leading workers in the several fields, followed and commented upon by the author in her own inimitable way. When our zeal for the coming of the kingdom weakens, when our enthusiasm in fulfilling our Lord's command lessens, then this book should be within reach. J. C.

**Albert Schweitzer: The Man and His Work.** John Dickinson Regester. 145 pp. \$1.50. Abingdon, New York. 1931.

"On the Edge of the Primeval Forest," the story of Dr. Schweitzer's work in West Africa, will lead many to read with deep interest this sketch of the man and his work as musician,



theologian, philosopher, and missionary. Abundant quotations from his own writings makes this, in a sense, an autobiography. He was born in 1875 in Upper Alsace. His father was a minister and his home was a center of culture and religion. His musical talent seems to have been inherited but in his theology he wandered far from the evangelical position, but "the quest of the historical Jesus has resulted in a mystical finding of his Lord and Master." The story of his love for and proficiency in music is fascinating; that of his hospital work in Africa is heroic. The brief biography is a fitting introduction to one of the most distinguished men of our day.

S. M. Z.

**Stewardship Parable of Jesus.** By Roswell C. Long. 230 pp. \$1.00. Cokesbury Press, Nashville. 1931.

The need of immediate increase of stewardship study becomes more and more apparent as the returns from the old methods of casual, emotional appeals for benevolences continue to decrease year by year.

The Stewardship Secretary of the Presbyterian Church in the United States has brought out in six very helpful Bible studies the stewardship content of six parables—The Good Samaritan, The Talents, Ten Virgins, Rich Fool, Laborers in the Vineyard, The Tower and Waging War. They will be a practical help to those wishing to teach stewardship by presenting a new approach to the principles and practice.

Dr. Long makes clear that the hope for mission support lies, not in more emotionalization of money appeals but in solid stewardship understanding and practice.

G. L. M.

**God in the Slums.** By Hugh Redwood. 12 mo. 167 pp. \$1.25. Revell. 1931.

One-half the world does not want to know how the other half lives, but it would be well if those who are slipping down the gilded way of sin could see these pictures of the pit that lies beyond.

An English journalist describes pictures he saw in the parts of London where officers of the Salvation Army are working. Already the book has reached an edition of 150,000 in England and America. These stories, which remind us of "Twice Born Men" and "Down in Water Street," tell of men and women, downtrodden and despoiled, shattered by evil and by economic hardship; of women led astray by human demons, of men ruined by drink and sin, of devilish deeds and filthy hovels. Such records are truly "Annals of Hell." But Mr. Redwood also reports women reclaimed and men redeemed; he describes angelic ministries and cleansed homes. These are the "Annals of Heaven."

Cold and formal Christians will be stirred to warmth and vitality as they read of the life and light and joy that Christ brings through such ministries as those of the Salvation Army among the outcasts.

**The Pacific Islands.** A Missionary Survey by J. W. Burton, M.A. Two maps. 8 vo. 124 pp. 3s. 6d. World Dominion Press. London. 1930.

In spite of the large number of islands that have been evangelized, there remains still a great unfinished task. The total area of the Pacific Islands is estimated at 383,228 square miles with a population of 2,009,784. The Christian population is only 627,903, nearly one-half of whom are Roman Catholics (252,792). The wholly unevangelized section covers only one thirty-seventh of the whole but three-fourths of the population (one and a half million) are not Christians—largely in Papua and the New Hebrides.

This illuminating survey describes the general conditions, the problems, the questions affecting governments and comity of missions, and the missionary situation. There are two excellent maps and some useful tables of statistics. Some helpful suggestions for mission study groups are also included.



**The Fellowship of Toil.** By John McDowell. 1mo. 150 pp. \$1.25. Revell. 1930.

Industrial relationships constitute the social foundation of national life. If these relationships are according to Christian principles we will have no repetition of the atheistic communism that is devastating Russia and threatening the world.

Dr. McDowell has been intimately familiar with industrial conditions since his boyhood. As worker, pastor, student, Home Mission secretary and committee man, he has become familiar with the warp and the woof of the problem. He gives us the results of his studies and his conclusions as to work and workers; the mission of the church in industry; Christ's commands and labors' needs; the road to economic emancipation. This last Dr. McDowell finds in the acceptance of Christ's ideals of brotherly love and justice, and service to mankind. Jesus' standard of values is life not things; His purpose is service of society not of self; His motive is charity not greed; His principle is fraternal not individualistic; democratic not autocratic; His power is divine not human. Loyalty to these ideals will solve the industrial labor problem.

**Directory of Protestant Missions in China—1930.** Edited by Charles L. Boynton. 8 vo. 217 pp. Kwang Hsueh Publishing House, Shanghai. 1930.

This enlarged and improved directory contains a list of missionaries and missionary societies arranged alphabetically, by stations and by societies. There is also a list of union and interdenominational officials, and of medical schools and hospitals. Altogether there are one hundred and eighty foreign missionary societies at work in China, and about 6,000 missionaries listed. Seventy-two stations—out of 1,100—are listed as vacant and some twenty-five others are manned only by Chinese Christians.

**The Vision or Light at Evening Time.** By Adelaide Addison Pollard. Pamphlet, 1s. British Jews Society. London.

This very excellent and stirring epic poem relates the story of a Jew who came into contact with Christ. It is worth reading and circulating.

**Helps for the Quiet Hour.** By Wilson Cash. Pamphlet, C. M. S. London. 1931.

These daily meditations for one month, with Scripture verses and blank pages for prayer topics, are compact, nourishing, practical and stimulating.

**The Jesus I Know.** English Edition of a Chinese book prepared by Y. T. Wu, T. Z. Koo and E. R. Hughes. Paper, 40 cents. Shanghai, China. 1930.

Nine Chinese writers present their personal views of Christ. The testimonies are intended particularly for unbelievers but Christians will find some faint light and truth in them. The witnesses are teachers, students and Christian workers. Not all show a clear knowledge of Jesus as Divine Lord and Saviour. He is presented by them as an ideal teacher and leader rather than as the Son of God.

We need stronger Christians than those presented here, if the Church in China is to remain true to New Testament teachings.

**Tailum Jan—A Christian Widow in the Wild Mountains of Upper Burma.** By A. T. Houghton. 114 pp. 2s. 6d. Marshall, Morgan and Scott. London.

Miracles are not limited to one age or one land or one race. Here is a true story of Tailum Jan, an ignorant Burmese woman, until she heard the Gospel of Christ and heard the call of God. She responded and the completeness of her transformation was as wonderful as any recorded in fairy tales—and more complete and permanent. The sketch of Tailum Jan includes a background of Burmese life and customs and beliefs. It shows the power of the Gospel among primitive people.





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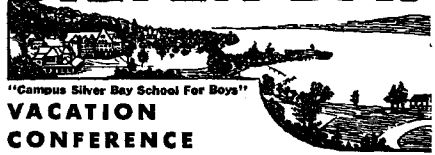
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DELAVAN L. PIERSON, Editor

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## PERSONALS

MISS MARTHA BERRY, Director of the Berry School for Mountain Children, at Mt. Berry, Ga., received the medal of honor from the Town Hall Club for "achieving an accomplishment of lasting merit." Seven thousand children have already been graduated from the school and there are now 2,000 on the waiting list to enter.

\* \* \*

DR. W. J. MCGLOTHLIN was reelected president of the Southern Baptist Convention at its recent meeting in Birmingham, Ala.

\* \* \*

DR. G. L. KIEFFER has recently been appointed to Dr. Henry K. Carroll's position as statistician for the churches of America.

\* \* \*

MISS BLANCHE NICHOLA, former dean of Berea College, has been elected director of specific work for the Board of National Missions of the Presbyterian Church, U. S. A., succeeding Miss M. Josephine Petrie, retired. For many years Miss Nichola has been engaged in missionary work among industrial and foreign-speaking groups.

\* \* \*

PRESIDENT W. W. WHITE, of the Biblical Seminary in New York, celebrated in April the 30th anniversary of the founding of his institution.

\* \* \*

REV. JOHN R. SCOTFORD is the newly elected editorial secretary of the Commission of Missions of the Congregational National Council. Part of his work is to carry on the associate editorship of the American Missionary numbers of the *Congregationalist*.

\* \* \*

MISS NORI SHIMOMURA, an American-born Japanese girl from Portland, has been adjudged by a faculty committee at Oregon State College (4,000 students) "to approach most nearly an ideal of intellect and spirituality, and to have exerted the most wholesome influence upon her associates." Miss Shimomura has been active in campus Christian circles.

\* \* \*

MRS. F. I. JOHNSON, Editor of the Best Methods Department, when in Siam last March, had an audience in Bangkok with Prince Damrong, chief adviser of King Prajadhipok. Mrs. Johnson is now on her way back to America.

\* \* \*

DR. ERIC M. NORTH, Secretary of the American Bible Society, recently returned from Great Britain where he has been on business relating to the distribution of the Scriptures in other lands.

\* \* \*

MR. JOHN L. GOHEEN, principal of the Sangli Industrial and Agricultural School of the Presbyterian Western India Mission, has been made an adviser



of the Native State of Ichalkaranji. In this capacity Mr. Goheen is to exercise general supervision over all departments of state; principally public works, education, registration, municipality, medicine, Ichalkaranji Bank and Cooperative Credit Societies. \* \* \*

MISS KATHARINE TRISTRAM, at work in Japan under the C. M. S. for forty-two years, has been awarded the Blue Ribbon Distinguished Service Medal by the Emperor, in recognition of effort for the cause of education and social uplift. \* \* \*

DR. NORTHCOLE DECK, long a worker in the Solomon Islands, has accepted an invitation to join the Council of the China Inland Mission in Great Britain. \* \* \*

MR. BASIL MATHEWS, recently one of the Secretaries of the World Y. M. C. A. at Geneva, and now attached to the personal staff of Dr. John R. Mott of the International Missionary Council, has agreed to become Professor of Missions at Boston University for four months each year. Mr. Mathews' new work will be closely related to the Faculty of Theology and the Faculty of Religious Education, and also to the Newton Theological Seminary. \* \* \*

THE REV. J. HARRY COTTON, D.D., pastor of the Broad Street Presbyterian Church, Columbus, Ohio, is to deliver the Joseph Cook lectures in the Far East, September, 1931, to March, 1932. Dr. Cotton is to lecture in Syria, Persia, India, Siam, China, Korea, and Japan. \* \* \*

Christians from other lands who expect to attend conferences in America this Summer:

TOYOKIHO KAGAWA, the outstanding Christian leader of Japan.

JULIO NAVARRO-MONZO, Latin American author and lecturer; a leading Christian evangelist to Latin American students and professors.

DR. DAVID Z. T. YUI, General Secretary of the National Committee of the Y. M. C. A. of China, one of the delegates to the Washington Conference.

HUGO CEDERGREN, National General Secretary of the Y. M. C. A. of Sweden. Mrs. Cedergren is the daughter of Prince Bernadotte, brother of the King of Sweden.

BEHARI LAL RALLIA RAM, acting Y. M. C. A. National General Secretary in India.

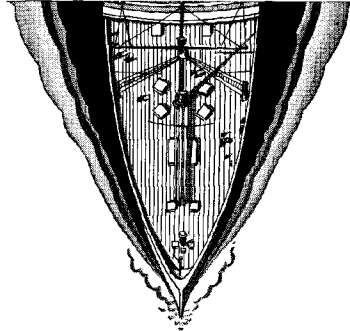
DR. T. Z. KOO, well-known Chinese Christian student leader.

DR. JOHN A. MACKAY, of South America, a Scotch missionary whose scholarly Christian messages have been welcomed in many Latin American student circles.

BISHOP V. A. AZARIAH, of India, first Indian Bishop of the Anglican Church.

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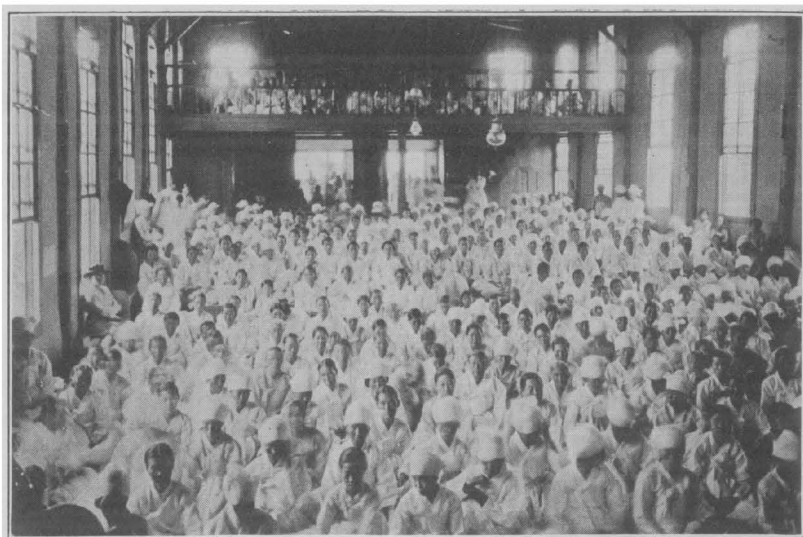
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KOREAN WOMEN AT CHRISTIAN WORSHIP IN THE CENTRAL PRESBYTERIAN CHURCH, PYENGYANG



KOREANS MAKING OFFERINGS TO SPIRITS AT A WAYSIDE DEMON SHRINE

OLD AND NEW FORMS OF WORSHIP IN CHOSEN





## THE STRUGGLE OF KOREAN CHRISTIANS

BY THE REV. HERBERT E. BLAIR, D.D., Taiku, Korea

*Missionary of the Presbyterian Church, U. S. A.*

WHEN Japan annexed Korea in 1910, she did away with the political name of the country, "Taikau," and officially named the province "Chosen,"—a beautiful old name used by the people themselves and meaning "morning calm." Missionaries, merchants and writers still use the name Korea, the name so familiar to Western peoples.

The change of name is less important than the deeper changes that have come about since Japan annexed the country. The first of these changes was political. Disregarding questions of Japan's rights or Korea's deserts, there is no question but that Japan has given a new, efficient, stimulating, peace compelling administration. The Chosen administration is the center of the Japanese imperial advance upon the Continent. The new government is without the consent of the governed. Taxation is without representation and is very heavy. The subject people have only a minor, employed, participation in the less important official positions.

If Japan is to rule Korea at all, she must keep a firm hand on the machinery of government. Peace must be preserved or Japan must go. The country must be advanced.

Japan is proud of her great Province of Chosen. She aspires to rule the land better than America rules the Philippines or Britain, India. Law making and enforcement are efficient. The courts are generally enlightened, if not always free from administrative dominance. In spite of resurgent Korean patriotism and resentment, expressed in occasional independence movements, Korea has been, *de-facto*, a part of the Japanese Empire now for twenty years.

This political situation has affected the Christian movement in Korea profoundly. It has put a new fibre into these characters. From a simple, rural, religious community, feeding on Christian teachings alone, the Korean Church has been tossed by surging tides of political feeling. Patriotism and religion have been intimately associated at times and many have suffered imprisonment. The stress and strife have resulted in awakening the Christian community to an intelligent, liberty loving citizenship, which, if justly ruled, may become a valuable element within the Japanese Empire, or, if oppressed, may eventually lead in some struggle for national independence. The advance has been from dependence upon paternalistic favor to a will



to win justice on the basis of law and right.

Commercially the Japanese have made Korea a new country. Transportation facilities center in the Government Railway which runs up and twice across the Peninsula. Government auto bus lines connect large stations with coast ports. Passenger and freight traffic has been greatly extended. Banking and commercial facilities and modern public utilities have been developed in a decade. Fine cities with modern buildings, water, light and transportation are growing up. Silk and cotton mills, tobacco factories, machine shops, and other new industries have come. The Japanese postal system is a marvel. Daily papers, the moving pictures and even the radio are becoming common. Western clothing, medicine, machinery, books, athletics—all are taking hold of Korea. The Japanese school system, set to make all Korean children loyal citizens of Japan, gives promise of great future blessing to the nation. The Japanese, through government control and commercial enterprise, have brought in most of this advancement and they and the Koreans who are close to them have profited by their enterprise. But the nation is the real gainer.

#### **Damaging Influences**

Yet the picture is not all bright. There are damaging influences which intensify the degradation of the old pagan life. Narcotics, increased liquor traffic, licensed prostitution, gambling on the rice market, crushing taxation, and political oppression tend to destroy what was best in the old life. Larger incomes and higher standards of living are for the rulers and those who cooperate with them. If a mil-

lion Koreans are, perhaps, prospering, eighteen millions are caught between higher standards of living and the breakdown of ancient trades and loss of lands. Eighty per cent of the Koreans, mostly farmers, are in hopeless poverty, and the galling conditions of changing life cause them great distress. The upper ten per cent, through usury, control of transportation, foreign commerce, and the wholesale business, take a deadening toll from the helpless poor.

Christian work in Korea is suffering because of financial difficulties. There are a few prosperous business men among Christians, especially in the north. In Pyongyang some can even challenge Japanese business leadership. There is one law for all, but those who join hands with Japanese business men will naturally prosper, whereas Christians who keep the Sabbath, do not use liquor nor share in non-Christian business practices cannot take advantage of the present commercial system in Korea. With splendid exceptions, the newly prosperous tenth of Korea is almost universally non-Christian, in fact non-religious. Integrity, industry and personal character will finally win, but the great mass of Korean Christians, thus far, are farmers and financially they are at the mercy of a political, commercial and agricultural control that is crushing them. With new life and ambition which Christian faith alone gives men, they find their limitations exasperating. The Korean Church has been self-supporting from the beginning. But today, except in the cities, poverty is so real in face of higher taxes and living costs that pastors' and teachers' salaries are not being paid, funds for church support are lack-

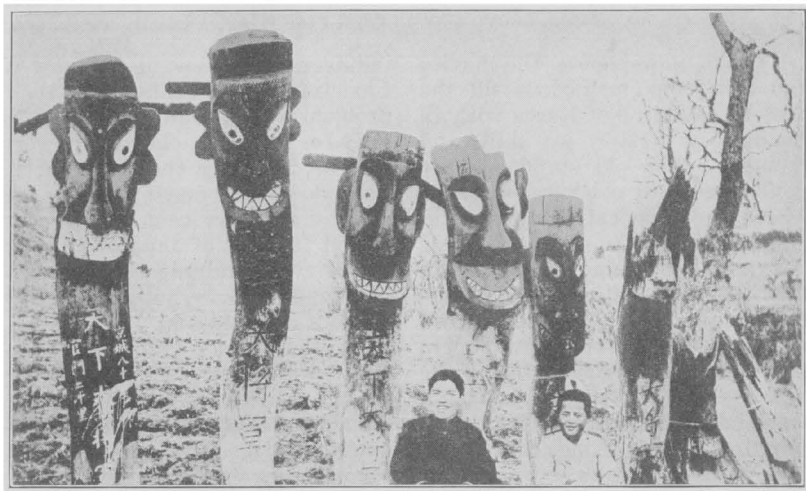


ing, tuition fees for children are impossible, and the struggle for food and clothing grows desperate. Hundreds give up hope of even making a living off the "acre and a half" which they have on the average been allowed to farm, and either migrate to the cities or to China or Siberia. As a result country churches weaken while city churches flourish.

Christian cooperation is being tried in many places. Agriculture

prosperous homes, schools and churches.

The intellectual life of Korea has also undergone great changes. Always fundamentally Confucian with an added sympathetic Buddhistic mysticism, the Korean scholar down the ages has been a proud Pharisee. As the churchmen of Luther's day lived in two languages, so the Korean scholars were masters of both Chinese and Korean. The Koreans are a remarkably in-



OLD TIME RELIGION IN CHOSEN—DEVIL POSTS ON THE HIGHWAY

is being studied as never before. The missions and the Y. M. C. A. are joining hands in taking agricultural information to the Christian community as an emergency measure, but as yet inadequate funds limit this help. It is interesting to watch the Korea mission forces, ever intent upon preaching the Gospel and the evangelistic training of the Christian community, turning their attention now to the great question of helping that Christian community escape destroying poverty so that a prosperous people may be able to maintain

telligent, scholarly inclined race. The rulers were scholars; the farmers toiled and obeyed. Today the old Chinese classics are largely crowded out of the Japanese controlled schools. Instead of two languages, the young Korean scholar must be efficient in three languages. Instead of the old Confucian maxims committed as a rule of life, a wild jumble of Western science, Japanese political ethics, mathematics and vocational subjects are taught. The old Confucian scholar is neglected and the modern school boy is quite a tyrant. West-





STUDENTS AT CHAPEL SERVICE IN CHOSEN CHRISTIAN COLLEGE, SEOUL

ern books, newspapers, the movies and numerous magazines fill the present-day mind of Korea with all the maze of Western world life and thought. The old standards are gone, except in old rural districts where the classical tradition still maintains. In the cities Japanese law and Christian teachings are setting the new standards. Christian men have a large influence in some of the Korean newspapers and these papers are dictating the new life. The movies are having a tremendous influence on the young mind of Korea. American life as seen on the screen is setting a new pace for the Orient. The young people of the Christian community are not backward in these ideas.

There is another intellectual stream pouring into Korea from the north. Political refugees flee to Siberia and these send and bring back Bolshevik ideas. There is doubtless an organized unity of effort uniting socialistic Japanese, Korean and Chinese with Russian leaders who are only too eager to spread their communistic doctrines. The Korean jails are full of young Socialists at times, and among these some Christian students often are found. In our church work we occasionally meet young socialistic

inquirers. They want to know if Christianity can really solve their problem when it commands them to pray for the King, obey the powers that be, and turn the other cheek. They do not see much hope for the great eighty per cent of the poor tenant farmers of Japan, China or Korea ever attaining adequate living conditions or political liberty without a revolution.

Another factor tends to undermine evangelical faith. Western science is wide open before all the students. The Government textbooks are modern, for Japanese scholars have gone to the extreme in keeping up with Western thinking. Naturally agnostic from Confucian influences, the Koreans have a whole broadside of Spencerian agnosticism, materialistic mechanism, and anti-Christian propaganda continually raining down about them from Japanese sources.

In the young Christian Church, these intellectual currents make life interesting for the plain old Korean pastors as they shepherd their flocks. For example, Pastor Yum, of the Taiku West Church, has about 1,500 adherents to his organization. Most of them are poor and from the more ignorant agricultural life of the community.

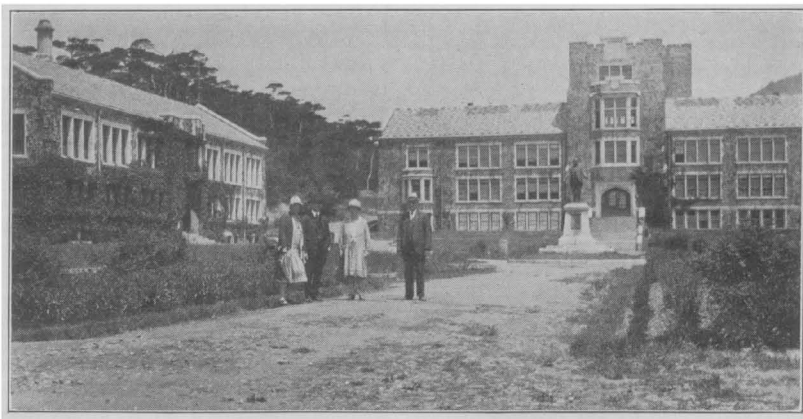


They have been Christian for years. They can read and know their Bibles well. They are hard working, honest, faithful Christians of the older generation. But there is also a group in this large church composed of college graduates, teachers in the schools of higher learning, doctors from the hospitals, business men, several hundred students and the progressive element of the younger Christian community. Pastor Yum has the impossible task of preaching regularly to this congregation composed of these two distinct elements, riding two horses at once. His training amply qualifies him to minister to the larger, older body of his congregation, but the younger, progressive group, full of ideas from the ends of the earth, tempted with wild ideas from Russia, alert to every failure to appreciate modern scientific knowledge as they have gotten it in Japanese schools, is somewhat beyond him.

All over Korea there are similar churches. This situation constitutes a crisis for every one of these older pastors and a crisis for the whole Korean Church, for the younger,

well-educated generation of pastors must immediately work in with these older faithful servants of God or turmoil will arise. But just at this time, when the church schools should be doing their best work in furnishing ample younger leaders, poverty within the church and Government regulations have almost overthrown the mission schools. For several years, Korea missionaries have been crying out desperately for financial help for educational work to meet this very crisis. The schools have not all been saved yet, and the chief appeal from Korea today is for money for equipment and buildings which will enable the mission schools to receive official designation as qualified schools so that their graduates can be granted standard diplomas. The completion and maintenance of an adequate force of younger, well equipped ministers for their wonderful Church is the most urgent task before the Korean Church today.

The evidences of God's direct working in the midst of the turmoil and destruction of ancient Korea, creating out of the best of the old



DR. AVISION, PRESIDENT, AND THE NEW CHOSEN CHRISTIAN COLLEGE  
At the left are Mrs. Pierson and Rev. and Mrs. J. J. Anderson



Oriental life, and Christianity, one new life in the body of the Church of Korea, are clear and inspiring. As Luther gave the Germans the Bible in their own tongue and remade Germany, the Bible Society has given the Koreans the Word of God in their own language in a beautiful translation. This Bible has become the foundation of the new life of the great Christian community of Korea with its churches and schools. Wherever among the nations that Bible has gone, the great teachings concerning God and His loving control of the world He created, the theistic conception of the universe, have set men free and led them to an enlightened civilization and power. The words of that Book, which have become the daily meat of multitudes of Korean lives, have given a new moral system to the world—sin as a personal offence before God, truth as coming from God, righteousness as the law of God—these illuminated by the Holy Spirit have brought repentance to Korea. Never did the Spirit of God convict men of sin, of righteousness and of judgment more powerfully than in Korea. All Korea, in fact all the world, has seen this and righteousness has a new witness.

Professor L. George Paik, Ph.D., in the final paragraph of his "History of Protestant Missions in Korea," sums up his conclusions as to conditions in his native land today as follows:

When Korea was opened to the West, the greatest change wrought in the life of the people was the introduction of Christianity. Evangelical Christianity entered the country when it was still an independent nation . . . Annexation in 1910 was only the culmination of the long processes of decay originating before the opening of the country. The intercourse of the West

awakened the nation to a new life purpose. The infusion of Christian ideals gave to it a new birth . . . The persistently active minority have already made themselves felt among their non-Christian neighbors. The rebirth of a nation in the heart of the Orient, the rousing to new leadership of a people once spiritual leaders in the Far East, who, through the fire of a new zeal are impelled to proclaim to others their new faith, is the story of Christian expansion in Korea.

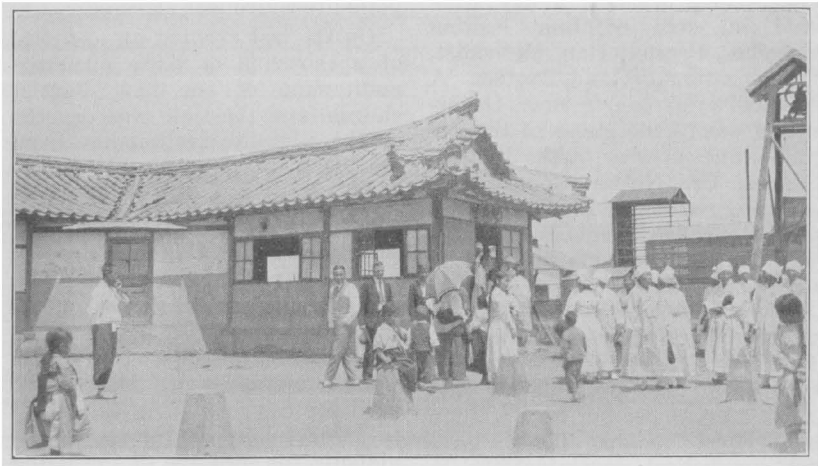
Dr. Paik's faith that "to the regenerated Christian community the future belongs" in his country, may be better grounded than he realizes. It was only a few months ago that an unnamed writer in the *New York Times* gave it as his opinion that Christianity had already attained predominant influence religiously in Korea. Out of the 20,000,000 Koreans, not more than 500,000, or one in forty, at the highest estimate can be regarded as really Christians. Nevertheless, if hopeful, living, influential religion is meant, we may rightly regard Christianity as the most vital religion in Korea today. Just how wide an influence Christianity also has upon the multitudes who seem to have no religious habits, it would be vain to guess. But the forty-six years of Evangelical Christian activity in Korea have been a large factor in changing the mental and spiritual horizons of the whole nation.

The Gospel of Grace that the Korean Church has found in the Bible, which centers in a Saviour able to save them and all men, has filled their lives with new hope and joy and has inspired them to go out to spread the Glad Tidings and to reach helping hands of mercy and kindness to those about them perishing with their ancient temples



and hopeless religions. The glad songs of their great Sabbath congregations, the power of their Gospel preaching, the efficient organization of their nation-wide Sunday-schools, their home and foreign mission work, their generous enthusiasm for better church buildings, their longing to educate their children, their loving community fellowship all exhibit a divine origin and control and are a

profound witness to the Faith. The convictions that God is creating a Church for His own purposes in Korea fills the heart with wonder and confidence. There are grave problems, there are breakdowns and heartaches, but they are not the rule. The Korean Church is a glorious miracle of God's grace, full of promise and life in the midst of the present Oriental Renaissance.



A WOMEN'S SUNDAY-SCHOOL GATHERING AT A COUNTRY CHAPEL, PYENGYANG

### THE SINGING OF KOREAN CHRISTIANS

**N**OTHING stirred us more deeply in Korea than the singing of the Christians. The voices were not melodious and they did not always keep the key, but the singing plainly expressed the aspirations of a fervent and genuine experience. Those Koreans sing as they pray—with all their hearts. Unfamiliar as the language is, a visitor is thrilled by the exultant ring of a living, joyous faith. The mud walls and the dark faces and all the strange surroundings fade from view and one feels that he is no longer among strangers but in the household of Christian faith and love.

I have journeyed far and have seen many places and peoples, but there still lives to my vision the humble chapels on those Korean hills, with worshipping Koreans sitting oriental fashion on the floor and I still seem to hear the unison of those eager voices as they sing; then follows the reverent petition of their leader as he prays for us all, while the white-robed worshippers bow with their faces to the floor.

ARTHUR J. BROWN.



## A FORWARD STEP IN BRAZIL

BY DR. H. C. TUCKER, Rio de Janeiro, Brazil

*Agent of the American Bible Society*

THE Protestant Pastors' Associations in Rio de Janeiro and Sao Paulo, Brazil, held an important Evangelical Congress April 30th to May 4th to discuss evangelism, Christian literature, social service and training of leaders. Three sessions a day were held in each of four leading churches, Presbyterian, Methodist, Congregationalist and Baptist. A Methodist layman, former Governor of one of the States of the Republic and member of the Federal Senate, Dr. Nestor Gomes, was elected President. The attendance of the enrolled members and visitors varied from one hundred to one thousand.

The twenty-five well-written papers, voluntarily presented by Brazilian Christians, covered fifteen topics and presented a suggestive cross section of Brazilian evangelical thought. The six largest evangelical denominations in Brazil were represented in the executive committee, the membership, the authorship of papers, and in the discussions. Thus the Congress represented the denominational elements of evangelical Christianity in the Republic.

Evangelism and the Gospel Message were given first place on the program and were emphasized as of prime importance. There are indications of an awakening interest in real evangelism. The findings on Social Service reveal a clearer comprehension of the principles and message of the Gospel, and the duty of the Church to society. The salvation of the individual was given preeminence in the program

of the Church's mission in the world.

Emphasis was also placed on the great need for more thoroughly equipped native preachers, teachers and lay workers in all branches of church life. The need for apologetic literature was stressed.

On the last evening an audience of a thousand or more filled the auditorium of the new Baptist church, and the time was devoted to three-minute testimonies from members.

This Congress was a striking, concrete proof of the new consciousness springing up in the young Church in Brazil. The rising Church on the field passes out of the sphere of missionary control. The various branches of the Church realize more clearly the need for cooperation in delivering to their fellow countrymen individually the message of the living Christ and in making the impact of the Gospel felt on the whole social and economic order of the nation.

The best of the papers presented and the findings of the commissions and the choicest of the impressions given of the Congress would make a volume of great value to the Christian community and to many outside church circles, if funds are available for their publication. One of the greatest obstacles to the intellectual life of the young Church is the lack of evangelical literature to win men to Christ and His way of life and to enrich the spiritual life and build character in the Church.



## CAN THE POOR BE CHRISTIANS ? \*

BY PAUL W. HARRISON, M.D., Muscat, Arabia  
*Missionary of the Reformed Church in America*

THE effort to satisfy and quiet one's own conscience by confessing other people's sins is a favorite amusement the world over. We who reckon ourselves as of the conservative wing of present-day Christianity are especially guilty in that particular. I have often heard the faults of "modernists" discussed by conservatives, but I do not recollect hearing conservatives discuss the faults of conservatives. It would be very easy to say why we are convinced that the extreme "modernist" has little to contribute to the success of foreign missions, but the pathetic thing is that conservative evangelical missionary forces seem to accomplish so little. The mission fields are full of earnest evangelical, conservative men, and we need to consider how we can improve the quality of our service, and whether perhaps we do not need to understand more perfectly the will of God, rather than castigate our brethren who we think understand it even less well than we.

Consider what is the evangelical position in missionary work. We might mention three elements: first, that we preach a message from God which is found in Christ; second, that that message is capable of producing repentance toward God and faith toward our Lord Jesus Christ; third, that this faith results in eternal life for any who accept it. That seems to be the merest platitude. As a matter of fact, it is not a platitude.

We live in a world that is poor and not rich. If I could take you to Muscat you would see real poverty in the hospital where I have been working for the past two years. How many beds do we have in that hospital? None! The patients sleep on the floor. That need not excite our pity unreasonably for they do not know what a bed is like. But of two hundred in-patients last year, not one had a mattress an inch thick under his body. They lay on those hard stones with nothing under them as thick as my coat. Most of them lie on a little piece of cloth about as thick as your pocket handkerchief. They have not financial resources enough to put anything soft under them. They have never had anything soft in their life anywhere.

What do they eat? They scarcely eat anything. If a physiologist came from one of the American universities and lived in Muscat he would need to revise his minimum standards of living. He would find that people can exist on less food than he supposed was possible. Those Arabs come with their resistance to disease so far reduced by chronic starvation that a tiny scratch on a man's ankle will grow into an enormous ulcer three inches in diameter, in spite of all I can do to stop that dangerous process. That man has not had enough to eat for ten years, because that section of Arabia has not had a normal rainfall for ten years. As a result the wells have dried up and the date gardens have died. The people who lived in that

\* The second lecture delivered at Princeton Seminary in February, 1931.



district have moved away, some to Zanzibar and some to Muscat. Some have died where they were, and the country has become poorer and poorer. When those men have a slight attack of diarrhea, a few days later they are taken out and buried. That is the chief cause for mortality in the Muscat hospital. When men's resistance is so far reduced from chronic starvation they simply cannot stand up against any type of infection.

Why do not these men keep a little cleaner? They cannot keep clean. "Let them go and buy a piece of soap in the bazaar for five cents." They cannot buy a piece of soap in the bazaar for five cents. They have not the money.

What does this man eat? Perhaps he had something to eat today because he picked up a little work in the bazaar. He carried four or five sacks of rice from one shop to another and earned three or four annas (5 or ten cents) so he bought a piece of bread and a handful of dates. He may have had something to eat yesterday, too, but the day before yesterday he did not, and he does not know whether or not he will have anything to eat tomorrow. He cannot go down and buy five cents worth of soap.

The community is so poor that it cannot be healthy. In Muscat, where I work, most of the babies die. There is a good deal of tuberculosis. There are all kinds of dirt and filth. Those men carry around a large, well inhabited and prosperous city in their hair and in their clothes and in their bedding. The reason is the poverty of those people. What would you do if you could not have a piece of soap all year long.

If I were to take you into the

desert, you would see a type of poverty equally severe. Here is a Bedouin tent made of black goat's hair. What furniture has it inside? It has three sticks crossed, with a skin basin on top, two or three water skins, and a battered, miserable-looking coffee pot. Over in one corner there are one or two quilts. They used to be red but now they are dirt color. They are only ragged pieces of wadded cotton; that is all there is left. In that tent lives a man and his wife and probably one child or two of the half dozen that have been born there. Every one of them is a picture of marasmus and emaciation. You can count their ribs as far as you can see them. Those two children have lived because they were a little bit tougher than the half a dozen that died.

This poverty is not confined to Arabia. In India you would find a very large section of the population almost as poor as that. When I first visited India I remember sitting in the office of one of our missionaries who had charge of an industrial plant, and supervised the village work. Two Indian villagers came in. They were outcastes, dusty and dejected, and as thin as matches. They stood there, wearing no clothes except a loin cloth. The weight of all the troubles of the world seemed to rest on their shoulders.

This is the condition of the majority of people with whom the missionary enterprise is concerned. That picture of poverty might apply to large sections of the population of China, of Persia, of Turkey, and of Africa. Missionaries work among people that are poor, as a rule, not among those that are rich. In Arabia the people are desperately and terribly poor.



Probably seventy-five per cent of the missionary work in the past has been among the poor.

This poverty is not a passing condition. In Arabia the poverty is not due to the inefficient use of natural resources. We get, on the average, one inch of rain a year in the Arabian peninsula. That one inch of rain governs the economic status of those people. It has not changed since the days of Abraham. If the Lord wills He can change it, as the Arab would say, but He has not willed it for two thousand years, and there is no indication that He is going to will it in the near future. If artesian wells could be dug and produce lots of water, the country would be transformed, but it is not likely that will happen. If oil is discovered, it will be a different country, but it is not probable. If physicists find some way to transform sunlight into electrical energy then Arabia may some day become the power house of the world, but I do not suppose that will happen either. Arabia will some day become a Christian nation, or at least we will have a glorious Christian church, but the country will be as poor as it is now.

When those Arabs become earnest Christians, the women of the desert will still have to wash their hair in camel's urine, because there is no water for that purpose. Babies would still die for lack of suitable food because there is no suitable food there. The men will look like gaunt, walking skeletons with a little skin on the outside, because there will probably be no more food to fatten them after they are Christians than there is now.

The first picture I want you to see is the extreme poverty of those

among whom the missionary works. We must therefore adapt our message and our work to meet this situation.

What problem does that raise in regard to the missionary enterprise? Look at these people as they lie on the floor in the Muscat Hospital. They cannot read and they cannot write. They are dirty. That man has not had a bath for six months, and his head is full of lice and his clothes the same. It is almost impossible for him to be anything else. Can a man who is too poor to keep clean be a Christian? Can that Bedouin woman out there in the desert that has to wash her hair in camel's urine be a Christian? Is it possible for Christ to put radiant, eternal life into the hearts of people who are as poor as that? To my mind that is about the most serious problem that the evangelical missionary enterprise faces today. Is it possible for such a man and such a woman to be Christians?

#### The Outcaste Villagers

Look at that outcaste Indian villager. He does not read; he does not write; he works as a scavenger or for a landowner. He has no clothes except a loin cloth, and perhaps an old cloak. He and his wife and three or four children live in a single room with a mud floor and one little window, and a door. Can a family that lives that way be a Christian family?

I said to one of the leading missionaries in South India, "Look at this poverty around here."

"Yes," he said, "but when a man becomes a Christian, we educate him and train him and get him into a better economic stratum than he was in before."

The problem is this: can those



men be Christians in their present economic status? In Arabia, at any rate, when we have thousands of Christians they will still be poor. Their economic status can not be raised very much by becoming Christians. It must be possible to have a church that is dirty; a church membership that does not get a bath once in three months on the average. Their hair is full of undesirable citizens, because they cannot get soap and water.

Moreover, these Christians cannot read nor write and from your standpoint and mine, their actions are childish and oriental. "What do we mean by that?" Here is an Indian who is working for a missionary. Both are Christians. The Indian is guilty of petty dishonesty. Perhaps he told a lie and took ten cents that did not belong to him. The missionary lost his temper and scolded him. Later the missionary hears himself under discussion, and the man who has been scolded says, "Now look at this. Just now the missionary caught me in a small fault. I had taken ten cents and I denied it. Then he lost his temper and scolded me. Now he thinks that he is a Christian and I am not."

To the Oriental, stealing ten cents is wrong and telling a lie is wrong, but it is not half as wrong as losing your temper. In the list of the fruits of the Spirit the second place of importance, namely, the end of the list, is given to the virtue of "self-control," but the virtue of telling the truth has no place in that list of Christian virtues. The fruit of the Spirit is love and joy and peace and long suffering, and it ends up with self-control. You say, "It is surely more important to tell the truth than it is to

keep your temper." The Indian does not think so.

The church in the East will be oriental in its viewpoint and inefficient in the way it does its work. If we say, "If a man cannot keep clean he cannot be a Christian because cleanliness is an essential part of godliness," then at one breath we have admitted that Hinduism and Mohammedanism are religions better adapted to ninety per cent of the people of India and Arabia than is Christianity. We have admitted that Mohammed and Krishna offer a better message for those people than Christ.

The average missionary will say, "Of course we will educate those people." That is true. The mass movement in India creates a tremendous need for education. We take a low caste convert and by main force set him in an elevated economic stratum, because, according to the average run of missionary thought, he cannot be a good Christian otherwise. Our missionary educational institutions are based on the belief that the Christian community must be educated and that it cannot remain Christian otherwise. This means that their economic status must be raised if they are to be Christians.

#### Christ and the Poor

This seems to be a departure from the will of God as represented in the example of Christ, because Christ did not find much in common with the rich. He threw His lot in with the poor. He said, "Blessed are ye poor for yours is the kingdom of God." I do not suppose the poor people in Galilee were clean then any more than they are clean now. Jesus said, "It is easier for a camel to go through the eye of a needle than for a rich



man to enter into the kingdom of God." You and I would reverse that and say, "It is easier for a camel to go through the eye of a needle than for a very poor man to enter into the kingdom of God." See how poor he is and how filthy his house is and look how dirty he is! How can he be a Christian? That seems to be the meaning of our present mission policy.

We send out college trained missionaries and book-selling colporteurs and we organize schools and colleges for the education of the converts. Whom do college trained missionaries most easily work among? Why of course among college bred Arabs, only there are none as yet. They can find college trained Indians, and can work among the most educated that a particular community contains.

I believe our mission in Arabia has a higher standard of language attainment than any other with which I am acquainted, yet I do not think that we have one missionary who is able to present the Gospel intelligibly to the wholly illiterate classes. We present the Gospel to men of education and refinement and travel because it is easier for a camel to go through a needle's eye than for a poor man to enter into the kingdom of God. We do not even know how those poor men's minds work, so we center attention upon those who are rich. If, indeed, we gather in any poor, then we try to make them rich so that they can stay Christians. That is our present lack of faith.

#### What Kind of a Church?

Now turn to what I regard as the true vision which must be before us when we undertake missionary work. We go out to the Orient to win disciples to Christ and the

church will appear as a result. What kind of a church? A church that is to be made up of poor people, dirty people, people who cannot take baths, who smell bad, illiterate people who do not know much about this world, who cannot read any newspaper—childishly oriental people. That is the way they look to us, though I do not suppose there are any childish Orientals in Christ's mind. But the vision before our eyes is a dirty church, an illiterate church, a childishly oriental church, and at the same time a church radiant with the eternal life of God Himself. Just as certain as we gather in the poor, as Christ wants us to, as Christ Himself attempted to do, the church inevitably is going to answer in a general way to that description.

This raises at least two problems for us who are Christians, especially those whom God calls into missionary work.

The first problem is the type of church we will try to produce. Will we try to reach the poor, the ninety per cent of the population? Will we try to reach the whole of the people? Have we a faith in the universality of Christ? Can Christ save those who are poor, the ninety per cent in India and Arabia? Have we faith enough to believe that this is possible?

The second problem is that of presenting the Christian message to such men. I wish that you could see the simplicity and power of the Mohammedan presentation to a new community. Their creed is condensed into the simple words: "There is no God but Allah." Babies are sung to sleep with that creed before they know their right hand from their left. As sailors work in Arabia and pull the



sails back and forth, they chant this creed; when laborers carry their great burdens through the bazaar, they chant this creed. When a sick man is ready to die, a friend turns him on his side so that he faces Mecca and leans over and shouts in his ear "Ashed," (Bear witness). That dying man, as he draws his last breath says: "There is no God but Allah." Then he turns over to die.

The power of Mohammedanism rests to no small degree in the simplicity and directness of its impact on the human mind. It has no complexities. It is a simple Christian message that we want; a message that is as direct and as positive as that. To carry out to primitive and poor people the complexities of theological controversy is as intelligent as to take those complexities to a class of six-year-old Sunday School children. We need to teach them as we would children — Who made you? God. Who saved you? Christ. A message out there as positive and simple as the Mohammedan message.

What emotional coloring do poor unlettered people like the world over? We conservative Christians are too provincial. How many of you have ever made it a point to watch other types of religious expression? In New York, not far from the Pennsylvania Station, there is a Pentecostal church. If you would like new light on some of these problems, attend the young people's service. You will have a new sensation. The little room is crowded with two hundred, nearly all young people. When a man leads in prayer, he has to shout to be heard, because their type of religious expression is very vociferous. They are poor people.

I doubt if there was a college graduate among them. I am rather ashamed to think that I could sit through that service and not even say "Halleluiah" or "Thank the Lord." Those people were gaining by that kind of religious expression, reinforcement of their Christian faith; and they were going out to be earnest and effective Christians in New York City.

Why might not poor people in Arabia and India be appealed to more effectively by that type of presentation? In Arabia, in the days of the Mohammedan new year celebration, I could show you something very significant. We have two kinds of Mohammedanism—the orthodox, geometrical, hyper-Calvinistic type — Sunnism — where the sovereignty of God is emphasized to the obliteration of everything else. We also have a heretical development of Shiism there which resembles the Roman Catholic Church in many ways. It has an elaborate ritual and a complicated system of saints. Orthodox Mohammedanism is as colorless emotionally as the stiffest Presbyterianism, whereas the more ritualistic Shiism is as emotional as the Pentecostal church.

At New Year in Arabia you will see a tremendous procession and they have a theatrical representation of the sufferings of their saints, Ali and Hasan and Husain. Here is a float with children dressed in black and all crying most piteously for water. Here is the corpse of a sheep. His head is struck off just before the procession starts and the blood spurts out over a distance of six, seven, or eight feet for the first thirty or forty feet of the procession. A whole company of sword dancers dress themselves in immaculate white robes and then



cut their foreheads with swords as they march. Blood runs down all over those white clothes and they are a gory-looking mess. The thing that would interest you is the reaction of the thousands of people who look on. They weep and sob, and during that week of celebrations there is an emotional outlet which surpasses anything I have ever seen. Throughout the whole year they have readings about once a week where the same thing is done in a smaller way. I used to sit in an upstairs room in the house, that served us for a hospital in Katif, and watch them in the courtyard below. A man sits upon a high, elevated chair, and he reads in a loud voice. The men sit around and outside is a ring of women in black. They all sob and weep for half an hour. When the emotional outlet has been adequate, the service stops and it breaks up with handshaking and greetings.

In Arabia there is a steady drift from the orthodox Mohammedanism of the desert, that geometrical Calvinistic Sunnism that is the foundation of Islam, into the camp of this ritualistic, highly emotional religion. There is no drift the other way. Wherever the two varieties of religion co-exist, the laboring people and the artisans and the poor are Shiites, held by the emotional, ritualistic religion. The landowners and the ruling families are generally the orthodox Sunnis. That means that the cheap, emotional faith of Ali, the Shiah gospel, has won victory after victory over the orthodox, cold-blooded, philosophical Mohammedanism. There are millions of Shiites out there now. The Gospel of Christ is incredibly superior from every point of view but, dressed up in the emotional clothes

of an iceberg, has suffered defeat. That ought to be a lesson for us. What those people want is a religion with an emotional outlet. That is a very unwelcome type of doctrine to most missionaries of the Reformed Church.

#### **Missionaries Who Weep**

What sort of a presentation of the Gospel should we have? We want some missionaries out there who can weep when they preach about Christ. That is a type of missionary that we need added to the missionary force today. The Indians weep easily. Why should we insist upon committing the missionary enterprise to stoics who have lost nine tenths of that mobile, flexible sympathy that makes a religious message attractive? Why should not men weep when they tell about Christ's suffering? The poverty-stricken people we work with out there are appealed to by that presentation. Why was it that Methodism swept America? It was not because of its stoical self-control! We need to learn from the past.

What, then, are the implications of an evangelical missionary enterprise? They are, first of all, a message suited to men that are poor and not to men who are rich, to men who are illiterate rather than to men who are educated, to men who are dirty rather than to men who are clean, and an emotional rather than a stoical presentation, and the vision of a church radiant with eternal life but oriental and different from ourselves.

That is going to take faith on our part, and for those of us who look forward to participating in the missionary enterprise it is going to take preparation of a type different from what is taught in



the seminaries. You and I are engaged in carrying the Gospel not to a few but to everyone; we believe in the universality of Christ, and we must become somewhat universal ourselves. It is our provincialism that we must struggle against. We have clipped the message down into our own measure, and we must expand it to the measure of Christ. We must free it

from the notion that it depends upon financial status and remember that Christ has His greatest love and His deepest interest in the poor. Therefore, we must have our deepest interest and our greatest love for those that are poor. If we do that, the missionary enterprise will be different, but it will be according to the mind of Christ and, therefore, it will be better.

#### **"IF"—FOR MISSIONARIES**

"If you can hear God's call, when those about you  
Are urging other calls and claims on you;  
If you can trust your Lord when others doubt you,  
Certain that He will guide in all you do;  
If you can keep your purpose with clear vision,  
Bear lack of sympathy, yet sympathize  
With those who fail to understand your mission  
Glimpsing His world task through your Master's eyes.

"If you can work in harmony with others  
Yet never lose your own distinctive aim,  
Mindful that ever among Christian brothers  
Methods and plans are often not the same;  
If you can see your cherished plans defeated  
And tactfully and bravely hold your peace,  
Nor be embittered when unfairly treated  
Praying that love and good-will may increase.

"If you can trust to native Christian brethren  
The church you've built in lands across the sea,  
Seeing in them, as your growing children  
Promises of the men that are to be;  
If you can lead these eager weak beginners  
By methods indirect, your life, your prayer,  
For failures and mistakes not judge as sinners,  
But make their growth in grace your earnest care.

"If you can share with the humblest folk your virtue;  
If noble souls are richer for your touch;  
If neither slights nor adoration hurt you,  
'If all men count with you, but none too much';  
If you can fill your most discouraged minute  
'With sixty seconds' worth of patience true;  
Yours is the task, with all the challenge in it,  
You'll be a missionary—through and through."

—*Evelyn H. Walmsley, Nanking, China.*  
(*With apologies to Rudyard Kipling.*)



# TOYOHICO KAGAWA—JAPANESE APOSTLE TO THE POOR\*

BY THE REV. H. W. MEYERS, D.D., *Kobe, Japan*  
*Missionary of the Presbyterian Church, South, 1897*

**M**ANY people have tried to describe Kagawa by comparing him with St. Francis, with Gandhi, or Sundar Singh, with Gompers, or Origen, or with some medieval mystic or fiery modern evangelist. But Kagawa is different; you must construct a brand new pigeonhole if you expect to fit him into it, and after you have finished, as likely as not, you will find him sitting on the outside. You can describe him as a poet, a novelist, an economist, a philosopher, a Christian socialist, a philanthropist, a statesman, a labor-leader, a mystic, a pastor, an evangelist, or a modern saint. And when you have said all this, I still wonder if the pigeonhole is big enough to hold your man.

Kagawa first saw the light and raised his voice in protest against the indignities and discomforts of this wicked world in July, 1889, and he has been protesting with a good deal of effectiveness ever since. His family was old and wealthy, but his father had lost heavily in speculation on the rice market, and had turned to an express company for his living. The standard of strict monogamy was rarely maintained among the upper classes in Japan forty years ago, and young Kagawa's mother was not his father's legal wife. In such cases the child was commonly adopted, especially where the legal wife—as in this case—had no children. So Toyohiko was adopted by his father and sent to be brought

up by relatives in the adjoining island of Shikoku. Here he went through the primary schools, and at the age of thirteen he came to live with a wealthy uncle in the city of Tokushima, entering the middle



TOYOHICO KAGAWA

school one year below the legal age limit. He inherited a good mind, a frail body, a legacy of wealth and success, and a tradition of decidedly lax morals. His was not the environment from which one would expect to find a great moral leader.

My first contact with Toyohiko was in the home of Mr. Katayama, a Christian teacher of English in a middle school, who called on the

\*From *World Dominion*, London.



little fellow to show his proficiency in English by reciting the story of how Kate rescued a train from destruction in a midnight storm.

Toyohiko's first touch with Christianity came through Mr. Katayama, and through an English Bible class; his keenness for English insured his regular attendance at the class. One Sunday he arrived at my home in a state of great excitement, and began to sob as he tried to tell me what was the matter. He had just read the story of the Cross of Christ, and, like the Apostle Paul, the love of Christ constrained him. That Sunday was the turning point in his life. A few months later he was baptized, and from the first he was intensely active in the Sunday-school and in all the work of the church. His whole nature responded to the appeals of Christian love, sympathy and purity. Though still a mere boy, he was always ready to take part in the church services or in street meetings.

The next crisis in Kagawa's life came at his graduation from the middle school, when the question of his further study and life work arose. He had graduated third in his class of a hundred and fifty, and the only reason he failed to lead the class was that he had been reading omnivorously outside the curriculum. His teachers and family recognized that he had a brilliant mind, and they expected him to acquire fame and fortune in public life. Imagine their indignation and disgust when he announced his decision to become a Christian minister! His uncle had been mayor of the city and a member of the House of Peers. His father had held an office corresponding to a cabinet minister. This idea of becoming a Christian minister was simply pre-

posterous, and could not be considered seriously. Among young Toyohiko's many excellent qualities might be counted an exceedingly hard head, and the family failed utterly to make him move an inch from his decision. At last his uncle told him that if he wanted to throw his life away in any such manner, he could get out of the house. They would have nothing more to do with him! And so he was turned out of his home without a penny. A very few years later he came back to Tokushima as the guest of the city, and was greeted with an arch of triumph, and fireworks, as the city's most distinguished citizen!

What was it that led this boy of eighteen to give up the life of ease and success that his family planned for him? What has inspired all the great renunciations through the ages, from Moses to Saul of Tarsus, and on down to Francis of Assisi, and Charrington's renunciation of the brewery millions in our own time? We can only say that it was the call of God and a vision of service.

That first summer was spent in my home, and for two months we were together constantly, teaching, preaching, visiting and making bicycle tours through the country. In the autumn he was sent to Meiji Gakuin, a Christian college in Tokyo, where, after some vicissitudes, he was graduated two years later.

The next step was his theological education in the seminary in Kobe, which was interrupted by an attack of tuberculosis and an enforced year at the seaside. During this year, spent among the fisher folk of Gamagori, in a hut that he rented for fifty cents a month, Kagawa learned two great lessons that have helped to shape his after life. More



than once he came face to face with death, and learned that for him it had no terrors. His whole after life has been spent with the consciousness that he has "crossed the death-line," as he expressed it. The other great lesson that he learned was to know and love the poor people among whom he lived. He wrote their letters, taught their children, sympathized with them in their troubles, and learned the details of the family skeletons that were to be found in almost every home.

In his last year in the seminary his health was better, but he was still far from well. Kagawa had been going down every afternoon to the Shinakawa slums and preaching to the crowds on the street corners. In this section is the famous—or infamous—"two-mat" district, in which there are hundreds of one-roomed houses, each room six feet square, containing two of the three-by-six-foot mats found in all Japanese houses. These houses face upon alleys three to six feet wide, that are filthy beyond description. Sometimes families of five or six persons are found living in one of these tiny houses in which babies are born, invalids languish and the sick die, all in crowded confusion. Naturally most of the inhabitants of this human rabbit warren are the very poor, the unemployed, the sick and the criminal. What chance has a girl or boy in such surroundings to grow up clean and healthy?

Kagawa preached on the street corners to jailbirds, gamblers, prostitutes and drunkards. His words brought many to conviction and tears, and they would beg him to help them to live a better life. What could we in the seminary do when he came asking permission to leave the dormitory, and go down

to live in one of those six-foot rooms in the slums? Some of his people were hungering for a better life, and there was not one spot where they could be free from the temptation and evil about them. We felt that he would not live three months if he went to the slums, where the death rate was six times the rate in healthy parts of the city. But he went, and spent nine years witnessing for Christ among outcasts, lepers, beggars, gamblers, thieves and murderers. And this was a young aristocrat, brought up in the home of a millionaire!

As his work and influence grew, the first room soon became too small to hold those who came to him, so a second and a third room were rented, and the partitions between them were pulled down, making a fair-sized assembly room. Sympathetic friends felt that it was a privilege to have a part in such a work, and gifts amounting to a considerable sum were sent to him by Japanese as well as foreigners. But for a long time Kagawa lived on about a dollar and a half of American money a month, giving away many times this sum to the poor and suffering about him. In the cold weather he would give away all his clothes except what he was actually wearing. In order to make it possible to get his clothes washed he kept an extra suit at my home where he could not give it away, and we made him come up and have a change once a week.

Kagawa's day in the slums usually began at six in the morning with a preaching service on the streets, at a spot where the laborers gathered before going out for the day's work. This was followed by a round of visits to the sick, giving financial aid to as many as possible. He conducted and financed



scores of funerals. He took in all who asked for a place to sleep until there was no more space on his floors, and occasionally one of his guests would depart, carrying off some of his few belongings. Not infrequently he would have a guest suffering from some loathsome disease. One young fellow conceived the bright idea that he would like to be employed as a sort of superintendent, drawing a salary and wearing a suit of foreign clothes. Kagawa gave him his only suit of foreign clothes, an old school uniform, but there was no salary to be had even if the fellow had been the right man for such a position. Finding his requests refused, he went out and drank a lot of sake, bought a vicious short sword, broke into the room where a prayermeeting was being held, and threatened to kill Kagawa and all the rest. He kicked over the *hibachi* and scattered coals of fire about the room! He was finally pacified and gave up his sword, which I have in my desk now. Kagawa did not want to have it in his house.

Another of Kagawa's uncomfortable protégés was a big, burly gambler, named Kodera. He had a complete gambler's outfit of cards and dice, and had served several terms in prison after police raids on his games. He was touched by Kagawa's preaching, and in a penitent moment handed over his cards—to which I fell heir, as in the case of the big knife. But Kodera had no real change of heart—and he looked with greedy eyes at the money which he saw Kagawa handing over to the sick and starving. When Kagawa refused him a "loan" of fifty yen, the big fellow knocked him down and went out in a rage.

Another very troublesome fellow

was old man Maruyama, perhaps the laziest mortal that ever existed. Out of the goodness of his heart Kagawa took the old fellow in, after which he refused to work or even to beg. He would just sit around and eat and sleep, and scratch. Then, there was the tiny baby whose mother died, whom Kagawa temporarily adopted. He got some condensed milk and fed it, but he succeeded none too well, and as soon as possible sent it on to its relatives living elsewhere. "The baby wept, and I wept," he told me in recounting this experience.

But along with these bitter experiences in the slums, there were many that made his heart glad. There was the bean-curd peddler Ueda, who came to Kagawa after drinking and gambling away everything he possessed except the very dirty shirt that was his only garment. In a drunken brawl he had received a gash across his face that caused his eyes to point in different directions, and made him look like the cut-throat he really was. Ueda was really converted and became a power of righteousness in the slums. He soon "made good" financially, and until God called him home he was an earnest Christian and an effective street preacher.

Among the brightest pictures in my memory are some of the meetings held in those Shinakawa slums of Kobe. The Sunday morning meeting for worship was regularly held at six o'clock, as this was the quietest hour of the day. In summer it was earlier. On Sunday nights evangelistic services were held, when the room would be packed. On Wednesday nights a prayer meeting was conducted, and on other nights a night school was held and the boys who attended were given regular high school



courses in a number of branches. One of these slum boys now holds an important position in the city employment bureau, and is an influential Christian. I used to help to teach classes in English in this night school.

The prayer meetings which were held there were unique, and sometimes positively thrilling. Imagine sitting in a circle on the floor with fifteen or twenty men and women, each one of whom had a criminal record or a tragic history. Most of them had served one or more terms in prison for gambling, theft or murder. Some of the women had been prostitutes. Some had husbands in prison. There was one whose husband had been in a gambling party when the police raided the place. He made a wild dash for the stairs, tripped on the top step and broke his neck as he fell to the bottom. The hymns sung at these prayer meetings might be described as making a joyful noise to the Lord. They could hardly be called music. And the prayers were such as I have never heard anywhere else. Those people had never heard of the formal "prayer language," so they talked to the Lord in their own everyday speech. They would tell the Lord with appalling frankness of their sins and temptations, and beg for God's strength to gain the victory over these sins. There was a grim earnestness about it all that made one feel oneself in the very presence of God.

While living in the slums, Toyohiko Kagawa, through his writings, gradually gained a wide circle of friends and admirers all over the country. He visited all the large cities of Japan, investigating the conditions of the poor, and wrote for one of the largest daily papers

a series of articles entitled, "Japan Seen Through a Crack," which excited much interest. His first book of real importance was entitled "The Psychology of Poverty," which was an original study of life among the poor, with a program of reform. This was a rather expensive book, but it sold through scores of editions, and established his reputation as an authority. One worthy official in social work used a whole chapter of this book, without acknowledgment, as part of his own report.

But the one book that did most to establish his fame and extend his popularity was an autobiographical novel called *Shisen Wo Koete*, or "Across the Death-line." This book sold through nearly four hundred editions, and brought its author an income of thirty thousand yen for several years, all of which he gave away as fast as he received it. Great numbers wrote and told him that they had decided to become Christians through reading this book. Its popularity has insured a wide reading for all the books he has since written, numbering nearly fifty in all. As an illustration of Dr. Kagawa's versatility, at the time when this novel was being printed he had three other books in the press: a book of poems, an essay on economics, and a book called "How to Teach the Life of Christ to Children." The range of his interests and the extent of his knowledge are most remarkable.

After nine years in the slums he went to America, where he spent two years in study at Princeton and other institutions, making friends everywhere, and adding to his enormous stock of encyclopædic knowledge. Returning to Japan, he spent his first night among his old friends in the slums, taking up



the work where he had laid it down two years before.

A new era was opened in Kagawa's life when he entered politics, and undertook to organize a labor party throughout the country, and to raise the standard of living among the working classes. He began to organize labor unions everywhere, published a labor magazine, and inaugurated a campaign for universal suffrage and for a change in the government's repressive attitude toward all labor movements. The price he paid for this political activity was two weeks' imprisonment, several fines for dangerous sentiments discovered in his writings, and an undeserved reputation for being a dangerous radical. But the interesting part of all this is that his campaigns succeeded. The property qualification was removed and the franchise extended to nearly the entire male population. Factory laws were radically revised, hours of labor were cut down and living conditions were revolutionized under Kagawa's leadership. At the same time, those in authority in Tokyo began to find out that this supposed radical was really a constructive statesman, and a mighty defence against the attacks of the followers of Karl Marx.

One of Dr. Kagawa's lines of activity is in the organization of a society which he calls *Iesu no Tomo*, or the "Friends of Jesus." Some of the members have never been baptized as members of any church, though of course the great majority are church members. It is a band of men and women scattered all over the country who dedicate their lives to following Jesus in helping their fellow men. The organization is of the simplest, but the fellowship and the service are real.

During one of Dr. Kagawa's trips abroad, he was brought in contact with the Huguenot Church of France. He was told of their churches and schools, their colleges and seminaries, their distinct literature and culture in a land that was largely Catholic or irreligious. With a million or so members, they are able to maintain and develop their religious life successfully. The thought occurred to him that unless the Church in Japan can get a backing of a million members it can never maintain its position and wield its proper influence in that country. With this thought in mind he returned to Japan to inaugurate a nation-wide evangelistic movement, called at first the Million Souls Movement, and later the Kingdom of God Movement. Dr. Kagawa is himself the soul and center of this movement, and he has brought the message of the Gospel to vast crowds in all the cities of Japan. In addition to the spoken word, many hundred thousands of his evangelistic books have been sold wherever his meetings have been held.

In considering the life and work of Dr. Kagawa, it should never be forgotten that his work has been done in the midst of bodily weakness, severe illness, and difficulties and handicaps that would have incapacitated most of us. He has written a beautiful little book called "The Remaining Thorn," or the "Blessing of Affliction," in which he tells of his own sufferings from tuberculosis, from dire poverty, from gradually approaching blindness and a dozen other afflictions, and of how the Lord turned each of these "thorns" into blessings, and enabled him to rejoice in them all.



# A NEW ADVENTURE WITH CHRIST \*

BY THE REV. PAUL J. BRAISTED, Judson College, Rangoon

SOMEONE has said that we have offered the world of our day a "Saviour too small for the tragic necessities of life."

The "tragic necessities of life," how the phrase haunts us! To say that a new world has come into being has become so commonplace a thought that we are inclined to neglect its urgency and true significance. This new day is not the arena of conflicting world religions as it has been in some periods of recent history. Our new day has brought into startling clearness the necessity for facing the facts of life. The conflict is not between the various faiths, but it is between the moral materialism, with the subsequent agnosticism of scientific materialism, on the one hand, and the world of spiritual realities on the other. This is the day when Christ should come into His own. For here He stands, not the defendant of His system over against other systems, but face to face with human need. Here Christ is found living, creative and life-giving.

We who are in Burma as His ambassadors, are called by our modern kalædoscopic civilization to a new adventure. Ours is the task of vitally relating Christ to human needs in its tragic necessity. What has Christ to say to human need? What will His attitude be to those who feel bound in the unsatisfying and dim chambers of a seemingly inevitable agnosticism? What is His mind? Do we hear Him speaking the words of liberation, of peace, of power, of new life! Is He not even now calling down

through the maze of our jangling aspirations saying, "I am come that ye may have life and have it abundantly"?

There is no cause for pessimism, unless our faith is inadequate for the present demands—those "tragic necessities of life." Any shallow optimism will only lead us down long paths of bewilderment, and sorrow and embittering disappointments. But if we have learned something of the fullness of Christ, of His rugged simplicity, of His deep interest in the actual problems of life, and if we have caught His spirit with its great natural affinity to human need, we are called indeed into a new adventure with Him. But it must be an adventure with Him, as He will lead. We must be prepared for new alignments, changing emphases, radical readjustments it may be, anything at all, if so be that He may be known, and shared, and loved by our fellowmen of this day.

The intellectual climate of the day is frankly sympathetic. It is seldom hostile. A leading article in one of our Rangoon dailies is of peculiar interest. It was entitled, "What ought we to believe?" Note the question. It has nothing of the attitude of rejecting all beliefs or hostility to them. It seems to ask us, what can we believe? What is it necessary for us to believe? What tests can we place for our beliefs? To what extent can we believe? Its attitude is frank and earnest, but its final resting place, admittedly unsatisfactory, is an unstable agnosticism.

This is but half the story. There

\* Extracts from an address delivered before the Baptist Missionary Conference in Rangoon.



is a brighter part, and one of far greater significance. The writer of the above mentioned editorial sees clearly that this is an age which is seeking reality.

We are living in a world frankly disillusioned, and ill at ease, disturbed at the loss of that which alone can make life completely worth while. Agnosticism might be a hard and cruel thing, unbending before any appeal of religion or experience or the spirit world. But this recent agnosticism is a different thing. It is eager, it is wistful, it is on a search. It is hopeful that some way may be found for belief. It is half expectant that the future will hold some new belief which will bring back into life all the beauty that it may contain. Here is willingness to believe and an anxious search after that which may be safely believed.

This is the day in which to turn men's hearts and minds to Christ, not only encourage them to study His teachings, and become familiar with the events of His life, but we must demonstrate in an appealing way the life which is in fellowship with the ever living and present Christ. What is desperately needed in the present situation is Life; and Life can only be communicated through lives, lives saturated with Him, and radiant with His love and health. I know of no way in which darkness and death can be changed except by Christ.

In India I used to find large numbers of Indians eager to discuss the different ways to God. Their attitude was that of admitting any new way to God if only the other alleged ways to God were not denied. These discussions about the number of ways to God are futile. It ends in intellectual gymnastics.

When the rugged, stark realities of life wring from me the cry of human fallibility and utter need, what I want is someone who will put my hand in the hand of my Father, God. I need Him. Nothing else will touch my deepest needs. And it is here that Christ brings me the certainty I need. For when I am near Him, and when the fellowship of His gentle spirit is unclouded I know myself to be near to God.

We do not often think of the other aspect, God's search for man. But there is the greater truth, that the loving heart of the Eternal is out to reach us and bring us into a full life of fellowship which shall mean life in its overflowing fullness. The Father seeks us down the long years through a humiliating incarnation, across the plains of our human aspiration and need, into the long nights of human guilt and sin and despair, and finally toils up a lonely Calvary that His love might be blazoned to all the world. Here then is love. Here is something big enough to meet our need and the need of the whole race. Robert E. Speer has said that every discovery of God on the part of man must of necessity be a revelation on the part of God. This is a very profound truth. What is the aspiration and upward surge of the human heart but the irresistible drawing of Him who said that He would draw all men unto Himself. Christ in His great work is trying to bring men to the Father's heart. And on the other hand in Him we see the Father reaching out to draw men, to uncover His essential nature. In Christ we have all. There is one place where human need and the loving heart of the Eternal meet, and that is in Christ.



# STRAWS IN THE MISSIONARY WIND

BY LOIS J. ELDER, New York

*Traveling Secretary of the Student Volunteer Movement*

IT HAS been said that each generation returns to the ideas of its grandfathers. While this simple statement might rightly be challenged, still, if we are closely to examine the present trends in thinking among college students, it can be found to possess a modicum of truth for us now. We have been reminded over and over, almost *ad nauseam*, of the reaction against all orthodoxy, religious or secular, which came at the end of the period dominated by the ideas of the ultra-conservative, pre-war generations. The next generations rejected the orthodoxy of this group because they knew that it did not possess all of the truth concerning religion and life. They rejected the partial and, to them, mistaken comprehension of God, the morbid and "repressed" morality, the ways of thinking and what was to them the incomprehensible vocabulary of the Victorian generations. This reckless junking of old ways and thoughts did achieve for men a commendable freedom of interpretation of their lives but it also helped to establish a materialistic regime in a world ruled by science and big business. We now shudder at the results.

At present, however, a new group of students is entering into another era of life and thought. They are again questioning the conclusions of this modern group and are looking for their own answer to the everlasting question, "How shall we live?" To many thoughtful and well informed observers it seems that these students

may in their turn "junk" the religion, morality, and thought of their immediate predecessors as thoroughly as their fathers scrapped that which preceded them. Such people as Dr. Harry Elmer Barnes and Mr. H. L. Mencken, greet this reversion to a "midVictorianism" of thought with alarm; others hail it with a deep sigh of relief; still others wonder whether this destructive process must again be repeated or if, given proper direction, we may hope that they will strike more of a happy balance between over-conservatism on the one hand and unchecked liberalism on the other.

Christian missions were among the many aspects and expressions of religion which were subjected to the destructive criticism of the post-war generation. Naturally people who were avowedly socialistic and humanistic in outlook could not readily understand, still less fervently support, a program whose slogan was "The evangelization of the world in this generation" and which was motivated by a zeal to redeem the heathen peoples of the earth by preaching Jesus Christ and Him crucified. The emotional motivation of such an undertaking was as foreign to them as was the vocabulary in which the purpose was expressed. Therefore we had a sharp decline in the missionary enterprise which showed itself in the failure of the home churches to support the existing missions financially, and in a marked decrease in the number of students



who offered themselves as candidates to carry on and advance the mission work. For some time it has taken a great deal of optimism and steadfast belief on the part of the faithful missionary leaders not to resign themselves to the popular belief that foreign missions were, if not already, "done for," at least very rapidly coming to that state.

In the eyes of the average young person the movement was *passé* and anyone who was naïve enough to believe in it or fanatical enough to give his talents to promoting the work on the field, could be treated only with an amused contempt. Missions and missionaries were not "modern"; they could not in the very nature of things be considered "liberal" in thought and, worst of all, they were guilty of the heinous offense of trying to force their ideas about religion and life on other peoples who should be left free to practice their own beliefs. On these and many other scores missions were tried by this "modern" and "liberal" generation, found guilty, and sentenced to die a natural and rather rapid death.

But now these same people who are being alarmed at the thought of the contemporary reversion to what they label as a mid-Victorian philosophy of life might be just as surprised to find that the body of missions in which life was thought virtually extinct is beginning to show renewed life to a startling degree. It would seem that these present students think that possibly these "moderns" have been as mistaken about missions as about other things and that it is perhaps an enterprise which *has* something real to offer to them and the world at large and one in which they might find a real satisfaction in

sharing. Whatever the reason or thought behind it, the fact is that students today are becoming genuinely, if slowly, re-fired with missionary passion.

Another contributing factor to the recent unpopularity of missions has been the current misconceptions of methods used in the enterprise. Much of the prejudice against most causes can be attributed to ignorance of the fundamentals underlying those causes. So it has been with missions. Many of the people here at home, who have been most destructive in their violent criticism of missions, have been those who knew little or nothing about the real workings of the mission. Somewhere or other they have gained the impression that the only interest of all missionaries is a "nose counting of saved souls" and that the only means taken to achieve that end is that of exhortation. Their common conception of a missionary is that of a pale, long-faced, black-clad, militantly "holier-than-thou" person who knows little and cares less about present trends in world relations and world thought. We can little blame anyone for not being attracted to such a picture of missions and missionaries—I doubt whether I have painted it in strong enough colors. During the last few months my time has been given to traveling around among the colleges and universities of the United States and I have naturally met hundreds of people who might fairly represent the average point of view. Many of these people have frankly admitted to me that they had always held just such an opinion of missions. But the hopeful thing about it all is that most of them seemed quite willing to change their attitudes after they



had listened to a presentation of the widely inclusive program of modern missions and found that it embraces work as varied as the agricultural work done by Sam Higginbotham in Allahabad, India, the educational work done in the mission schools from Kobe, Japan, to Santiago, Chile, and the powerful evangelistic and social work of a Kagawa.

But here again we find a difference in the attitudes and reasons for attitudes on the parts of the younger students. Due to various factors the students entering college just now are much better informed about the nature of mission work and are, therefore, more kindly disposed toward it than those of the last generation or two. They have grown up, to be sure, under the tutelage of this older and bitterly opposed generation and therefore are somewhat predisposed to look upon missions through their eyes. But an increasing percentage of them have a passing knowledge of the various kinds of mission work and of the kind of person who is best qualified to undertake this work. Many of the students have read and thrilled over such books as "The Splendor of God," "Aggrey of Africa," "Seven Thousand Emeralds," and "Waste Basket Surgery" to mention only a few of the more commonly read books. This reading may be limited in its scope and may not present an all around picture of missions, but who would say that it is not encouraging to find them reading even a limited amount of such reliable and enlightening literature on modern missions? This is a big step in advance of the lack of information of their fathers.

Several times during this year I

have had another experience which seems to me to be cause for rejoicing on the part of those genuinely concerned over present interest in missions. Frequently when I was to speak before a student body the learned older professor in charge of the program would take me aside and say kindly, "Now, if I were in your place, I would tell them something about Persian life and customs in a general way and not say anything about missions. I know from past experience that if you say that you are going to talk about missions *that half of them will go to sleep* and the other half will put books up in front of their faces and proceed to study their lessons during your talk." I have replied quite kindly but firmly that I would like to try and see whether they would act in this way (just to carry over some of our beloved scientific method of trial and error, if for no other reason). In every case the professor and I, and perhaps the students also, have been pleasantly surprised to find that we have had neither a study hall nor a class in relaxation while they had a chapel talk on missions. It is quite true that in talking to them about missions I have used a vocabulary (minus some of the more flagrant and jangling forms of collegiate slang) which was approximately the same as that which they use on the campus. None of us could get excited enough about some cause to give our lives to it if we heard that cause presented in Latin or some other language with which we had only a bowing acquaintance.

My conclusions, after a brief but rather intensive acquaintance with students during the last few months, would be:



First, that the advance guard of the more thoughtful of the younger students just now, having found that the scientific attitude toward life is far from being either wholly satisfactory or from offering the entire solution of human well being and happiness, is turning back toward that way of thought which characterized the people one generation removed in the past.

Second, I believe that, as they change their outlook on the other phases of religious life, just so are they changing their attitudes to-

ward missions and are becoming more and more willing to give the cause a hearing and, after the hearing, their allegiance. Most of them are still too much under the influence of their sociology to adopt any such slogan as "The evangelization of the world in this generation" but there is one minor prophet who would like to predict that, even while they keep the sociological background, they will eventually espouse a missionary cause—and possibly adopt another missionary slogan with a great significance.

### **A DAYBREAK PRAYER-MEETING IN KOREA**

BY MRS. W. D. REYNOLDS, Pyongyang, Korea

**A** DAYBREAK prayer-meeting in Korea is a never forgotten sight and thrill. Before the time for service to begin, we are obliged to enter by the pulpit door, as there are no seats elsewhere. We see one thousand women sitting as close together on the floor as they can get—a veritable sea of white head-dresses. On the other side of the church are about five hundred men.

All are sitting quietly waiting for the speaker to begin. There is no confusion, no whispering. All sit quietly, hugging themselves, for the early mornings now are cold.

Evangelist Kim Ik Dao begins with a hymn, prayer, and the Scripture. He speaks earnestly and sometimes dramatically. There is not a sound in the audience except an occasional cough and now and then a baby is heard, but its mother quickly quiets it with a little of nature's good baby food, and nobody is disturbed.

The evangelist calls for everybody to pray and immediately a burst of sound like the roaring of waves fills the church, yet there is no excitement or confusion. After about five minutes of this prayer, Pastor Kim begins to sing, and all join. At the close of the hour he says, "Those who must leave, please go out quietly." A number, mostly women, rise quietly and leave. He then continues talking or praying or answering questions as long as anybody remains.

This wonderful scene is in a city which thirty-five years ago had never heard the Gospel. Evangelist Kim is a magnetic, earnest and dramatic speaker. He goes about alone to fill his engagements—no choir, no pianists, no assistant teachers. He carries the simple message of the Gospel.

During the evangelistic meetings he has conducted the 6 a. m. prayer-meeting, two Bible classes each morning from 10 to 12, at 6:30 p. m. he preaches for an hour at the Central church to a packed house, and then goes to the West Gate church and preaches at 8 p. m. to about 1,500 people.

During one of his Bible classes, a man asked him why God did not speak directly to us as he did in days of old. At once Pastor Kim said, "Come up here, brother." The man went up, and Pastor Kim made him come up in the pulpit where all could see him, and then he held his open Bible close to his face and said, "God is speaking to you in these sixty-six books; what more could you want?"





DR. KEMP (STANDING) AND THE STUDENTS AT THE AUCKLAND INSTITUTE

## A "SCHOOL OF THE PROPHETS" IN NEW ZEALAND

*Spiritual Training in the New Zealand Bible Training Institute*

A FEW years ago the Baptist Tabernacle at Auckland, New Zealand, was the scene of a spiritual quickening which called together daily a number of kindred souls for prayer. Once a week a few ladies met to pray that the way might open for the establishment of a Bible school for the training of Christian workers. There was need for such a school in New Zealand. A meeting of business men was called and the pastor, Rev. Joseph W. Kemp, laid the project before them. As a result sufficient support was promised to justify publicity being given to the project. There was opposition and it was clear that if Satan could have prevented the launching of the Institute he would have done so. Finally the Institute was opened on March 1, 1922, with six young men students and four young women registered as nonresident students. Further applications were received, and in a short time the number had grown to thirteen. A Young Women's

Hostel was opened on March 1, 1923, with five resident students. With no proper dormitory or class rooms, and with very limited accommodation the housing conditions were far from ideal.

A building overlooking the Western Park was secured and adapted to the work but soon became very inadequate. Every available space was required for use as sleeping quarters.

Both men and women soon outgrew their quarters. In answer to earnest prayer, and through the generosity of the friends of the Institute, a site was purchased and a simple but well equipped fire-proof building was erected and opened free of debt on August 20, 1927. The large attendance at the opening attested the place which the work had gained in the confidence of the Christian people of New Zealand. This new home provides separate rooms for about sixty students. One wing is devoted to women, and the other to men. It has also a dining room,



kitchen, lecture room, social rooms, administration offices and accommodations for the staff. Ever since the opening the Institute has been filled with a fine body of students.

The Institute is in no sense in competition with existing theological schools or denominational colleges. While it does not attempt to give only academic training, the preparation received is by no means superficial. **T h o r o u g h** courses are provided for a practical knowledge of the English Bible. This is preeminent. Not only are the students instructed in what the Book contains but they are also encouraged to test for themselves the truth of its contents. Such a study gives the students a comprehensive grasp of the entire Scriptures, with opportunity for original search. The books of the Bible and the great doctrines are dealt with systematically and definite recognition is made of dispensational truth. New Testament Greek is also studied and current theological problems are met in lectures on the Bible and science, criticism, evolution, and false religions. Students are not left in doubt as to the truth and have to meet forces destructive of faith. The study of practical methods of Christian work includes sermonizing, evangelism, prayers and other activities of the Christian worker. Especial emphasis is placed on what Thomas Boston called "The Art of Man Fishing" for no training can be complete without a knowledge of how to win souls. Students are shown how to deal with various classes of enquirers.

A course in English is prescribed and particular attention is given to the public reading of the Scriptures. The spiritual life of the students is of first concern and in

the "Personal Christian Life" course, many problems are faced and the Word of God brought to bear on the life and walk of the believer, often with revolutionary force. The monthly all-day of prayer is a strong factor in this development.

Previous to the establishing of the Institute young men and young women desiring such training had to seek it either in America or Australia. Now New Zealand can train its own workers and the graduates testify to the great help received for service both in the home field and in foreign missions. These young men and young women are now serving in India, China, the Sudan, Mexico, Papua, Solomon Islands, Australia, South America, and Canada. Several are ministers of different denominations in New Zealand and some work among the Maoris. The course on Missions gives those in this "School of the Prophets" a world-wide vision. The Institute, being interdenominational, works in harmony with all Evangelical Churches and Christian Missions which are true to the Faith.

The faculty of the Institute is made up of those of unquestioned loyalty to Christ and the Bible and thoroughly competent as teachers. The Rev. Joseph W. Kemp, pastor of the Tabernacle, has acted as Honorary Principal since the inception of the Institute, and as teacher of Homiletics and Systematic Theology. Mr. J. O. Sanders left the legal profession to act as Secretary-Treasurer. Mr. C. J. Rolls, the Dean, has recently gone to America but Mr. H. Yolland is proving a valuable teacher. Other members of the faculty include Rev. Evan R. Harries, of St. James Presbyterian Church; Mr. E. M.



Blaiklock, M.A.; Dr. William H. Pettit. Supplemental studies are dealt with by occasional lecturers who are all loyal to the faith and who stand four-square on the great fundamentals.

All applicants for admission to the Institute are required to accept the following statement of faith:

1. The Bible as the Word and revelation of God, and therefore our only final authority in matters of faith and conscience. (2 Timothy 3: 16; Psalm 119: 11.)

2. The Deity of our Lord Jesus Christ; that He is very God, by Whom and for Whom all things were created. (John 1: 1-14; John 14: 9.)

3. The virgin birth of our Lord Jesus Christ; conceived by the Holy Spirit, and therefore God manifest in the flesh. (Isaiah 7: 14; Matthew 1: 18-25.)

4. Salvation by divine sacrifice. "The Son of God gave His life a ransom for many; and bore our sins in His own body on the tree." (John 6: 44-69; 1 Peter 2: 24.)

5. Our Lord's physical resurrection from the dead, and His bodily presence at the right hand of God, as our Priest and Advocate. (Acts 3: 12-26; John 20.)

6. The universality and heinousness of sin, and salvation by grace, "not of works, lest any man should boast"; sonship with God attained only by regeneration through the Holy Spirit, and faith in Jesus Christ. (Romans 3: 10-26; Romans 6: 23.)

7. The personality and Deity of the Holy Spirit, Who came on the Day of Pentecost to indwell believers and to be the administrator in the Church of the Lord Jesus Christ; and to reprove the world of sin and of righteousness and of judgment. (Joel 2: 18-32; John 16: 8-11; Acts 11: 1-24.)

8. The great commission given by our Lord to His Church to evangelize the world. (Matthew 28: 16-20; Acts 1: 8.)

9. The second, visible, and imminent coming of our Lord and Saviour, Jesus Christ, to establish His world-wide Kingdom on the earth. (Matthew 24: 1; 1 Thess. 4: 13-18.)

10. A heaven of eternal bliss for the righteous and conscious and eternal punishment of the wicked. (2 Corinthians 5: 1-10; Revelation, chapters 20, 21, and 22.)

A departure from this position is understood to be tantamount to a withdrawal from the active participation in the work of the Institute.

The students regularly engage in active Christian work in Auckland and the vicinity. Several city churches welcome their help in Sunday-school work and as leaders of Bible classes. Open-air evangelism is carried on in one of the busiest thoroughfares of the city and house-to-house visitation helps students gain experience in dealing with a vast variety of human conditions and problems.

An Extension Department offers opportunity to teach, preach and publish the Word of God beyond the confines of the classroom. Bible lectures are given in various centres and a Bible Correspondence Course offers systematic Bible study to hundreds who might otherwise be without such help. The Institute magazine, *The Reaper*, finds its way into many lands for the promotion of Bible study, the cultivation of spiritual life, and the development of consecrated service. Much Gospel literature is scattered by students in their house-to-house visitation and open-air work.

It is hoped that soon colportage work will be established to place good Biblical literature in the hands of the people, and that evangelistic campaigns may enable our own accredited evangelists to go out to proclaim the unsearchable riches of Christ.

The New Zealand Bible Training Institute is a centre of Life, having within its walls those, who, when trained, are able to give to every man a reason of the hope that is in them and sending out for active service those who faithfully declare the truth of God, and with power preach the Word so as to prove it to be the "saviour of life unto life." This work merits the prayerful and practical support of the people of God.



## SHALL CHRISTIANS LET THE JEWS ALONE?

*Editorial Reactions on the Atlantic City Conference*

**H**AVE Christians a debt to the Jews or should we let them alone?

There was a time when many who claimed to be Christians thought that their logical, if not their theological, approach to the Jew should be with sticks and stones. In Europe, particularly, the Jew was despised and hated, being looked upon as the natural heir of all the curses that should fall to the lot of those who crucified Jesus, their Messiah. But the animosity was largely due to the fact that everywhere the Jew was an alien, a stranger in a strange land, with a foreign tongue, with peculiar dress and strange beliefs and customs. In many places he was segregated within a "pale" or a ghetto and did not mingle socially with the Christians. Persecuted, he was compelled to make a living by driving hard bargains and to beat Gentile competitors by the keenness of his wits. Many became money lenders, bankers and merchants and the greed for gold helped to make them cunning and shlockian. As a result the Jew was misunderstood, suspected, feared and hated by all "Christians"—their neighbors in particular. Hebrew traditions and training led them to reject Jesus as their Messiah and the treatment they received persuaded them that the religion of Christ bred hatred and cruelty and contained no good news, no revelation of God and no way of life for them.

In America, the socially down-trodden and persecuted Jews of

Europe saw a new "Promised Land." Here they found freedom from the restrictions of the "pale," and new opportunities for business and for intellectual advancement. Few disabilities were attached to being a Jew in the new world, and in many circles they were received on equal terms with Gentile neighbors. Wealth and power have added to their prestige and thousands have been advanced to positions of high honor in business, education and politics.

But with separation from old religious associations, and from social restrictions and physical hardships, and with larger material prosperity, multitudes of Jews, in their new land of liberty, have become materialistic and irreligious. There are about five million Jews in North America today and not more than one tenth of them are regular attendants at an orthodox Jewish synagogue. Some have become "Reformed Jews," without faith in the God of the Old Testament or in the coming of a promised Messiah. Others have joined the ranks of Christian or mental science, Ethical Culture and other modern cults, while thousands have become Christians.

The questions arise, what religious duty has the Christian in America toward the Jew, what claim has the Jew upon the Christian? The vast majority of the Jews take the position that Christians have no such duty and that the Jews should only be given a fair and equal opportunity to work out their own life and that no at-



tempt should be made to convince them that Christ is their promised Messiah and Saviour.

There are also Christians who oppose any right or duty to "proselytize," or to do mission work among the Jews, on the ground that it is presumptuous. These claim that the only Christian approach to the Jew should be to cultivate good will, to establish friendly relations, to cooperate in the search for truth and in service to mankind.

At Atlantic City, May 12 to 15, there met a very important conference of Christian leaders to consider this question of "The Christian Approach to the Jew"—especially in North America. It was held under the auspices of the International Missionary Council and was ably presided over by Dr. John R. Mott. It followed and supplemented the 1928 conferences in Warsaw and Budapest, when the questions considered related to the Christian and the Jew in Europe. A carefully prepared program included papers and open discussions on such subjects as: The Validity of a Christian Approach to the Jew; a Survey of American Jews and Missions to Jews; The Jews in Europe and their Relation to America; Jewish and Christian Relations; Christian Objectives in a Ministry to the Jews; The Place of the Jew in the Missionary Program of the Church; The Local Church and Its Jewish Neighbors; Jewish Converts; Training Jewish Leaders; Literature for Jews; The Christian Message to the Jew, and Cooperative Work for Jews.

The speakers and delegates included some twenty or thirty Hebrew Christians, pastors, editors, beside Protestant laymen and women and executives. Among

those who read papers and led discussions were Dr. Samuel M. Zwemer of Princeton; Dr. Julius Richter of Berlin; Bishop Nicholson of Detroit; Mr. Basil Mathews, author of "The Clash of World Forces" and other volumes; Dr. James Black of Edinburgh; Mr. Kenneth MacLennan and Rev. C. H. Gill of London; the Rev. Mr. Carpenter of Warsaw; Dr. John McDowell of the Presbyterian Board of Home Missions; Dr. W. Douglas Mackenzie of Hartford; Dr. Joseph A. Vance of Detroit; Dr. Paul deSchweinitz of the Moravian Church and Dr. Samuel McCrea Cavert of the Federal Council. Dr. John Stuart Conning is chairman of the American Section of the Jewish Department of the International Missionary Council and Dr. Conrad Hoffman, Jr., is executive secretary. The Hebrew Christians present included the Rev. Max I. Reich, the Rev. Paul Morentz, the Rev. Henry Einspruch, the Rev. Morris Zeidman of Toronto, and others. Gentile missionaries to Jews also came from Los Angeles, Chicago, New York, Philadelphia and Europe.

A very valuable and extensive preliminary survey, made by Mr. Charles H. Fahs of the Missionary Research Library, revealed the fact that the Jewish population of the United States and Canada has increased in the past century from 16,000 (1826) to 4,228,029 (1927). It has more than doubled in the past twenty years. Twenty-five cities in the United States each include over 10,000 Jews in their population.

Among these four and a quarter million Jews in the United States and 250,000 in Canada, there are only eleven Christian missions at work in Canada and sixty-three in



the United States—in less than thirty centers. This leaves over 160 centers where from one thousand to thirty-three thousand Jews reside, without any definite organized effort to present to them Jesus, their Messiah. Undoubtedly between three and four million Jews in America are practically untouched by definite Christian evangelism.

#### WHY GIVE THE GOSPEL TO JEWS?

The purpose of the Atlantic City Conference was to discover the true aim and objectives of Christian witness to the Jewish people of America and to consider how this goal may be reached most effectively. That the Christian has a duty to the Jew is obvious on several grounds:

1. Past persecution and antagonism has misrepresented Christ and His Spirit and purpose so that Jews have been alienated from Him and from those who bear His name. Christians owe it to them to make up for past ill-treatment and misrepresentation and to make Jesus known in His true character, mission and power.

2. Christians owe an inestimable debt to the Jews for the Old Testament Scriptures and as the race through whom Christ came to reveal God and His way of life for mankind. Jews were the first missionaries of Christ to Gentiles.

3. Christianity is not, in reality, a religion alien to the Jews but is the fulfilment of Judaism. Jesus said, "I came not to destroy but to fulfill." (Mat. 5:17.) He is presented as the promised Messiah and the Saviour of the world. Mission work among the Jews is therefore not an effort to make "prose-lytes" or to alienate them from their ancient faith but is to reveal

to them the God of their fathers and the Messiah who is the fulfilment of their highest hopes.

4. The majority of Jews in America are not attendants at any synagogue and are fast drifting into materialism, agnosticism and atheism. They need to be brought back to faith in God for their own sake and for the sake of their fellow men. All sinners need salvation.

5. The Jews are a virile race with remarkable intelligence, energy and ability for leadership. Many evil influences are at work tending to mislead them and, if successful, will make them a menace to society. It is a great opportunity and responsibility for Christians to share with them all the truth they have and to surround them with the best, the most God-like influence. What a difference it would have made if Karl Marx, Leon Trotsky and the leaders in Russian atheistic communism had been successfully brought under truly Christian influence.

6. The results of Christian work for Jews are an unanswerable argument in its favor. While there have been unworthy men and women who have claimed to become Christians, there are hundreds of thousands who have found in Christ the fulfilment of their hopes and the answer to their highest need. J. F. de le Roi, the reliable historian, reports that 204,500 Jews became Christians in the nineteenth century alone. These Hebrew Christians include leading statesmen, lawyers, physicians, scientists, historians, artists and Christian workers—men like Felix Mendelsohn, Alfred Edesheim, Johann Augustus Wilhelm Neander, Adolph Saphir, Benjamin Disraeli, Samuel Schereschewsky, David Baron and others. There



are some 3,500 Hebrew Christians of good standing in the Presbyterian Church alone and many of them today are filling Protestant pulpits.

7. God has, through Christ and His Spirit, commissioned His followers to carry His Gospel to every creature—not excepting the Jews. Christ's disciples were sent "to the Jews first," and whenever the Christian Church has seemed to forget her missionary responsibility, God has aroused her and called forth missionaries to go to the unevangelized. The Jews have first claim, not second claim, on Christ and His Gospel. The command of Christ has never been abrogated.

How shall the Gospel of Christ be presented to Jews in America? The conference confessed that the Spirit of Christ has often been misrepresented and that many wrong methods and motives have been used. Proselytizing was disapproved, if by this is meant an effort merely to increase the adherents of one sect at the expense of another or to win converts in name, without true change of heart and life. Any effort at bribery, or subterfuge, any appeal to fear or to unworthy selfish motives, was also discredited. The one aim of Christian work among Jews is to make known to them, by word and deed, Jesus as the true revelation of God, their promised Messiah and Lord and their personal Redeemer from sin, its power and its penalty.

Emphasis was put on winning men to Christ through friendship, through the manifestation of a Christlike life, and through personal witness to His power and the satisfaction found in Him.

Since only fourteen, out of over one hundred, Protestant denominations in North America now carry on organized work for Jews, it is hoped that many more Christian agencies will undertake such work in some of the one hundred and sixty Jewish centers where none is now conducted.

#### THE NEXT STEPS

The recommendations of the Conference for making a more effective Christian approach to the Jews in America include the following:

1. Closer cooperation among all evangelical agencies now engaged in this work. This is made possible through the Jewish Department of the International Missionary Council and with the help of the able Executive Secretary, Dr. Conrad Hoffman, Jr., who will devote a large part of his time to North America.

2. A thorough study of the whole situation, the aims, methods and needs. Preparation for this has already been made through the survey conducted by Mr. Charles H. Fahs.

3. A careful study of the Christian literature prepared for Jews, with an elimination of that which has lost its effectiveness, a selection of the best now available, and preparation of new books, songs and leaflets to fill the present need.

4. Arrangements for the training of Christian leaders in Jewish mission work—both Hebrew and Gentile—so that they may be prepared to work acceptably among all classes.

5. Special attention to be given to the large number of Jewish students in American colleges and universities—some of which have 25% or more of this race.



6. The arousing of the Christian churches, and of Christians everywhere, to a new sense of obligation for promoting goodwill between Jews and Gentiles and the privilege of witnessing to Christ, in the Spirit of Christ, to Jewish neighbors. An effort to awaken denominational agencies and local churches to a sense of their responsibility to so present Christ to Jews in America that they will see

in Him their Messiah, their Saviour and their Lord.

*Good News and Goodwill to the Jews*, published in Toronto, says:

THE BUSINESS OF THE CHRISTIAN CHURCH IS

*Not to Americanize*

*Not to Canadianize*

*Not to Gentilize*

*Not to Proselytize*

BUT TO EVANGELIZE THE JEWS.

## A NOTABLE HEBREW CHRISTIAN

*The Story of Sabeti B. Rohold of Haifa*

**S**ABETI BENJAMIN ROHOLD was born at Jerusalem on February 20, 1876, and died in Cairo, Egypt, on February 14, 1931. He was the son of Rabbi Naphthali Rohold, and while still a young man became a Christian. He lived to become a valiant witness for Christ, and a leader in the Hebrew-Christian movement in Palestine and beyond.

His father and mother found deep satisfaction in their rabbinical ancestry and other religious associations, and they sought to train their family, of whom Sabeti was the youngest, in the way of Jewish tradition. According to custom they looked upon Christianity as a system of idolatry.

Mr. Rohold himself wrote:

"Truly my parents loved me very much, and did all in their power to educate me in what they believed to be right, and their one desire was that I might occupy the seat of my dear father, of which all my teachers gave them full hope. Thus the early part of my life was spent in study within the home circle.

"It was in the year 1893 that I had conversation for the first time

with Christians. In that beautiful spot, the so-called Garden of Gethsemane, I one evening met two servants of God who began speaking to me. At the time it seemed that I had gone into the Garden merely by accident, but now, as one looks back over the past, it can be clearly seen that a loving unseen Hand was guiding me. These two Christians explained to me from the Scriptures how that Jesus of Nazareth is in very deed the promised Messiah, Israel's greatest hope. As they reasoned with me, there was one passage of Scripture which I could not get over, that 'The Sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be.'

"With this new light upon the Word of God I was given to understand that the promises regarding the Coming One told not only of His glory and majesty, but also of His suffering and death (Isa. 53 and Ps. 22). Slowly I began to see how great and true Jehovah is, and how that His Divine Word regarding the Messiah has been liter-



ally fulfilled in Jesus Christ. I saw my helpless condition, and realized, as never before, that my own righteousness was as filthy rags. And, oh, what joy came to me when the gracious promise of God was fulfilled, a promise which came to me now with such a new meaning, 'a new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you.' (Ezk. 36: 26, 27). Having, then, accepted Jesus Christ as my own personal Saviour, I began to wish that my own loved ones might know Him, whom to know is life eternal. But I feared to tell them of my new-found treasure, and it is impossible for me to describe the unrest and agony of soul that I passed through in consequence."

In answer to prayer for guidance, Rohold received as from the Lord Himself the word given to Abraham of old:—"Get thee out of thy country." (Gen. 12: 1.) It was a hard command to obey, but throwing himself upon the promises of God, he started on a journey westward, at length arriving in England as a perfect stranger, not knowing the language, and having no earthly friend. Relatives in Jerusalem urged him to return, and his father declared that his conduct would "bring down his grey hairs in sorrow to the grave." Sustained, however,

by the presence of Christ, and encouraged by kind friends in England, he kept on his way.

Not long after his conversion Mr. Rohold came to England (in 1897) and devoted himself to studies in preparation for a missionary career among his own people. After some time in England, he entered the Bible Training Institute at Glasgow; and later took up active service, being for ten years Superintendent of the Bonar Memorial Mission to the Jews in Glasgow. He then went to Canada, at the call of the Presbyterian Church of the Dominion, and there he founded in Toronto the first Hebrew-Christian Synagogue. He was one of two Hebrew-Christian delegates to the World Missionary Conference at Edinburgh in 1910.

From Canada he went to Haifa, in 1919, and with great energy, he built wisely and well on the foundation of a small mission begun by the late D. C. Joseph. As the years have passed, friends of the British Jews Society have followed with deep interest and sympathy the development of plans that have meant great things in the vindication of Christian witness in Palestine in times of unexampled significance in the history of the Jewish people.

The work at Haifa, owed everything under God to Mr. Rohold's power of organization and administration, his leadership, and his devotion to the Cause of Christ and Israel.

*"Now abides Faith"*—the faith in God our Father in Heaven; the faith in Jesus Christ our Saviour; the faith in spiritual realities, the faith in life beyond the grave.

*"Now abides Hope"*—the hope in a brighter, better future; the hope for mankind and for the Church, based on the power and purpose of God.

*"Now abides Love"*—the love that Christ manifested; the love that serves rather than seeks to be served; the love that sacrifices self in order to save others.





## TOPICS OF THE TIMES



### "The Nerve of Missions"

One often hears that certain beliefs and practices "cut the nerve of missions." Before making this assertion it may be well to inquire "What is the nerve of missions?" What is the vital impulse, the controlling power that stimulates and keeps alive Christian missionary activity?

The great aim of missions is to win men to God and His Way of Life through Jesus Christ and His Gospel. A necessary part of this program is careful instruction in Christ's ideals and program so as to win men's sympathetic and intelligent coöperation in carrying out all the implications and consequences of His teachings.

But is this aim necessary to stimulate the "nerve of missions"? It is acknowledged that many diverse motives have led good men and women into the mission field—a love of novelty and adventure; a desire to serve where the general need is greatest; the force of a personality that makes the appeal for helpers; a sense of duty or a false idea of the true nature of missionary work. The same motives may lead one to give money to missions or to establish a missionary institution.

These are not the motives to which Christ appeals. The basis on which He rests the whole enterprise consists of three facts—first, God's love for mankind and His provision of salvation through Jesus Christ; second, personal experience of God and of His saving power; and third, a deep conviction that the supreme need of all men is Christ and His Gospel, and a deep desire to share with them the unique and lifegiving benefits.

The "nerve of missions" for Christ himself seems to be clearly his great purpose to carry out the will of the

Father; His knowledge of the "lost" and shepherdless condition of men and the only way out of that condition; and His love that led Him to live and labor, to suffer and die for them.

The "nerve of missions" in the case of the Apostle Paul was the "love of Christ"; it had its roots in faith in God and in His provision for the rescue of man from sin and its consequences. Loyalty to Christ moved the Apostle to obedience to the Great Commission; his personal experience made him a debtor to share his treasure with others; the sense of men's dire need and the love of Christ in his heart drove him forward on his mission, regardless of opposition, discomfort or danger.

Shall we test our motives, our efforts and our program by these standards? There are some colleges and schools in mission lands, founded as Christian missionary enterprises, that have apparently lost sight of their main purpose. Their "nerve of missions" has been cut by a desire for government subsidies, by an effort to maintain high scholastic standards; by the appeal of numbers; by fear of criticism and loss of influence. A larger number of mission schools and colleges, like the college of Teheran, Persia, and the Union Christian College of Pyongyang, Korea, have put aside these temptations and have kept alive their great evangelizing purpose.

There are some mission hospitals where the "nerve of missions" seems to have been cut by putting first scientific efficiency; by the effort to give medical service to so many patients that the mission staff has no time for evangelizing, or by fear lest they be accused of using medicine and surgery to bribe patients to accept Christian teachings. Many more hos-



pitals, like that at Dohnavur, India, and others, work amid great difficulties but, by prayer and testimony, seek first of all to win men and women to Christ while ministering to their bodies.

True followers of Christ, whether in America or in foreign lands, desire to live dynamic lives. They despise lifeless conventionalism. Every Christian who is spiritually alive and walks with Christ feels spiritual warmth and a desire to win others. He knows that the only hope for true life, with joy and power, is in Christ, and so he is eager to share his knowledge with nonChristians.

There is great cause for encouragement that in most of the mission fields there are signs of a new awakening and emphasis on the need for evangelism. Missionaries and native Christians everywhere are saying that without evangelism, carried on with spiritual power, there will be no progress. In Egypt, India and other lands special periods of the year are set apart for intensive evangelistic effort. In India the Christians have stated as their objectives (1) every Christian praying and witnessing to win non-Christians; (2) special teams visiting markets, railway stations, schools, shops and homes; (3) public preaching, singing and distribution of Christian literature by ministers and lay workers; (4) Christian *melas* and processions to attract public attention; (5) above all—continued public and private prayer, by individuals and groups, that God will prepare and guide the workers and the hearers, and will bring home His message with power for the conversion of many.

The "nerve of missions" is cut by ignorance, selfishness and sin. When the nerve is cut we experience the effects in a loss of vision of God and of man's supreme need of Him; a loss of hearing that deafens us to the call of God; a loss of sensitiveness to our own blessings received through Christ, and indifference to the sufferings and fate of those out of Christ; and there is a loss of motive power to impel us

to help carry the Good News to every creature.

Life and power in the "nerve of missions" depend more than anything else on the vital connection of the Branch with the Vine, the individual member with the Head, Jesus Christ.

### College Gospel Teams in Asia

Student evangelism is growing in the mission fields. The idea of college Gospel teams began in Burma and has spread to Siam, India and Korea. In some colleges the results have been remarkable, according to the testimony of Dr. E. Stanley Jones, W. E. S. Holland and others. New life has been awakened, the joy is contagious and new Christian leaders are developed among the students.

In Lucknow Christian College, India, the members of the Gospel team, on student initiative and without missionary direction, spent many hours in conference and prayer and then held a communion and consecration service. They adopted as their motto: "Service," and as the basis of their work: "Friendship with God and with others." Their ideal is expressed in "Purity in word, thought, action, heart and character." Anyone who knows India knows what a great contrast there is between these ideals and the teachings and practices of Hinduism and of Islam.

But the Lucknow Gospel team does not seem to go far enough. They emphasize externals. Among the rules adopted for members are: Obedience to college rules; cleanliness of thought, word and deed; full and hearty coöperation; avoidance of amusements of which Christ would not approve; respect for womanhood; observance of the "morning watch."

The pledge taken by members of the Lucknow team is as follows:

Trusting in God to help me, I promise to abide by the principles of the Gospel Team and sincerely endeavor to put into practice its ideals throughout my life. Nothing that I do will be done with a view solely to please people. I will strive to the best of my ability to keep clean



in thought, word and deed; to maintain brotherly love; to treat all women and girls with respect and honor, and to willingly accept punishment for any breach of Gospel Team rules.

While the purpose and plan of the college team is commendable, this statement as to the ideals and principles of the association are unfortunately lacking in clear expression of loyalty to Christ, the need of the life that He offers or dependence upon the Holy Spirit for guidance and power to win others to God. If this is not the basis and the power for the team and its members; if it is chiefly a movement to promote personal purity and brotherhood, then it has no right to be called a "Gospel Team" and comes short of being wholly Christian. Vital relation to Christ is a prime requisite and cannot be taken for granted. If the omission of acknowledgment of entire dependence on Christ and the Spirit of God is an oversight, then it should be corrected by mature and intelligent Christian leadership. The College Gospel teams of Burma and Korea have proved their loyalty to Christ and their spiritual power to lead others to Him. No less definitely Christian aim and dependence can prove satisfactory. Why can we not have similar Gospel teams going out from Christian colleges in America?

### Dependent Independent Missions\*

Some of the most effectual evangelistic pioneer mission work has been started and conducted on undenominational, independent or "faith" lines. Among these societies are the China Inland Mission, the Africa Inland Mission and some twenty others with headquarters in North America. They are not more dependent on God or more conducted on "faith" than are many denominational societies, but they are unique in that they have no

denominational constituencies to which they can appeal for support. They also put especial emphasis on prayer as the means of securing funds and workers and usually have much less promotional machinery than the denominational boards.

The term "Faith Missions" has not been assumed by these missions themselves but has been given them by the Christian public to designate their policy regarding the financial support of their work. They hold the conviction that, through the voluntary offerings of His people, and in answer to believing prayer, God will supply the needs of the work which is carried on in obedience to Christ's commission. These societies do not resort to the method of raising money by public appeal, nor do they borrow or go into debt. All in the "Interdenominational Foreign Mission Association" must have an annual audit and publish an approved financial statement.

These societies also emphasize evangelism rather than general education as a method of missionary work; they adopt a strict doctrinal creed and accept the Bible as the inspired Word of God. Living faith in Christ and His atonement for sin is accepted as the only basis of man's salvation. While some of these missions have not proved successful, their work, as a rule, has been richly blessed and their dependence on God for support has proved to be practical.

The China Inland Mission, one of the oldest operated on this basis, has been in existence for over sixty-five years, another has operated for seventy years. The total income of fifteen missions, that report for the last year, reached the sum of \$2,029,436. The estimated value of their property in the various fields is \$1,859,500 and the number of foreign missionaries supported by them last year was 2,208.

The Kwato Mission of Papua is one of the younger undenominational missions. It includes Christians of many evangelical churches in its fellowship of praying and giving partners. It is wholly dependent on God for guidance,

\* A booklet giving facts about some of these societies has recently been put out by the Interdenominational Foreign Mission Association of North America (113 Fulton Street, New York).



for the supply of every need and for success. Founded by Rev. Chas. W. Abel, among Cannibals, forty years ago, a fine, strong, spiritual church has been built up in Eastern Papua and is evangelizing the district.

The fields where these missions operate are scattered throughout the world, most of them lying in the interior of the continents of Asia, Africa and Latin America. Stress is laid upon pioneer work in unevangelized territory. Some of the most distant missionary outposts in the world are occupied by these agencies.

### Is the Bible Out of Date ?

During 1930 the American Bible Society distributed 12,035,133 Bibles, Testaments and Portions, the largest in any year in the Society's history. The translation, publication, and distribution last year was in 285 languages. In the United States also the Society reports the largest circulation in its history—four million volumes in 135 different languages—more than a fourfold increase in ten years.

The Society promoted Scripture distribution in thirty-six countries and in addition cooperated with missionary societies by making grants of funds and of Scriptures in twelve European countries. A decline in circulation abroad below that of 1929 occurred in China and Japan but there were substantial increases in Siam, in the Philippine Islands, and in the Levant. General Chang Chih-Kiang for the third time made a large personal contribution toward the sale and distribution of Bibles in China. In Mexico there was an increase of twenty-five per cent and the revolution in Brazil afforded an opportunity for distribution to soldiers in camps and hospitals.

The year 1930 witnessed publication for the first time of the following Scriptures: The Gospel of John in Mam (an Indian tribe in Central America); the Gospel of Matthew in Turkish in a new version and in Roman characters now required by law

in the republic of Turkey; the Gospel of Mark in Aymara (an Indian tribe of Bolivia); the Gospel of Luke in handwritten Arabic script reproduced by photography to disarm the prejudice of conservative Moslems against the typeset form of Arabic; and the Acts of the Apostles in Cheyenne.

During the year 4,142 embossed volumes of Scriptures in Braille and other systems for the blind set a new record for Bible distribution in this form of Scripture. The Bible in whole or in part has now been translated into 906 languages and dialects.

But to sell or distribute large numbers of Bibles and Testaments is one thing and to make sure that these Scriptures are read, understood, believed and obeyed is another. There are many unmistakable evidences that the Bible is more in demand and is more widely and thoughtfully read than any other book. It is unfortunately true, however, that the Bible is widely neglected and disregarded by those who profess to believe in it as the basic source of the Christian religion. Even in our churches, an increasing number of preachers are taking their messages from literature, politics, business and social life rather than from the Bible. In too many Sunday-schools less, rather than more, attention is given to Bible teaching than formerly and while books about the Bible are increasing, many of them are destructive of faith and fail to bring out the spiritual teachings. Some schools and colleges are systematically undermining faith.

The result of this neglect and misrepresentation is seen in the modern downward trend in morals. The great need of today is not only the wide distribution of the Christian Scriptures but a more earnest and effective movement on the part of preachers, teachers, colporteurs, missionaries and parents to increase interest in Bible reading, clearer understanding of its meaning, more observance of its teachings and greater devotion to the Christ who is the central theme.





# METHODS FOR WORKERS



Edited by MRS. F. I. JOHNSON, 150 FIFTH AVENUE, NEW YORK

## A MISSIONARY CANDLE LIGHTING SERVICE—Adapted

*(This admits of changes to suit local conditions.)*

**Instructions:** As audience arrives, give each one a candle inserted in a round piece of pasteboard to catch drippings, and a copy of the hymn "The Light of the World Is Jesus," also the following word of explanation:

This Candle Lighting Service is one in which we will all take part. The large lighted candle represents Christ, the Light of the World. It is placed upon the Bible, the foundation of our church. Twelve girls, representing the twelve unsullied months of the year, will state briefly some of the objectives of the Woman's Foreign Society and tell how the year may be kept pure for Christ and the Church. They light their candles from this symbolic light of Christ and carry that light to the persons sitting in the ends of each row. Those having lighted their small candles from the light which comes from Christ pass it on to the persons next to them and they on to others until every candle in the room is lighted.

Then will be sung the hymn, "The Light of the World is Jesus," during which time the audience remains seated. Each time the phrase "The Light of the World is Jesus" is sung, every one is asked to raise their candle high, lowering it at the end of the phrase.

Please keep your candle lighted, and when the choir begins singing the second verse of the hymn, "The Way of the Cross Leads Home," the audience will silently leave the room carrying the lighted candles out into the night.

### Setting

Place a table in the center of the room with a rich velvet covering on it. Upon the table place a large Bible, and on the Bible your candle stick, in which is a tall taper. Have in the room no other light than this one taper.

When the first girl, representing October, comes down the aisle, a concealed choir, accompanied by the organist or pianist, sings softly two verses of "Bringing in the Sheaves." The music for the rest of the months is indicated below. These are only suggestions and other music may be substituted. Start early to find your hymns, for you may have to look through many old hymnals to find some of them. "The Light of the World Is Jesus," the first line of which is "The whole world was lost in the darkness of sin"; is published in "The Methodist Sunday School Hymnal."

Let October speak, lighting her candle as she does so, then step to the right of the table. November should go to the left, December to the right, etc., until the 12 girls make a semi-circle facing the audience.

After the last girl has spoken the girls go out into the audience, lighting the candles of the persons nearest the aisles. Plan carefully for this part of the program so that each girl knows exactly where she is to go, and how the girls are to assemble at the rear that they may come back to the front again in order and dignity. Each girl must see that the candle she lights lights the candle beyond, and so on.

When the semicircle is formed again at the front and all the candles in the room are lighted, then shall be sung, "The Light of the World Is Jesus." As the phrase "The Light of the World is Jesus" is sung, let the girls lead off in raising the candles high, and the audience follows the example. The candles are lowered simultaneously at the end of the phrase.

At the conclusion of the last verse of this hymn, the cross is formed.



This must be carefully worked out and rehearsed beforehand for the success of the service depends upon the impressiveness of this part. The removal of the table and the assembling of necessary equipment must be done quietly and without any confusion. Do not extinguish the candle representing Christ although it may be moved so that it does not interfere with the cross formation. The first girl sits crosslegged on the floor, the second kneels behind her just as close as possible, the third kneels on a stool, and the fourth probably stands. See that each girl's chin comes just above the head of the one in front of her. Numbers 5 to 9 form the arms of the cross; and 10, 11 and 12 the top. The boxes and finally the table on which the girls stand may be carefully concealed by a white covering. These sketchy directions will enable you to use your own ingenuity in so arranging the girls that their hands form a perfect cross.

Each girl holds directly under her chin a flash light which has been covered with thin white paper twisted to a point at the top. When all the girls are in place the first girl turns on her light and repeats verse No. 1. When she has finished she leaves her light on, and No. 2 turns on her light and repeats verse No. 2, and that process goes on till all the lights are on and all the girls have given a verse of Scripture about light.

The beauty of the lighted human cross is in the absolute motionlessness of the girls until the audience has left the room. The whole effect may be ruined by the turning of a hand or the tilting of a flash light.

After the last girl has spoken, "In the Cross of Christ I Glory." might be sung as a solo by someone not visible to the audience. This may be followed by the choir singing, "The Way of the Cross Leads Home" as the audience departs.

*Costumes:* White robes and Grecian headbands of white ribbon.

#### Order for Verses

|   |    |
|---|----|
|   | 12 |
|   | 11 |
|   | 10 |
| 8 | 6  |
| 5 | 7  |
| 9 |    |
|   | 4  |
|   | 3  |
|   | 2  |
|   | 1  |

#### Verses:

1. "I am the Light of the World."
2. "He that followeth me shall not walk in darkness but shall have the light of life."
3. "In him was life, and the life was the Light of men."
4. "That was the true light which lighteth every man coming into the world."
5. "He that doeth the truth cometh to the light."
6. "They that sat in darkness have seen a great light, on them hath the light shined."
7. "The Lord shall be to thee an everlasting light."
8. "Come, let us walk in the light of the Lord."
9. "While ye have the light, believe in the light."
10. "Ye are the Light of the world."
11. "Let your light so shine before men that they may see your good works."
12. "God forbid that I should glory save in the Cross of our Lord Jesus Christ."

#### The Messages of the Months

*October—Music, "Bringing in the Sheaves."*

October is the month in which the Woman's Foreign Missionary Society starts her year. How fitting it is at this harvest season when we are bringing in the sheaves and enjoying the fruits of our labors, that we rededicate ourselves anew with a forward look to the year ahead. Because of the joy we have found in sharing our religion with the less fortunate women of other nations, we crave for others this opportunity for rendering service and so we seek at this time new members



for our Society. I light my candle tonight in recognition of the 600,000 members who are working together to send the Gospel to the one billion non-Christian women in other lands.

*November—Music, "Come Ye Thankful People, Come."*

When November comes and the crops are gathered in, we who are the pilgrims' children will come in the spirit of Thanksgiving to the House of the Lord bringing with us our small share to add to that of others. What a glad Thanksgiving it will be if the two and one-half million dollars of last year's gifts and the added dues of new members bring us to a three million dollar goal. May God's blessing rest upon us in those words as I light my candle—"Well done good and faithful servant."

*December—Music, "Joy to the World."*

When bleak December comes with its shortened days and long evenings let us sit by the fireside and in the glow of the lamplight read from the pages of our missionary paper the graphic descriptions and effective interpretations of our great missionary cause. The information and inspiration will stimulate our Christmas missionary offering. No library table is complete without this magazine. During this month we celebrate the birth of Him who is the Light of Life, the Giver of every good and perfect gift. Let not the activity of the Christmas season dim our vision of Christ and His Love. His words "Peace on earth, good will toward men" challenge us, as we light the Christmas candle, ever to look outward toward men and upward toward God.

*January—Music, "Another Year Dawning."*

I am the month of new resolves and fresh beginnings. In the old pagan mythology men spoke of me as the doorkeeper of heaven. Yet this I know, that unless men light the torch of their hopes at the Source of all true light, all their resolving will but lead to utter darkness. So I light three

candles tonight for I represent Stewardship—the stewardship of Prayer, of Personality, and of Possessions. Let us give generously of our time, our talents, and our money.

*February—Music, "America."*

I come representing the shortest and yet in some respects the greatest month of the year for Americans. For this is the month wherein we celebrate the birthdays of the great Father of our Country, George Washington, and the name of the Saviour of the Union, Abraham Lincoln. That their names and fame may not perish from the earth I this night light my candle at the altar from whence they received their inspiration and light. As long as America keeps this light shining before men, so long will she be the leader of men and of nations toward that fair city whose foundations are laid in righteousness and equity, whose builder and maker is God. As we pay tribute to the past may we look forward to our church of tomorrow whose leadership will come from our college halls. That the student world may better know Him who is the source of all life, may we each aim to touch the life of some college student with a message of our work.

*March—Music, "Faith of Our Fathers."*

March is a holy month in the Christian calendar. It is the time for remembering the passion and sacrifice of our Lord. And so in this month some of the disciples of the Kingdom were inspired to found a great society for the uplifting of the womanhood of the world. I light my candle in commemoration of Founder's Day of the Woman's Foreign Missionary Society honoring those noble women who nearly sixty years ago caught the vision from the light of Christ's countenance.

*April—Music, "Rejoice Ye Pure in Heart."*

April's resurrection scene recalls to us the joyous fact of this strong foundation of our faith. In this month we



sing the songs of triumph which proclaim that our Christ is an ever-living Saviour. We also rejoice because so many answered that command, "Go ye into all the world and preach the Gospel to every creature." That our seven hundred missionaries may know how gratefully we appreciate the sacrifices that they are making, we give a joyous and liberal Thank Offering at this time to further carry on the great work of building the Kingdom of God in other lands. I light this candle with a prayer that Stewardship of Giving may soon send light into all dark places.

*May—Music, "Let the Lower Lights Be Burning."*

In the ancient time, so the Hebrew story runs, God created the heavens and the earth and all that is therein. On completing His great task, He looked abroad and declared that it was very good. It is appropriate in this month when nature is creating beauty everywhere that we honor the mothers of mankind. Let us pause in our missionary effort and combine our programs with those of our daughters who march as the Standard Bearers of the King. Tonight I light my candle for the mothers and daughters who walk side by side, a common purpose in their goals, that of making Christ live in the hearts and lives of men.

*June—Music, "Shepherd of Tender Youth."*

June is the month of roses and of homemaking, for love and beauty ever should be mates. Yet roses can wither and love can die and the light of June turn to the darkness of doom. Not so, however, will it be for those who have the light of the world upon the altar of their homes.

In this month we will plant a garden with love and hope, and in it we will put little children. Christ said, "Suffer the little children to come unto me for of such is the Kingdom of Heaven."

And so I light my candle tonight with a prayer that I may pass it on

undimmed to a little child who in turn will prove a Light Bearer for the Saviour.

*July—Music, "O Beautiful for Spacious Skies."*

To all Americans July is the nourishing month of patriotism. We glory in the fact that we are a free nation. But let us beware lest our patriotism degenerate into a narrow provincialism. It is easier for a nation to be selfish than for that nation to be spiritual. I would have the good of America crowned with brotherhood from sea to shining sea. Those of us who have been privileged to enjoy mountain-top experiences appreciate the importance of setting aside a week in this busy month each year to learn more about other nations with whom we hope to share our Christ. America the beautiful will remain America the glorious only as she lets the light of the Lord shine upon the Stars and Stripes. That this light shall not fail throughout the coming year, I take my light from Him who is the Lord of lords and King of kings.

*August—Music, "O Day of Rest and Gladness."*

I come calling the sons of men from the fields of toil to the temple of the open-air, where God dwelleth in the wide open spaces. For truly to those whose light of life is lit at the light of Christ, the heavens declare the glory of God and the firmament showeth his handiwork. Yet in the month of August many who go on vacation leave the path of rectitude, for they see naught of the God who paints the wayside lily and the sunset heavens. Thus the light which they have is but darkness still. So when to the temple hills you go, add the light of Christ to the light of day, and joy that is rich and free shall be yours, for you will have him for company in whose hand are pleasures for evermore.

*September—Music, "Be Strong."*

During this month the great company of missionary givers open their



mite boxes and lay their treasures at the feet of the Master. The thousands of dollars these little boxes reveal each year are a testimony to the loving loyalty of countless sacrificial givers.

In this month when we honor the men of toil and ascribe dignity to labor let us reconsecrate ourselves to the work of the Lord in loving service and increase our gifts in gratitude to Him who has provided so abundantly for us. With this pledge I light my candle. As we close this missionary cycle may we renew and strengthen our work on every line.

### **REACHING ADULTS THROUGH POSTERS**

Very often our posters, however effective, fail to reach those for whom they are intended because of the place in which they are posted. If your church has a nursery, or mother's rest room, be sure to post effective placards on its walls. To reach the fathers, use the men's club room and the men's Bible classroom for your posters.

#### **Suggestions for Posters**

If your Junior Missionary organization includes cradle roll age groups a poster with the words—

**FROM MOTHER'S ARMS TO** (name of organization)

Use an attractive picture of a baby to catch a mother's eye.

Pictures of boys of athletic age will interest a father. These words with an attractive picture may be used:

**EVERY WEEK IS BOYS' WEEK IN** (name of organization)

A flight of stairs leading to an open church door into which children are entering with the words:

**STEPS TO EFFICIENT CHURCH MEMBERSHIP** (name of organization)

#### **Use of Pictures**

Sometimes pictures may bring home to parents the need of missionary training and its importance in the life of the child. Any good picture of Christ with the children is effective

to start with. A picture of Miss Wakuyama, the first Christian kindergarten teacher in Japan, and a story of what she has done with the little ones of her land will touch the heart of any mother. Such pictures may be used on place cards, or in Bible classroom, or anywhere adult eyes will rest.

#### **Touch with the Home**

Most of us realize that home attitudes have more effect upon a child than anything the leader of an organization may teach. Keeping in touch with the home and changing the mother's attitude is most important if the child is to be kept interested in missionary work. Be sure that the invitations and greeting cards sent to his home are of the kind that will influence the parents. Missionary birthday cards with a real missionary message mailed to each child on his birthday will naturally reach the mother's eye.

The songs that he carries home must not only be missionary in spirit but must also be accurately memorized so that the mother listening to the words may unconsciously receive a missionary message.

The handwork which he carries home must also bear testimony to the spirit of missions.

Most important of all is the prayer life of the child. Many a parent has been led to take an interest in people of a different race through the earnest prayers which the child pours out nightly for his friends across the sea. The stories which he will undoubtedly tell at home also have an immeasurably strong effect upon the parents.

#### **Stories**

Presentation by the teacher of missionary stories and books to the child is often a means to the desired end as the parent, or adult in the home, often reads the story to the child. Selection of these stories is most important. Every Board, as well as the Missionary Education Movement in New York deals in such books and most Boards have catalogues which are easily se-



cured and which will help in the selection of the proper stories.

Missionary story-telling is one of the most effective methods for reaching the adult. The important point, however, is that the story be told where the disinterested adult will be reached. Telling missionary stories at missionary gatherings is not enough. Sunday-schools, Daily Vacation Bible Schools and Week-day Religious Schools are splendid channels through which the missionary story-telling may be used for the child. To reach the adult, however, other places must be brought into use. A missionary-minded adult can use stories effectively in clubs, adult organizations and adult classes of many kinds. The stories must of course be selected to touch the adult heart. Stories about children, rather than children's stories, are necessary for this purpose.

### THE LEVER THAT LIFTS THE WORLD

BY DR. DAVID MCCONAUGHY

That was a shrewd old Grecian philosopher who is credited with having made some such remark as this: "Give me a place where I can rest a long enough lever and I can lift the earth." What Archimedes vainly dreamed of, Jesus actually set about bringing to pass. That place was Calvary; that lever was the Cross, and, assuredly our Lord is lifting the lost world back to God. And all who work together with him to lift the load of the world's sin, are members of his brotherhood. "He that doeth the will of God, the same is my brother." But the world's Saviour cannot be content with anything less than lifting the *whole* world; and it takes a whole gospel to save a whole world. Is it not because the church has had but a partial gospel, that she has lacked lifting power? As she recovers the full-orbed Gospel of Him who not only died, but rose again with all power and fearlessly applied His Gospel to the whole of life, including possessions as well as personality, wonderful results inevitably follow.

When in India, I was invited to attend the dedication of a beautiful temple of Christian worship. The congregation, which filled that temple at the dedication, was started years ago with eight believers, saved from starvation by famine relief workers, and was drawn from an outcast community; now, a great host, they were rejoicing before the Lord in a fine stone building, worthy of any congregation in the United States, and best of all, it was provided by their own self-denying offerings. This is a church of which every member dedicates to the Lord a proportion—in most cases, at least a tenth of the income, meagre though it is in almost every case.

At Medak, in the heart of the most populous Moslem state of all India, the Dominion of the Nizam of Hyderabad, has recently risen a Christian church which is the wonder of all that part of the world. Christmas Day a great congregation dedicated their house of worship with sacrificial giving and rejoicing like that which made memorable the dedication of the temple of old. The chairman said:

"Through ten long years you have toiled and sacrificed that you might rejoice this day. Do you regret the 50,000 Rupees (equivalent in purchasing power to considerably more than 50,000 dollars) that your loving hearts have offered?"

The people responded: "Victory to Jesus; may his kingdom come."

White-capped nurses, school boys and school girls, rescued famine waifs, started the long procession to the front of the church with offerings.

Last of all, came an old woman, unnoticed by the others; but the Lord himself, who watched the givers in the Temple at Jerusalem, again saw a widow, as she tottered toward the altar rail and placed her love gift of three pice (one cent) on the altar.

Such object lessons as these are tokens of the mighty lifting power of Christ who is changing not only individuals but whole congregations into worthy stewards of the manifold grace of God.



# WOMAN'S HOME AND FOREIGN BULLETIN

EDITED BY FLORENCE E. QUINLAN, 105 East 22nd Street, New York  
*Council of Women for Home Missions*

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*Federation of Woman's Boards of Foreign Missions of North America*

## PROTESTANT CHURCH WOMEN UNITE IN SERVICE

A Statement by the Presidents of the Federation of Woman's Boards of Foreign Missions of North America, Council of Women for Home Missions and National Council of Federated Church Women.

Following the Ecumenical Conference on Foreign Missions held in New York City in 1900 there was organized the first woman's interdenominational group, known as the Central Committee on the United Study of Foreign Missions, which body for thirty years has published foreign mission study books. The fellowship thus developed among church women led in 1915 to the formation of the Federation of Woman's Boards of Foreign Missions of North America which now has in its membership twenty-nine denominational women's boards of foreign missions of the United States and Canada. This body unitedly considers the whole task of Foreign Missions, provides Christian literature for mission lands and stimulates interest in the Women's Union Christian Colleges of the Orient.

United study of Home Missions was begun in 1903 through a committee representative of women's home mission boards, which led to the organization in 1908 of the Council of Women for Home Missions, which now has in its membership twenty-four denominational boards of the United States and Canada. This body unitedly studies the efforts put forth for Christianizing America and furthers the joint interests of its constituent bodies through publicity and special social welfare projects, notably work among Migrants, and Religious Education in Government Indian Schools. In recent years the publication of home mission study books has been

carried on in cooperation with the Missionary Education Movement.

Church agencies are not static; the same broadening of interest that has come to women generally has touched the women's missionary organizations of the churches, and has been reflected in the topics forming part of the programs.

Christian social service, law observance, Christian citizenship, industrial, race and international relations and other interests have become vital issues, and many women's church organizations are considering them in addition to the mission work of their own denominations; some societies, adding these newer responsibilities to those already assumed, have become associations or federations.

Christian citizenship, however, and these other interests are not denominational tasks, but common to all Christian women, so it was natural that, seeking strength in unity, the women's organizations of the local churches of a community have in a number of places united to form local interdenominational councils or federations, through which Christian women might express themselves in influence and service.

For years both the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions had contact with local interdenominational groups, the earliest of which were organized as long as twenty-five or thirty years ago. Under the impetus of the Foreign Mission Jubilee, many more came into existence. They were generally named "Women's Church and Missionary Union"; later the name, "Women's Church and Missionary Federation" was used. As newer



groups with more inclusive programs increased in number, both the Council and the Federation gradually enlarged the scope of their activities to include these new interdenominational groups and through a Joint Committee on Women's Church and Missionary Federations assisted them in their new undertakings. By 1928 about fourteen hundred local interdenominational groups had been formed.

In December, 1925, the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions cooperated in the first conference of representatives of the interdenominational groups. This meeting in Pittsburgh was followed by annual conferences, the purpose being to stimulate the organization of other similar groups, and to secure greater effectiveness in service by Protestant women through unified planning of their efforts.

In 1927 the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions were asked by the local interdenominational groups to confer as to plans for harmonizing the efforts of church women more fully. As a result there was formed in 1928 the National Commission of Protestant Church Women, with official representatives thereon of the Council, the Federation, and the local interdenominational groups.

At Buffalo in June, 1928, the latter group formally organized nationally, and at Boston in 1929 adopted the name National Council of Federated Church Women. At the end of 1929, the National Commission of Protestant Church Women was dissolved.

In fulfillment of the desire of these three organizations that all matters of common interest be studied unitedly, and that by common agreement tasks be allocated to one or another of the bodies, thus preventing confusion and overlapping in the approach to Protestant church women, the Administrative Committees of the Council of Women for Home Missions, the Federation of Woman's Boards of Foreign Missions of North America and

the National Council of Federated Church Women met in joint session in March, 1930, and approved the following recommendations:

That an Advisory Relationships Committee be appointed; that its duties be to study the programs of the three organizations, plan for the approach to the local interdenominational groups, progressively discover the work that can be done together, and make recommendations; that the committee consist of three members of each of the three organizations, one of whom in each case be the president.

Upon the ratification of these recommendations by the three organizations in separate session, the Advisory Relationships Committee was appointed. In formulating a plan of cooperation, the committee bore in mind the following principles:

(1) That the establishment of the world around of a Christian social order in which all areas of life shall be brought into harmony with the life and teaching of Jesus Christ is accepted as the ideal of these three groups working jointly;

(2) That a unified program of service should be prepared which, recognizing the difference in type and in the established alignments of these organizations should be the suggested plan through which they, moving toward further coordinated efforts, would speak and work unitedly.

The plan of cooperation as thus far outlined is: That in the approach to the local interdenominational groups the three organizations cooperate through the Relationships Committee which shall outline general policies; that the Committees on World Day of Prayer, International Relations, and Conferences and Schools of Missions be made joint committees representative of the three organizations; that local interdenominational groups be urged to build well-rounded programs including local, national and international interests; that in the approach to the local interdenominational groups (1) Home Missions and Missionary Education for Home Missions be recognized as the special responsibility of the Council of Women for Home Missions, (2) Foreign Missions and Missionary Education for For-



eign Missions, as the special responsibility of the Federation of Woman's Boards of Foreign Missions, (3) Spiritual Life and the Christian Home, Religious Education, Christian Citizenship, Legislation and Law Observance, Social Service, Drama and Motion Pictures, as the special responsibility of the National Council of Federated Church Women; that the affiliation fees of local interdenominational groups be paid to the National Council of Federated Church Women; that the World Day of Prayer offerings be given to the special objects designated by the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions, such gifts being considered as constituting affiliation with those organizations.

These recommendations having been approved by vote of the three organizations, the presidents are authorized to give them publicity in this joint statement.

MRS. ORRIN R. JUDD, *President*  
*Council of Women for Home Missions.*

MRS. HOWARD WAYNE SMITH, *President*  
*Federation of Woman's Boards of Foreign Missions of North America.*

MRS. JOHN FERGUSON, *President*  
*National Council of Federated Church Women.*

## WORKING TOGETHER FOR PEACE

BY ELINOR K. PURVES

Miss Purves is chairman of the Committee on International Relations of the Council of Women for Home Missions. That committee and the similar Committee of the Federation of Woman's Boards of Foreign Missions, of which Mrs. E. H. Silverthorn is chairman, work as a unit.

The National Committee on the Cause and Cure of War had its inception in an attempt to secure cooperative action among some of the national women's organizations which have departments of international relations through which they are trying to interest their membership in the study of international problems and the promotion of cooperation among the nations of the world for the maintenance of world peace.

Under the leadership of Mrs. Carrie

Chapman Catt, eight of these national women's organizations joined in calling a Conference on the Cause and Cure of War, which was held in Washington, in January, 1925, nine organizations participating. Out of this grew the desire for an annual conference and for a committee which should plan the program for such meetings, and carry out through the year the recommendations made by the delegates. Thus the National Committee on the Cause and Cure of War was set up with Mrs. Catt as chairman, the committee being composed of the president and chairman of International Relations of each participating organization.

The National Committee has taken as its general objectives (1) the building of effective peace machinery, (2) the reduction of war machinery, and (3) the obtaining of security against war for every nation. In the interest of these objectives the annual conferences are held to study some phase of one or all of these questions, to take such actions as may be deemed wise, and to initiate a program for study and cooperative action among the members of the organizations connected with the committee. The number of organizations cooperating is now eleven, among them the Council of Women for Home Missions and Federation of Woman's Boards of Foreign Missions of North America.

The Sixth Conference on the Cause and Cure of War was held in Washington, January 19-22, 1931.\* The program centered around disarmament and the building up of peace machinery, most of the speakers emphasizing the need for effective peace machinery if disarmament is to make any headway among the nations. The conference reaffirmed its belief that the United States should become a member of the Permanent Court of

\*Report of the Sixth Conference may be obtained from the National Committee on the Cause and Cure of War, 1116 Grand Central Terminal Bldg., New York City, for \$1.00. A pamphlet giving origin, aim and activities of the National Committee may also be procured for 5c. per copy; \$4.00 per 100.



International Justice, and urged favorable action by the Senate upon the three protocols submitted to it by the President of the United States, December 10, 1930.

Another resolution urged that steps be taken to secure international conference by treaty agreement in time of crisis, and to determine the course to be taken with a nation violating the Kellogg-Briand Pact. The Conference also recommended to its members the study of the agenda for the Disarmament Conference to be held in 1932, and the study and endorsement when possible, of measures the purpose of which is to abolish military training in secondary schools and to make such training elective in colleges, universities, and educational institutions other than those which are essentially military.

The program for the year as adopted by the conference combines education and united action. It includes continued work on the World Court and the Disarmament Conference, and suggests study of the League of Nations, a consultative pact, and economic problems which cause war. It was decided to build the program for the next conference around this last theme.

The National Committee has been in touch with women's organizations of other countries which are interested in peace and world cooperation, and at the conference in January, it was recommended that a committee be appointed which should act as a Contact Committee between the women of the United States and the women of other countries in order that the various groups might be mutually informed of significant steps towards international understanding which were being taken by any of these groups.

An interesting development of the work of the committee is the decision to establish a scholarship by means of which a young woman shall be sent abroad to study one of the "sore spots" of Europe, using the results of

her study not only as a possible contribution towards the solution of the problem in question but as material for information and study for the women of America who, through their organizations, are connected with the National Committee on the Cause and Cure of War, and to whom the recipient of the scholarship would be available as a speaker at program meetings. Definite requirements for such a scholarship have been drawn up and the candidate who has been successful in meeting these requirements and will go abroad this summer is Mrs. Rachael Nason, of Connecticut.

The National Committee has prepared a petition to go to the Disarmament Conference in 1932, and through its member organizations hopes to secure over one million signatures. These organizations are not primarily peace societies, being organized for varying purposes and representing all kinds of programs, educational, civic, social and religious, and reaching down through clubs and church societies into practically every city and town in the United States.

The women of the church are related to this National Committee through their local church societies which are related to their denominational mission boards, and through them related to the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions. These bodies have taken active part in the work of the National Committee on the Cause and Cure of War from its beginning. Mrs. D. Everett Waid, of the Council of Women for Home Missions was at the time of her death a vice-president, Mrs. E. H. Silverthorn, a former president of the Federation of Woman's Boards of Foreign Missions followed her as a vice-president of the National Committee, and this year one of the vice-presidents is Mrs. Fred S. Bennett, a former president of the Council of Women for Home Missions.

The women of the churches will be



asked to sign the petition on disarmament, to work for the entrance of the *United States into the World Court*, and to cooperate with women in clubs and societies of various kinds in the building up of better world understanding and the promotion of world peace, which should be one of the aims of all missionary endeavor.

### Participating Organizations

American Association of University Women.

Council of Women for Home Missions.

Federation of Woman's Boards of Foreign Missions of North America.

General Federation of Women's Clubs.

National Board of the Young Women's Christian Associations.

National Council of Jewish Women.

National Federation of Business and Professional Women's Clubs.<sup>2</sup>

National League of Women Voters.

National Woman's Christian Temperance Union.

National Women's Conference of American Ethical Union.<sup>3</sup>

National Women's Trade Union League.<sup>1</sup>

Without symbol, called first conference.

<sup>1</sup> Participated in first conference.

<sup>2</sup> Joined January, 1929 conference.

<sup>3</sup> Joined January, 1930 conference.

### VISITING THE MIGRANT WORK

For some years the women of the churches have been reading and hearing about the migrants and their needs and they have responded most generously to appeals made in their behalf. To visit the work has not occurred to many, perhaps because mission fields are usually very far away and sometimes difficult to reach. The situation is a bit different in the case of the migrant work for the migrants are "on our very doorstep" and



"WE THANK THEE FOR THIS FOOD"

many of the fields where work is being carried on can be reached by car in half a day, sometimes less. Why not plan either this summer or this fall to visit the migrant work, have a personal contact with the migrants and see what the work means to those who are "following the crops"?

| <i>Migrant Work</i> | <i>Nationality<br/>of Migrant</i> | <i>Crop</i>           | <i>Season</i>    |
|---------------------|-----------------------------------|-----------------------|------------------|
| CALIFORNIA          |                                   |                       |                  |
| Dos Palos .....     | Mexican .....                     | Cotton .....          | Oct.—Apr.        |
| Walnut Grove .....  | 14 Nationalities .....            | Asparagus .....       | April—July       |
| Hemet .....         | White American .....              | Apricots .....        | Aug. 15—Oct. 1   |
| Kingsburg .....     | Mexican .....                     | Grapes .....          | Aug. 15—Oct. 1   |
| Fowler .....        | Mexican .....                     | Grapes .....          | Aug. 15—Oct. 10  |
| OREGON              |                                   |                       |                  |
| Hood River .....    | White American .....              | Apples .....          | Sept.—Oct.       |
| Newberg .....       | White American .....              | Hops .....            | Sept.—Oct.       |
| COLORADO            |                                   |                       |                  |
| Eaton .....         | Mexican .....                     | Sugar beets .....     | All year program |
| Brighton .....      | } Mexican .....                   | Sugar beets .....     | All year program |
| Greeley .....       |                                   |                       |                  |
| Hudson .....        |                                   |                       |                  |
| DELAWARE            |                                   |                       |                  |
| Camden .....        | Polish .....                      | Beans, Tomatoes ..... | Aug. 15—Nov. 1   |
| Houston .....       | Negro .....                       | Beans, Tomatoes ..... | July 1—Oct. 15   |
| Lewes .....         | Polish .....                      | Beans, Tomatoes ..... | July 1—Oct. 1    |
| Rehoboth .....      | Polish .....                      | Beans, Tomatoes ..... | Aug. 1—Oct. 1    |



| <i>Migrant Work</i> | <i>Nationality<br/>of Migrant</i> | <i>Crop</i>                                  | <i>Season</i>   |
|---------------------|-----------------------------------|--|-----------------|
| <b>MARYLAND</b>     |                                   |  |                 |
| Hurlock .....       | Negro .....                       | Tomatoes .....                               | Aug. 8—Oct. 1   |
| <b>NEW JERSEY</b>   |                                   |  |                 |
| Barnegat .....      | Italian .....                     | Cranberries .....                            | Sept. 1—Oct. 15 |
| Pemberton .....     | Italian .....                     | Cranberries .....                            | Sept. 1—Oct. 15 |
| Whitesbog .....     | Italian .....                     | Blueberries .....                            | July 1—Aug. 9   |
| Whitesbog .....     | Italian .....                     | Cranberries .....                            | Sept. 1—Oct. 15 |
| <b>NEW YORK</b>     |                                   |  |                 |
| Brant .....         | Italian .....                     | Strawberries, Peas,<br>Beans, Tomatoes ..... | June—Sept. 15   |

For further details write to the Council of Women for Home Missions, 105 East 22nd Street, New York, N. Y.

#### AS WILLIAM JAMES SAW IT

From *Weekly News*, New York League of Women Voters.

At the time of the Venezuelan incident in 1895, William James in a letter to a friend, Mrs. Evans, wrote wise words that fit the present time when reduction of navies, disarmament, compulsory arbitration, are debated in parliaments and where rumors of war and outbreaks in limited areas continually threaten the precarious peace of the world. We take these from an article in the *Atlantic Monthly* for September, 1929.

"Three days of mob hysteria can at any time undo peace habits of a hundred years; and the only permanent safeguard against irrational explosions of the fighting instinct is absence of armament and of opportunity. Since this country has absolutely nothing to fear, nor any other country anything to gain from its invasion, it seems to me that the party of civilization ought immediately, at any cost of discredit, to begin to agitate against any increase of either army, navy or coast defense. That is the one form of protection against the internal enemy on which we can most rely."

#### DISARMAMENT READING

Compiled by National Council for Prevention of War

The Issues of the General Disarmament Conference by Laura Puffer Morgan. In preparation. National Council for Prevention of War. 25c.

National Defence by Kirby Page. Farrar and Rinehart, New York. 1931. \$3.00.

Disarmament by Salvador de Madariaga. Coward, McCann, New York. 1929. \$5.00.

Military and Naval Expenditures. Editorial Research Reports, Washington. July 25, 1930. To be obtained in libraries.

Limitation of Air Armaments. Foreign Policy Association Information Service, 18 E. 41st St., New York. October 29, 1930. 25c.

American Diplomacy in the Modern World by Arthur Bullard. Chapter on disarmament. 127 pp. University of Pennsylvania Press, Philadelphia. 1928. \$1.50.

Between War and Peace by Florence Brewer Boeckel. Chapters on disarmament. National Council for Prevention of War. \$1.50.

The Turn Toward Peace by Florence Brewer Boeckel. Chapter on disarmament. Council of Women for Home Missions and Missionary Education Movement. \$1.00 and 60c.

Disarmament on the Great Lakes by Charles H. Levermore. World Peace Foundation, 40 Mt. Vernon St., Boston. 1914. 5c.

New Wars: New Weapons by J. M. Kenworthy. 160 pp. Elkin, Mathews and Marrot, 54 Bloomsbury St., W.C., London. 1930. 3s, 6d.

Chemical Warfare—Its Possibilities and Probabilities by Elvira K. Fradkin. Carnegie Endowment for International Peace, 405 W. 117th St., New York. 1929. 5c.

Political Consequences of the World War by Ramsay Muir. Home University Library of Modern Knowledge. 252 pp. Henry Holt and Co., New York. 1931. \$1.25.

BEGIN TO PREPARE FOR WORLD DAY OF PRAYER, FEBRUARY 12, 1932





# WORLD-WIDE OUTLOOK



## ISLANDS OF THE SEA Missions in New Guinea

**T**HE Utrecht Mission turned back the field to the Indian Church. This latter, embodying all of Ambon with more than 150,000 Christians, saw in this a loud call of God and in a short time sent 40 Gurus into this distant field. As the matter now stands, the Papuans of that region by no means want to be "Key People" (so named from the chief seat of the Catholic Church on the Key Islands) but wish to be "Ambon People" (Protestants). They are crowding in masses into the Protestant churches and schools.

The Neuendettelsau Mission, which is working in the former Kaiser Wilhelm Land, is reporting great gains. Their work is among the Papuan and Melanesian tribes. During the last three years the number of their baptized members has increased by 4,140 amounting in all to 22,026! In 1929 which is the last year covered by their report, they added 2,646 adults by baptism and 1,354 children. The work of the missionaries is progressing under the added difficulties of being carried on in a gold field. New gold is being found constantly and that brings with it an influx of most undesirable elements. Besides, there is so much disease and sickness that the missionaries are clamoring for medical missionaries.

## Sumatra News

**T**HE third session of the Sumatra Mission Conference, held in Medan last February, was characterized by unusual internationalism. With representatives from Germany, Sweden, Holland and America, China and various parts of the Dutch East Indies,

the Sumatra Conference seemed to exemplify world brotherhood.

Reports brought out plainly the difficulties and problems, and withal the opportunities of the work in Sumatra. The diversity of conditions and language call for the greatest ingenuity. In reporting on the Asahan district, Dr. A. H. Prussner described the three-sided struggle of paganism, Islam and Christianity, each striving to surmount the other two. The battle for Christianity is far from won. At Palembang the Sunday-school of 150 is one-half Malay, showing that Mohammedans are being touched to a degree. An encouraging thing is the request for preachers and teachers coming from Chinese towns and villages around Palembang—encouraging, yet disheartening, because the requests cannot be granted.

## Among the Igorots

**I**N the Protestant Episcopal Mission at Sagada, Luzon, some 8,000 people have been baptized and more than 3,500 are communicants. The number is continually growing. It is useless to expect that priests and teachers can be sent from America to minister to all these people. Workers among the Igorots themselves must be trained to minister to their own people. For many years a school has been operated in these mountains at Sagada. At first it was difficult to get Igorot children to recognize the value of an education. Life in the open was preferable to being cooped all day long in a classroom, studying strange new things in an unfamiliar language. Friends, snaring birds on the hills, gathering snails and lizards and other juicy edibles in the mountain brooks, were lures that enticed



them again and again away from those who were trying to teach them.

Conditions have changed. Brothers of some of these children have been educated; they are earning unbelievable sums of money, some \$15, some \$25 a month. These men have power, influence; they are much more admired and respected than the boys of old who ran away from the foreigners and who now get a scant livelihood by arduous toil in the ricefields, or by traveling, almost daily, four, five, even six miles, to fetch firewood for cooking their bit of rice and sweet potatoes. So the boys of today, with the encouragement of their fathers, are seeking an education which will enable them to live a better and more useful life; they walk—and the girls, too—for three days over almost impassable trails, across raging torrents, through territory their fathers would not have dared penetrate because of the hostility of the occupants, and this on the bare chance of being admitted to an already overcrowded school. The object of the school is to train boys and girls who will do the Church's work in these mountains. They have shown an ability we did not dream they possessed, until now we feel sure our hopes for the impossible can be realized.—*The Living Church*.

#### **A Remarkable Mission**

**A**FTER the War the Marshall Islands, which had belonged to Germany, were made mandatory to Japan by the League of Nations. One stipulation was made, to the effect that the inhabitants should continue to receive training by Protestant missionaries. Japan consented and sent four Japanese Protestant missionaries, to which since then it added two more. The Japanese Government pays the salaries of these missionaries, supplies each one with a dwelling, grants child aid and contributes a quota to medical expenses. The government also pays transportation to and from the field and grants a furlough every three years. The missionaries are required to send reports

about their work to the Japanese Government, but are in no wise hindered in their work. It is perhaps the only example of the kind in all missionary history and the Japanese Government has been punctilious in the performance of its assumed obligations.

#### **Disciples in the Philippines**

**A**T THE annual meeting of the Christian mission the plan was adopted, subject to the approval of the United Christian missionary society and the Philippine churches, for reorganization of the mission with equal representation of Filipinos and missionaries on the advisory board. The plan provides for the creation of a delegate national convention of the Churches of Christ in the Philippines as soon as travel and economic conditions make it possible. Another act was the adoption of a definite schedule for the Filipinization of the evangelistic work in the area around Manila. The missionary who serves in this work is, within four years, to be withdrawn altogether and placed in other work. A Filipino secretary will carry on in the place of the missionary. The third act of interest was the creation of a department of social welfare, to supplement the usual fields of missionary work known as medical, educational, and evangelistic. This department will deal with the problems incident upon Filipino emigration to Hawaii and America.

#### **In American Islands**

**N**OW and again we are reminded that others beside those in North America live under the Stars and Stripes. It has recently been proposed to give American citizenship to the natives of Tutuila, in the Samoan group. Most Samoans can read and write, and all are Christian. Since they own their land and foreigners are not permitted to buy it, they are increasing in number.

The Philippines have a native population of ten million. Most true Filipinos are Christians, (two-thirds



being Roman Catholic), while the Moros are Mohammedan.

Guam, an island of only 210 square miles, about 1,500 miles from Manila, has a variety of mixed races with the Malay strain predominating.

In addition to these groups and Hawaii, the United States has two other possessions in the Pacific, Wake Island, between Hawaii and Hong-kong (about one square mile in area) and the Midway Islands, 1,200 miles northwest of Hawaii. Wake Island is uninhabited and there are about thirty-five persons living on the Midway Islands.

Puerto Ricans are American citizens, as are natives of the Virgin Islands.

## NORTH AMERICA

### Searching Facts

**W**HAT the Home Missions Council calls "the unescapable challenge of the unmet religious needs of the nation" is that there are in America today:

Ten thousand communities without a church of any kind, Jewish, Roman Catholic or Protestant;

Thirty thousand communities without a resident pastor;

Thirteen million four hundred thousand children under 12 years of age who are receiving no religious instruction of any kind;

More than one-half of the total American population unconnected with any institution representing organized religion.

### Moslems in America

**T**HE Ahmadiyya sect was founded by Hazrat Ahmad, who claimed to be the Messiah. He was born in 1836 and died in 1908. He was succeeded by Hazrat Morza Bashirud-Din Mahmud Ahmad. This sect claims to represent true Islam and has established missions in London, Chicago, Pittsburgh, Cincinnati, Indianapolis, Palestine, West Africa, Mauritius, Australia, and Malaya. They proclaim racial and social equality and

in America they claim many converts, especially among the colored people. From Chicago headquarters is edited a monthly called *The Moslem Sunrise*.

### Chinese Conduct Missions

**T**HE Chinese Church of Christ, Chicago, the only Chinese Christian Church in the Central States, conducts seven missions for the purpose of converting Chinese to Christianity and teaching them the English language. This work was organized 15 years ago and is interdenominational in scope. Funds to aid it are being secured through the selling of Chinese dinners and the sale of Oriental fancy goods.

### Ravages of the Automobile

**T**HE public seems to be indifferent about the enormous slaughter caused by the automobile, yet were a pestilence to breed such destruction of life the land would be in a panic. Statistics compiled by the Metropolitan Life Insurance Company show that the machine has been responsible for 282,000 killings in the last fifteen years, of which 1930 contributed 32,500 while the injured totaled 960,000. Pedestrians were slain to the number of 14,034, while 329,712 were injured. In the matter of collisions with other vehicles there were 373,889 smashes resulting in 6,712 deaths and 473,953 injuries. Fixed objects were hit to the number of 41,454, with 3,586 fatalities. Out of the enormous total, 564,630 cases were traced to downright carelessness, to which 27,235 deaths and 643,795 injuries were credited. This horrible record does not seem to excite the slightest emotion. Add to this the incidental extravagances and we need not look further for the cause of many of our social and economic evils.—*The Churchman*.

### Japanese Institute, New York

**T**HE Japanese Christian Institute is known among the Japanese from coast to coast as one place in New York where a newcomer will find advice and a friendly welcome. A young



Japanese teacher, who lately came to America writes:

I was teacher in big school for girls in Japan, and came to America to study conditions of American high schools. When I arrived in San Francisco I was alone. Five days to cross the continent, no friends, very poor knowledge of English, stranger in strange country! I thought of many different gods of Japan; I had them in my trunk, suitcases, even carried one on my person, given me by my well-wishers for "bon voyage." These trinkets of many different gods did not help a bit. I was lonesome. I was helpless. I was put on train by a Japanese minister with introduction to the Japanese Christian Institute on Fifty-seventh Street, New York. I was met by a minister from the Institute when I reached Grand Central Station. After supper at the Institute I felt I must make confession that I had been deeply touched by the way I was treated all the way through the unknown country. I said, "Mrs. Shimizu, I saw Christ walking the streets of America all the way. I saw Him in conductors, redcaps, among fellow travelers and children too. American people were so kind to me. I am so glad that I am in Christian country and am so happy in Christian Institute where Christ is the center of all activities."

Now I am learning to be real Christian teacher because I found the Great Teacher in my heart.—*Christian Intelligence*.

#### Church Conference of Social Work

**T**HE National Conference of Social Workers and the Church Conference of Social Work, organized by the Federal Council of the Churches met at Minneapolis, June 14-20. Joint sessions were arranged to relate the Church program to that of the National Conference. Pastors and church workers, were thus brought into cooperation with leaders in the field of social work.

The spiritual resources of the social worker were discussed by Dr. Richard C. Cabot, President of the National Conference of Social Work; J. Prentice Murphy of Philadelphia, Dr. Worth M. Tippy of New York and Dr. Graham Taylor of Chicago.

Among the topics considered at the conference were—"The Pastor and Life Adjustment," "The Church as a

Factor in Social Work," "The Rural Minister and Social Work," "The Church and Unemployment," "Religion and Mental Hygiene," "Spiritual Effects and Values of Community Chests," and the "Moral and Educational Problems Arising from a General Dissemination of Knowledge of Birth Control."

The Church Conference of Social Work aims to emphasize the spiritual and social aspects of human needs and to range the religious forces more completely behind social service. The objectives of the Church Conference of Social Work include: The development of scientific methods in the social work of the Protestant Churches; the development of understanding and cooperation between churches and social agencies; the making of religion a greater redemptive force in all social life.

#### Bible in Southern Night Schools

**A**DULT Night Schools in North Carolina, now sponsored by the county or city Boards of Education, in Buncombe County around Asheville have been going on for some years with unusually fine results. A few years ago in the foothills of the Great Smokies we saw a room full of people ranging in age from twenty to seventy, all keen to study the four R's (they have *four* in the South) reading, 'riting, 'rithmetic, and religion, also.

These adults have ambition to learn so that they can read the Bible.

A man of forty years won a large print Testament in the night schools. When people visit him he shows it to them and says, "That's what night school means to me. They gave me this and taught me to read it. It means more to me than anything in the world."

The women's clubs in various places have initiated these schools and after demonstrating their value and blessing to the community the county boards have helped to finance them, or taken them over completely.—*William H. Richie, in The Sunday School Times*.



### An Ideal Summer Resort

SILVER BAY, on Lake George, was established as a religious conference ground thirty years ago. This beautiful summer resort is now open to Christian people and their families seeking a vacation which combines outdoor sport with round table discussions with leaders in world affairs. For two weeks, August 1st to 14th, all the recreational facilities of the place may also be enjoyed.

Dr. Joseph R. Sizoo, pastor of the New York Avenue Presbyterian Church, Washington, D. C., Bishop Ernest M. Stires and other leaders in religion, sociology and economics will speak. Subjects for round table discussions will include "The Romance and Tragedy of the Machine Age," "America's Battle—Capitalism vs. Communism," "Law Observance—in High Places and Low," "Russia-China-India," "Christianity and Atheism at Grips," "Saving the World from Narcotics," "Intellectual Riches—and the Needle's Eye" "Marriage and the Home."

### LATIN AMERICA

#### Toward Autonomy in Mexico

THE first year of independence of the Presbytery of the City of Mexico ended most satisfactorily. Although the acceptance of full responsibility for the evangelistic work in their field meant a heavy financial obligation, the Presbytery responded by raising over 63,000 pesos (\$30,000). Total contributions of the National Synod amounted to more than 125,000 pesos, or \$60,000, during the past year. Complete autonomy was granted the Presbytery of Mexico City in April, 1929, and there has been a steady growth of mutual love and esteem between nationals and missionaries. Missionaries who have taken work under the direction of the National Church report that they have received courteous and considerate treatment at the hands of their Mexican fellow workers. While the Presbyterian Board is still responsible for

educational work in central Mexico, for evangelistic and educational work in the States of Tabasco, Campeche, Yucatan, and Quintana Roo, the workers are encouraged to hope that all missionary work may one day be entrusted to the Mexicans.

#### Protestant Work in Mexico

A RECENT controversy broke out in the daily press of Mexico City over President Hoover's congratulatory message to the Lutheran Church, in which he referred to Protestant Christianity's substantial contributions to the progress of civilization. The press gave Protestants the opportunity to state the facts.

Evangelical schools, almost without exception, are full to overflowing, and there is increasing respect for their work even by Catholic prelates. D. J. Hauser, secretary of Union Seminary, Mexico City, reports that evangelical Christianity in Mexico now enrolls more than 100,000 constituents and adherents, but its influence is stronger than its numerical strength would indicate. Prof. G. Baez Camargo, a leader of evangelical forces, contributes to a prominent Mexico City daily a regular column entitled "The Pulse of the Times," in which he gives a Christian interpretation to current events.

#### Guatemala Industrial College

THE Industrial College under the Presbyterian Mission in Guatemala City has made especial progress in agriculture. The Advance-Rumely Company, by way of advertisement, contributed a tractor which has been an additional asset in operating an irrigation system, and forces 200 liters of water per minute from the river to the crops. A German agriculturist assists with the cattle and field crops.

The dairy represents the greatest financial hope. Sixteen good milk cows are fast paying for themselves. Milk, butter and cream from the farm are in great demand because of their superior quality, and they bring the



top prices. When the cows are paid for, the dairy will go a long way toward supporting the college. Special attention is being given to building up confidence of the business men in the city. The college is accordingly allowed from 10 to 25 per cent discount on most of its purchases.

#### In the Panama Canal Zone

**B**ISHOP MORRIS of the Protestant Episcopal Church has given ten years of faithful service in Panama. St. Luke's Cathedral, Ancon, was the first major enterprise which he undertook and the Children's Home for the care of orphans and homeless children, has been a blessing to scores of young boys and girls. Along the length of the Canal, the church's work among the white residents and the West Indian Negroes has been strengthened.

Bishop Morris can look back upon an episcopate characterized by constructive and successful work, and by ministry in manifold form to individual men and women. In the last ten years everything that Bishop Morris planned to do, has, with one exception, been accomplished. That exception is a church for the growing congregation of white people at New Cristobal at the Atlantic end of the canal. For several years this congregation has been using Christ Church in the adjoining city of Colon. Bishop Morris is convinced that the church's work in the Zone will be furthered and the best service rendered to both the Negro and the white people by having separate church buildings. He has asked for thirty-five thousand dollars for this purpose, which item is included in the Advance Work Program. —John W. Wood.

#### EUROPE

##### Moslems in France

**M**R. THOMAS WARREN, who is working to evangelize the Moslems in France, tells us in *World Dominion* that hymn-singing is a great aid and that the favorite hymns of the

Kabyle Moslems emphasize the Gospel teachings to which Moslems are most bitterly opposed: Jesus and His death for man. One group of Moslems come an hour's journey by taxi to this Paris mission, and the Kabyle taxi-driver leaves his car in the street to attend the service.

Kabyle converts returning to Morocco take the Gospel with them. One writes: "I have distributed twelve hundred and fifty copies of the Gospel since I have been here." He has had several changes of post but carries on his Christian testimony at each place, not without danger. There are 110,000 North Africans in France—Moors, Arabs and Algerian Kabyles.

Three Moorish Christians have joined Paris churches, one of them carrying on an aggressive evangelistic work in his own quarter. A former El Azhar University student listens to the Gospel, frequently breaking into exclamations of surprise. Frequently French or Italians see Moslems reading Scriptures and ask for it themselves. Mr. Warren has issued two bi-lingual leaflets, "The Story of Two Sons" and "The Story of Creation and Fall," designed to induce the Kabyles to read the Scriptures in their own language.

##### Refuge for French Unfortunates

**T**HE Salvation Army in Paris is adding to its previous relief institutions in France a City of Refuge in the Quartier de la Gare, Paris. This is for men, women and children. It will accommodate 500 people with beds, and will have restaurants, meeting rooms, workshops, a clinic, a day nursery, a bureau of information, and the like. Affiliated with the Paris Center will be the Floating Refuge (150 beds), a Home for Young Men (100 rooms), a People's Foyer at Marseilles (275 beds), a Foyer for Young Men at Nice (50 beds), a Rescue Home at Nimes with 25 places. Five million of the ten million francs needed to finance these institutions have been subscribed.—S. S. Times.



### The Spanish Republic

**T**HE *España Evangelica*, the weekly published by Pastor Fliedner of the Evangelical Mission in Spain, welcomes the new republic. During the dictatorship this weekly appeared only with the authorization of the censor and often there were blank spaces which marked items deleted by the ban of this official. Then numbers did not appear at all and others were prevented from being sent to America. With one turn all this has been changed and the front page of the *España Evangelica* now heralds the new day of religious liberty.

"At last we see realized an ideal which our fathers dreamed of, but could not convert into actuality: the republic proclaimed in Spain!"

The provisional government, in the first meeting of the cabinet, granted an interesting declaration, setting forth its program and its decision to respect the individual conscience in liberty of faith and worship. The State reserves the right to require citizens to make known their religious convictions.

### Sweden's Interest in Missions

**T**HOUGH a small country, Sweden contributed last year \$1,322,792 to foreign missions. These voluntary contributions increased 13 per cent over last year. There are 16 missionary organizations working in 29 fields, including China, Africa and India. Last year 797 missionaries were employed abroad.—*Watchman Examiner*.

### Anti-Semitism in Europe

**E**CONOMIC anti-Semitism has placed millions of Jews in Europe on the brink of disaster and starvation, declares Dr. Joseph Tenenbaum, chairman of the Executive Committee of the American Jewish Congress.

"This economic anti-Semitism, rampant in Eastern and Central Europe, is a more destructive weapon than mere anti-Semitic agitation.

"Surveys reveal a revival of anti-religious persecution in Russia. In Lithuania, the plight of the Jew is

deplorable, and alien legislation is designed to aggravate still further an intolerable situation.

"In Poland, 3,000,000 Jews are facing economic disaster and many have committed suicide because of intolerable conditions.

"In Rumania much has to be done to satisfy even a modest conception of justice so far as the status of the Jewish population in the political and economic field is concerned.

"In Germany, the Jewish population, numbering 600,000, formerly one of the most prosperous branches of Jewry, has become destitute, intimidated and submerged in bleak despair. Jew-baiting and Jew-beating are the order of the day. Synagogues are being defaced, cemeteries desecrated and in the province of Thuringia, a special clause has been inserted to the prayers of school children, supplicating the Divine Power to keep out of the sacred soil of the German Republic the 'alien races,' avowedly, Jews.

"There is Anti-Semitism in Hungary, where 'Jews' have been dismissed en masse from productive establishments."—*New York Times*.

### Signs of Revival in Germany

**G**ERMANY seems ripe for a religious revival, according to Prof. Hugh Mackintosh of Edinburgh. He says this is evidenced by three things:

Germany has suffered for past sins and has been humbled so that there is no self-sufficiency left;

The rationalistic theology has proved ineffective and the people are turning to a simpler faith in God and His Word;

Positive notes of Christian faith on a sound basis have been sounded forth by German religious leaders.—*The Record of Christian Work*.

### Serbian Patriarch for Cooperation

**F**OR the first time since his enthronement a year ago, the patriarch of the Serbian Church, Barnabas, has made an official statement regarding his attitude toward interchurch cooperation. Here is a significant



paragraph from his Easter proclamation: "The whole Christian world, and especially the Orthodox Church, feels with keen sorrow the unhappy division among Christian churches. It weakens their efforts at extending Christianity in the heathen world, and hinders their struggle with atheism, materialism and other unmoral and perverse views of modern life. The Orthodox Church never ceases to pray for the union of all God's churches. The whole Orthodox Church is glad to collaborate with all other churches in a spirit of true good will, in solving the great problems facing all of Christianity today, and first of all in the great causes of world peace and brotherhood."

The Balkan Council of the Alliance for Promoting Friendship Through the Churches met in Belgrad in June.

#### AFRICA

##### Unreached Moors

**D**UGALD CAMPBELL, who has spent many years carrying the Gospel to various Sudancse tribes, writes: "The only untouched, and as yet untouchable, part of the Garden of Allah is the Rio de Oro, inhabited by scores of hostile tribes of Moors, who acknowledge no outside authority, and who have held many Europeans as slaves. They are the Almoravides, former conquerors of Spain and Portugal, highly educated in Islamic lore and laws, and fierce haters of Christians. I have met some of them, and found them willing listeners to the Gospel, and ready purchasers of Arabic Scriptures."

##### Al Azhar Makes Adjustments

**V**ISITORS to Al Azhar, famous citadel of Mohammedan orthodoxy in Cairo, and reputed to be the oldest university in the world, can no longer be told that its curriculum has not changed in a thousand years.

The curriculum of this Moslem seat of learning has always been based on the Koran. But the revival of intellectual life in the Moslem world, due

in large measure to the influence of Christian education from the West, has made itself felt even in the rigid Al Azhar. To the traditional courses in Arabic and Moslem law and theology, courses in modern languages and science are being added.

##### The Ethiopia Missions

**T**HE United Presbyterian Mission to Abyssinia has changed its name to "The Ethiopia Mission." Abyssinia is a foreign name for that land, and among the Arab nations in the past has been a name of reproach. The country has always been called Ethiopia by its own people. This change of name is a courteous act of the missionaries who are there upon a friendly mission. The name will be a reminder of the Queen Sheba who sought out Solomon, of the queen's treasurer who found Christ in the desert, and of the promise that some day Ethiopia will stretch forth her hands unto God.

On May 16, brief messages were broadcast to the missionaries in Ethiopia, by Dr. W. B. Anderson, Secretary of the United Presbyterian Board, and other officials. There were also personal messages from the families of the missionaries.

##### Nigeria Seeks the Gospel

**A** LARGE tract of the Niger Delta, called Isoko Country, densely peopled with heathen, has only recently begun to be evangelized. Three C. M. S. clergy and two women missionaries are in this pestilential region, battling against witchcraft and fetish worship. A few native teachers from other tribes have volunteered to help. Two C. M. S. missionaries have lost their lives in these fever-ridden, tropical swamps.

During the last seven years a great mass movement has resulted. There are now in the comparatively small area 104 churches, many very large ones. Two churches alone have over 2,600 regular adherents, and the total is about 20,000. At Ozora, at morn-



ing and evening prayers, there is an average of 900 attending, and more on Sundays; Aviara the same, and up to 1,500 on Sundays. Other churches have very large attendances. It is often necessary to make a cordon around the missionary's house, to keep the people back until he has his meals.

#### **South African Leper Institution**

**T**HE Emjañyaña Leper Institution is in many respects a model of what such homes should be. Step by step, the prison system has been abandoned, and one approximating native village life adopted. Patients select headmen from among themselves, and these administer the affairs of the community, trying cases in public in the old native way. They are responsible for the equitable distribution of rations, and see that rules are obeyed. The patients have gardens to cultivate; own property; work for wages; buy and sell; remit money to their homes; have Post Office Savings Bank accounts and may have quite a sum to their credit when discharged as cured. There are schools for the children, and Anglican and Wesleyan churches. About half the patients are Christian, most of them becoming so after entrance. Many learn to read, and become local preachers upon their return home.

There is an air of cheerfulness surprising to see. Some time ago the patients, entirely on their own initiative, convened a general meeting and discussed what they should do to influence other sufferers from leprosy to come to the Institution.

#### **WESTERN ASIA**

##### **Syrian Women Make Demands**

**T**HE Oriental Woman's Congress which convened recently at Damascus, Syria, passed resolutions which, if carried through, will make striking changes in the status of women in that country. It is desired that the purchase price, now paid by the Moslem for his bride, and the dowry which the non-Moslem bride brings to

her bridegroom be abolished, or, made nominal. This Congress also demanded that divorce be made more difficult. At present, if a man desires to get rid of his wife, it is a simple matter and the wife practically has nothing to say. This group of women asks that divorce be granted only in exceptional cases and for weighty reasons. They request that laws be passed making eighteen the minimum age of both parties in marriage. They also seek compulsory school attendance for both boys and girls, and the prohibition of the employment of children under fourteen.

#### **Changing Persia**

**K**ING AMANULLAH'S attempted reforms in Afghanistan have not been without their effect in Persia. While the movement for the unveiling of women, has not made much progress, the cause of women's education is steadily going forward. There are seventy-six more girls' schools in Persia today than there were three years ago. Persia is the only one of the original Moslem countries where Christian converts are to be found. Communities of these have sprung up in the last ten years, but the policy of the Government is to put difficulties in the path of these converts, and to check their numbers. The lot of the Christian Persian is steadily becoming harder.

#### **News From Bahrain**

**B**AHRAIN Boy's School found it necessary this year to employ an additional teacher, a Palestinian convert from Islam. The enrolment reached 76 in 1930, about one-fourth being Jews and Christians. Two were Hindus, the rest Mohammedans. As in the past, English instruction is the drawing card.

The Girl's School enrolled 107 for the year, of which 76 were Moslem. The school is being operated on \$33.00 a month. Cordial relations are maintained between these two schools, and power for good is being generated.



Medical work has also grown, dispensary treatment showing an increase of 7,632 cases, with 171 more operations in the Men's Hospital and a corresponding growth in the Women's Hospital. Outcalls have been made in every direction. Indian nurses proved so capable that they make many calls without a physician.—*Neglected Arabia*.

#### INDIA, BURMA, SIAM Untouchables in Schools

THE Educational Department of the Government of Bombay has issued a regulation that reads as follows:

The Government of Bombay has laid down their policy that no disability should be imposed on the children of the depressed classes receiving education in schools conducted by any public authority. The depressed classes pay the same rates and taxes as other classes so that they should have equal educational facilities. Those who object to the education of these classes along with their own children are at liberty to make their own arrangements without assistance from public funds. Where public schools are held in temples or sacred buildings or in buildings hired subject to the condition of the exclusion of the depressed classes, efforts should be made to obtain other accommodation. There has been some improvement in recent years, but the policy of admission of depressed class children has not been given effect in all places and there are many schools in which they are not allowed to sit with the rest of the children attending the schools. The Government will not tolerate such a state of affairs. They direct that in all publicly managed institutions there should be equality of treatment between children of different communities advanced, backward or depressed.

#### The Indian Road

E. STANLEY JONES has held meetings in centers where political disturbances have been acute. At Meerut, the center of the noncooperative movement, the famous communist trial has been in progress over a year; Nationalists had held nightly meetings with an attendance of from 5,000 to 50,000, yet Dr. Jones spoke to a crowded hall each night. A Hindu lady—a prominent Nationalist—said at the close of one of the meet-

ings: "I cannot command it, but I suggest that we do not have questions tonight, but that we go quietly home to think and to pray over what the speaker has said to us."

At the students' camp near Delhi there was an undertone of unrest among the students, for the Nationalist movement had struck the Christian students to. When decisions were asked for, the first to respond was a leading Nationalist, and one by one the several hundred students took a unanimous stand for Christ.

Dr. Jones reports more skepticism than in the previous twenty years, but he feels it to be a sign of the sloughing off of dead superstition.

#### Cost of Discipleship

IN AN outcaste village of South India a heathen festival was to take place. Before the idol grove trenches were being dug as all food to be eaten would have to be cooked before the gods, offered to them, and then be taken for the feast.

This ceremony sorely troubled an outcaste lad who recently had been baptized. Down to the mission house he went to talk with the missionary. "Sir," he said, "Do you think I should eat food that will be offered to idols tomorrow?" The missionary knew that to ask a boy to go without food for a whole day while the rest of the family were feasting was not an easy matter. Turning to the boy he said, "What is Jesus saying to you in your heart?" The boy replied, "He says, 'Don't.'" The missionary answered, "If Jesus says in your heart, 'Don't,' there is no use asking me what you are to do." Together they asked God to give the lad grace to do what Jesus had said to him in his heart.

On the festival day the little band of Christians gathered to hold their service among the assembled idol worshippers who were watching the food being cooked before the gods. The idols were to the right and the Christian open-air meeting to the left of the entrance to the village. The sing-



ing of the Christians was well started when the lad appeared at the village entrance. Would he join his family by the idols and so be assured of a feast, or would he stand with the Christians and thus forego his food? The missionary lifted his heart to God for strength and courage to be given, and presently the lad turned toward the little group of Christians and before his heathen relatives took his stand for Christ and against the gods. When the lad returned home, he asked his heathen father if he might have food that had not been offered to idols. But his father drove him from the home telling him that if he would not eat what the family was eating he could have nothing.

Since this event God has honored the faithful witness of the young outcaste. Persecution followed, but today he is one of the finest Christian men in his village—blessed and honored of God.—H. MERRIWEATHER, in the *Ceylon and India General Mission Bulletin*.

#### A Hindu Woman's Testimony

**M**RS. MUTHULAKSHMI REDDI, a well-known Hindu lady of Madras, and a doctor by profession, has been taking an active part in social reform activities. She was a member and deputy president of the Madras Legislative Council. Through her untiring efforts a bill was placed on the statute book of that province prohibiting the dedication of girls to Hindu temples as *deva dasis* (servants of the gods), which in actual practice means prostitution.

Presiding over the All-India Women's Conference at Lahore in January, Dr. Reddi said of the work done by Christian missionaries for women's education in India:

I will be failing in my duty if I do not offer a word of tribute to the several missionary educational organizations who have been the pioneers in every province in the cause of female education. The woman population of this country has been placed under a deep debt of gratitude to the missionary agencies for their valuable contribution to the educational

uplift of the Indian women. I honestly think that they have done more for women's education in this country than the government itself. At present India has several other religious bodies doing work in the field of women's education, but in the past the Christian missionaries were the only agencies in that field, as is seen from the history of their institutions spread throughout the length and breadth of India, under the selfless and devoted management of Christian workers—both men and women.

Had it not been for this noble band of Christian women teachers, who are the product of the missionary training schools, even this much advancement in the education of the Indian women would not have been possible; even this day in every province we find the missionary women teachers working hard in a spirit of love and faith, in out-of-the-way villages, where the Hindu and Moslem women dare not penetrate. Even now they form the strength of the teaching profession. More than the educational and the cultural contribution made by these missionary agencies to the Indian nation, the noble and self-sacrificing examples of the men and women who, infused with a spirit of love and service for suffering humanity and true to the teachings of their prophet, face obstacles and live very often a single lonely life, cannot but have a very beneficial effect upon the men and women of the country.

#### Church Union in South India

**T**HE union into one South India United Church, with the Wesleysans and the Church of England, has progressed one step further. This plan was initiated in 1919, was submitted to the churches and has since been undergoing a process of adaptation. The Joint Committee has now come to an unanimous agreement on the main outline of the plan, and is submitting it for approval to the churches in India, as well as to the affiliated churches in England and America.

The general principle of the agreement is the recognition of the values in each of the churches, and an attempt to frame a basis of union which should preserve them all. The final paragraph of the Foreword is in part as follows:

We fully realize that there are differences of belief, of practice and of tradition, but we are fully convinced that the members of the uniting churches will



bring into the common life and organization of the United Church whatever of value they have learned in their separate organizations.

Let us do all that in us lies to share with each other all that God has given us by way of revelation and enlightenment.

#### Good News from Burma

**T**HE whole Shwegyin Field is alive with interest about evangelism. Here is evidence that a town school can be an evangelizing agency. We were assisted by two men from the seminaries, but the work was done largely by the team. Behind the campaign was weeks of prayer by three prayer groups.

January 23, the Shwegyin Karen School Gospel Team left town to hold a campaign at Saw Thet Tah Village. This team was made up of twenty members including the missionary and school band. We walked twelve miles in the heat of the day, each person carrying some luggage. We climbed over two mountains and waded streams knee-deep no less than five times before we reached our destination. We were happy, because the love of God was in our souls and our hearts and minds were filled with an indomitable purpose.

This time we had no one from outside to help us but God was with us. The campaign was the biggest and the best yet conducted by our group. As a result two backsliders, one out of the church more than twenty years, seven from Christian homes and fifty-four from heathen homes came to Christ. One of the fifty-four was a Karen Buddhist priest. We discovered that the sixty-three came from nineteen villages—some villages as far as twenty miles distant from Saw Thet Tah. Nearly half the nonChristians in attendance left before four o'clock, Sunday afternoon, but of those remaining all but about six persons claimed Christ for their Saviour.

Events seem to point to the beginnings of a revival in Shwegyin. No less than fifty villages are calling for campaigns. The leaders are rapidly

obtaining a vision and an evangelistic passion and new doors are being opened on many sides.—C. L. Klein in *"The News."*

#### Siam Encourages Missions

**C**HRISTIANITY is free to extend itself by every fair means in every place in Siam. In many pieces of missionary, educational, medical and welfare work, the highest officials of the government generously cooperate with gifts and commendation.

King Chulalongkorn, the greatest leader of Siam's renaissance, once said: "American missionaries have done more for the advancement of my people than any other foreign influence, and the Siamese rulers today are grateful for the many benefits introduced to their subjects by Presbyterian missionaries. Modern medicine and surgery, education in public health, the segregation and care of lepers, of whom there are a large number, proper obstetrics and care of children, have been some of the achievements of Presbyterian missions in Siam.

The present king of Siam, like his two predecessors, is a highly enlightened, progressive and benevolent ruler. It is told that once when visiting another country the king was informed that one of his princes was living there. "What does he do?" inquired the king. "Why, nothing," was the reply. His majesty rejoined, "Then he doesn't belong to us. We work." And so they do, for the welfare and advancement of their country.—*The Presbyterian*.

#### CHINA

##### Banditry Endangers Mission

**L**ONG-CONTINUED organized banditry in Shaowu, North Fukien Province, where the American Board has been at work for nearly fifty years, has endangered the lives of missionaries and has done much to prevent their work from being effective.

Dr. Walter Judd, an American physician, has been the only foreign



worker in the station for some time, having directed the mission hospital at Shaowu since 1925. He has now closed the hospital, where for over two years he ministered to the suffering populace and a stream of wounded soldiers and bandits.

Although his life was continuously endangered by roving outlaw bands, who are intensely anti-foreign, Dr. Judd remained at his post until he was called home for medical treatment. In 1925 there were eighteen American Board missionaries in Shaowu engaged in medical, educational and evangelistic work. Chinese Christians are now in charge of the station.

Dr. Judd once faced a Communist firing squad, from which he escaped, when a soldier to whom he had given medical aid stood before him. At Shaowu the hospital was looted seven times by bandits.

Dr. Judd is a graduate of the University of Nebraska and was formerly a traveling secretary of the Student Volunteer Movement in America.

#### **Shanghai Model Village**

**F**OR four years the Shanghai Y. M. C. A. has been conducting a model village for workers at Pootung. With the cooperation of surrounding factories and organizations the association has built some 24 simple but sanitary houses for rent to the workers at only \$3 Mex. to \$4 a month, supplying them also with free water and other facilities. The association conducts in the village hall a day school for the workers' children (numbering 150), and an evening school for adult workers (of whom 45 attend). Through these educational efforts many workers have improved their physical, financial and family conditions. The village is an experiment center. From many places in the interior of China requests have come for information and advice regarding the improvement of housing conditions, and attempts have already been made in other cities to copy the work of the Pootung Model Village.

The Shanghai Association has re-

cently bought ground in the vicinity of about 40 modern factories with approximately 40,000 workers and will put up a simple hut as the beginning of a social center to work mainly for the promotion of the workers' health and education. This center will contain class and reading rooms and a clinic for handling the common medical needs.

#### **Earnest Christian Students**

**T**HE Chinese Christian Student Movement, starting a few years ago with a cooperative staff from the various missions and the Y. M. C. A., has become a fellowship of Christian students, men and women, banded in local and provincial groups, with the double purpose of sharing their Christian life and experience with each other and with their fellow-students, and of going out into the common life of the people; to bridge the deep and ancient gulf between scholar and worker; and to do what they can to find and meet the needs of "the other half." These student groups invite a few advisors, foreign and Chinese, to meet with them as they plan their programs, but the initiative is theirs. In all they undertake, these students show the sincerity of their convictions and their eagerness to help and benefit their fellows, by living out their Christianity.

#### **The Chinese Mission to Lepers**

**T**HE Church at home is hardly aware of her share in China in one of our modern miracles, the cure of leprosy by the use of chaulmoogra oil. There are about 1,000,000 lepers in China, and this discovery will make possible a total, though gradual, eradication of this fearful disease. What is the share of the Church in this great work?

The central committee in Shanghai is entirely Christian. There are fourteen asylums for lepers in China, some at Hangchow, Foochow, Amoy, Pakoy, Siaokan, Nanchang. The Nanchang Asylum, which is nearly completed, is costing the sum of \$10,000 Mexican,



practically all of it given by Chinese. It is located in the open country five miles out from the city, and in the interval of building, forty lepers are living in rented quarters, entirely inadequate. The modern treatment is used, and the central committee finances the cost of treatment. A trained nurse, Chinese, is in charge, while a foreign missionary doctor is medical attendant.

Equipment for the new buildings to the amount of \$1,000 Mexican was promised at the meeting of the committee in Shanghai in November, attended by Bishop Huntington and the Rev. Mr. Den, chairman of the Finance Committee of the Nanchang Asylum.

The Chinese Mission to Lepers co-operates with the London Mission to Lepers and the American Mission to Lepers. This year it begins a five-year program which includes the calling of a National Leper Conference; organization of a Central Leprosy Council; enactment of leper laws; establishment of at least one leper hospital in every affected province; opening of leper clinics in every large city; care and training of untainted children of lepers.—*Virginia E. Huntington, in The Living Church.*

#### JAPAN—CHOSEN

##### Kingdom of God Movement

**T**HE Kingdom of God Movement is torn with conflicting ideas and purposes, new vs. old, foreign vs. native, unity vs. established churches. The heterogeneity of the various elements comprising it becomes apparent. How can the Japanese denominations become parties to such a movement without claiming for their respective churches as many of the "kesshinsha" (decisions) as possible? How can fundamentalists and modernists give their best to such an evangelistic campaign without introducing doctrinal considerations? How can Mr. Kagawa be denied the privilege of organizing the Peasant Gospel schools by which he hopes to train 2,500 lay evangelists for winning the

rural districts to Christ, the cooperative societies by which he hopes to develop a communal interest among the Christians of Japan, and the labor group for whom he plans unemployment and sick insurance, as well as an increasing voice in the political and economic life of the land?

The Kingdom of God Movement moves on and thousands of "decisions" are being made each week. Peasant Gospel schools are being established, cooperatives and other social programs are getting under way, church memberships are growing, Christ is being preached from shore to shore in the empire.

##### Japanese Charity

**T**HE influence of the Gospel on Japan in teaching charity has resulted in establishing a number of charitable institutions. Whereas formerly there was no organized charity, now all over the country there are charity organizations. Many of these institutions are headed by Japanese Christians. There are asylums for the blind, deaf and dumb and the insane. There has been a complete reformation in these things. The famous orphanage at Wakayama has for years cared for thousands upon thousands of orphan children. Show me a hospital, an orphanage, an asylum for the aged and infirm, and I will tell you that it was directly due to the influence of the Gospel which the missionaries preached and taught.—*Outlook of Missions.*

##### A "Dry" Japanese Boat

**A**CCORDING to the *Japan Times*, a 2,000 ton freighter, the *Shima Maru*, recently docked at Tokyo with a gigantic sign "No Drinking" on board. It is Japan's first "dry" boat, and it is "bone dry." Its captain, Jitsutaro Iwata, is the man who is chiefly responsible for starting the Japan Marine Prohibition League. Four boats out of twelve which this steamship company owns are observing prohibition, and the League has some 200 seamen enrolled. On the



above-mentioned ship, the thirty-eight seamen all practice teetotalism on shore as well as aboard ship.

"Are you really teetotalers always?" they were asked by newspaper men.

"Occasional drinking means no prohibition, doesn't it?" they replied.

"Don't you drink beer sometimes?"

"Beer is an alcoholic drink."

"What do you do on Near Year's and Bon days?"

"We do not touch even ceremonial *sake*."

"But you still drink *sake* at bars and cafes?"

"No, absolutely not."

### Advances in Korea

THE Korea Mission of the Southern Presbyterian Church, despite a reduced force and budget, and an increasingly difficult situation, reports the past year as one of the most fruitful it has ever known. Conversions numbered 1,337. The ten station schools and the many country schools, all thoroughly Christian in faculty and atmosphere, report a year of growth and rich spiritual blessing. Woman's auxiliaries have grown remarkably, the native women showing real capacity for leadership. All Bible classes and institutes, both for men and for women, report one of the best years in their history, with over 500 in one class. Thousands of better trained Bible students have thus been turned back into the church life. Yet there still remain miles of virgin territory, where no one has ever yet named the name of Christ.

### Dedication at Pyengyang

THE Methodist Church recently dedicated a new chapel and gymnasium for the Boys and the Girls High Schools in Pyengyang. Viscount Saito, Governor-General of Chosen, was present and said:

We should not overlook the fact that the funds coming from America were the result of noble sacrifice on the part of unknown friends, and were sent as tangible evidence of good will toward you and all who will receive instruction and

encouragement within these walls. This friendly spirit is prompted by their religious ideals, and their noble purpose ought never to be lost sight of by you."

The English secretary of the Governor-General, Mr. N. Kondo, said in part:

I am not representing a government official, but a simple friend who always prayed for this school, for its development and success. Furthermore, I am a Christian, and was educated in a Christian college. Therefore, I thoroughly understand how needed true Christian education is at this age of unrest and materialism. When I see this dedication of the chapel and gymnasium I simply pray and thank God for His grace thus revealed in the human heart.

Graduates of this school are found all over Korea, and several are now in American colleges and universities preparing for larger usefulness in Korea. Eighty per cent of the students in the Korean Theological Seminary are from this school. Graduates are teaching in Christian schools all over Korea, in the high schools and in Chosen Christian College. They are preaching in the pulpits, caring for the sick in the hospitals. In business and farming they are reflecting the light.—*John Z. Moore.*

### GENERAL

#### The Laymen's Investigation of Missions

THE Institute of Social and Religious Research recently undertook an investigation of foreign missions. Groups of investigators went to Asia to collect data on various problems of missions. This will be reinforced by the collection of data available in America. The Institute is now forming a commission of twelve to study all the information thus collected, to study conditions on the principal mission fields at first-hand, and then are to formulate the final report. The announcement of the personnel of this commission shows its character. The report of this commission is being eagerly awaited. The question which underlies all others in the mind of thoughtful church members is not as



to the worthiness of mission work but whether, for the situation as it is and as it gives promise of becoming, the missionary enterprise is *now* being conducted on the wisest, most effective plan.

#### For the Blind of the World

**T**HE Mission to the Blind in Heaven and Bible Lands is helping the blind in twenty-one parts of the world. Their aim is to save infants, to rescue blind castaways, to support blind evangelists and Bible women, to help supply Scriptures to the blind. The twelfth annual report shows encouraging progress and great need. In Palestine over 90 per cent of the population is said to be suffering from eye trouble. In India several blind evangelists are supported. Other lands where help is given to these sufferers include China, Japan, Korea, Burma, the Philippines, South America, West Africa, and Fiji Islands.

#### Evangelism and Self-Support

**D**R. A. L. WARNSHUIS, of the Foreign Missions Conference, has lately returned from a tour of the mission fields where he has studied the problems involved in the development of self-support. He started an investigation in Korea under the National Christian Council and launched a thorough study in the Philippines under a committee of the National Christian Council. In China he has been trying to start several movements that will change the prevailing practice of the use of money in aid of local churches. He says: "I have an increasing conviction that the unwise use of outside financial aid results in the killing off of any evangelistic spirit that the churches may have. In Amoy we found that the churches that have been receiving aid for from ten to sixty years were making practically no progress whatever. The only growth was in the places where Chinese pastors were supported by the local church. As a result of the discussion in Amoy, the Synod adopted a plan for the complete re-

organization of their evangelistic work terminating on one year's notice all aid to places that have received financial aid for ten years or more, and placing all the other stations on a project basis."

#### A Missionary Museum

**T**O FURNISH illustrative material for the History of Religions and of the methods and progress of missionary enterprise, Rev. Dr. S. M. Zwemer, who occupies the Chair of Missions in the Theological Seminary at Princeton, N. J., has begun to collect material for a missionary library and museum at Princeton. It is not to be a miscellaneous collection of curios, nor a museum of ethnography or missionary relics. The church all over the world is asked to cooperate in this enterprise. The classification will include maps, the idea of God, communion with the unseen, priesthood and sainthood in all religions, revelation and sacred books, public worship and religious gatherings, and eschatology in non-Christian religions.

#### Goodwill Chests

**T**HE organization which sent 13,000 dolls to the children of Japan, 30,000 Friendship Bags to Mexican school children, and 28,000 treasure chests to the Philippines, has Puerto Rico on its mind this year. The 200,000 children on that island are our own people. The committee has arranged to provide metal chests in which to place—

1. A card (to be filled in) stating how many lunches the group that sends the Treasure Chest is providing for boys and girls in Puerto Rico. Each card should represent at least forty hot lunches (\$2). A nickel pays for one hot meal.

2. Pencils, pens, erasers, colored erayons, a box of paints, toys, small mirrors, hairpins, sewing kits, soap, tooth brushes, etc. Each chest should, if possible, contain at least thirty different articles.

Chests may be had for \$1.15 each from the committee at 289 Fourth Avenue, New York City, together with a leaflet giving all necessary information.—*Christian Advocate*.





## BOOKS WORTH READING



*Any books mentioned in these columns will be forwarded by us on receipt of price.—THE REVIEW.*

**Protestant Cooperation in American Cities.**  
By H. Paul Douglass. 514 pp. \$3.50 net. Institute of Social and Religious Research, New York. 1931.

"Dr. Douglass is at once the historian and the friendly critic of the Church Federation Movement. Basing his conclusions upon an exhaustive study of the origins, history and achievements of the Church Federations in twenty of America's largest cities, he raises questions that are startling and controversial. Have the Federations come to the parting of the ways, when they must abandon the opportunistic policy of the past and adopt some basic philosophy of church cooperation? Does not the ecclesiastical control of the Federations lag behind the ideals and aspirations of their lay supporters? Is it true that the favorite phrase of Federations to express their aims, 'What best can be done in common,' has come to mean in practice 'What will not hurt the denominations?'"  
—*Foreword.*

It is not an exaggeration to say that the study is exhaustive if one means voluminous. Twenty-four chapters, five appendices, in addition to a useful index with twenty-nine tables, six appendix tables and fifteen graphic charts constitute the framework of the volume. In Part I, entitled "The General Report," Dr. Douglass presents such themes as "Denominationalism and Religious Partisanship," "The Church Federation Movement," "Cooperative Activities," "Present Limits of Federative Cooperation," "Currents and Eddies of Federation Thinking." In Part II, entitled "The Technical Report," the author discusses such matters as "The Committee System," "The Paid Staff,"

"Evangelism," "Religious Education," "Social Service," "Cooperation by Protestant Women," "Promotion and Publicity." In his own summary of the situation, Dr. Douglass says:

All the machinery of the church visible, as it exists in the American city, has come to pass according to no general plan and no unity of Protestant purpose. What the city presents is a vast spectacle of churches and allied agencies accidentally founded as to numbers, locations and distribution. There is a plethora of religious institutions. . . . No rational intelligence would plan such religious institutions of the city as have resulted from the crude struggle for survival. To undo the unreason of the past, and now to substitute a system of religious organizations in the American city, thus becomes a major problem of a generation that is attempting the reconquest of its civilization and of itself in urban terms through the greatest experiment of all times. . . . That the problem belongs to the situation and not merely to Protestant stupidity is evidenced by the complicated internal organization of the Roman Catholic Church in the same cities.

As a part of his technique the author uses various measurements of "the distance feeling" between various groups. One of his basic charts rests upon the surveyed attitudes of 1,780 Protestant constituents in nine cities. Even this small and scattered group came from the constituents of Church Federations. One wonders whether sweeping generalizations covering "distance feelings" are justified by so relatively small a number of source contacts.

Dr. Douglass completes his verdict upon the Federation movement by sensing as its chief lack, that "it is not profound enough for the ends which it seeks." He feels that it succeeds in accomplishing certain practical purposes by the utilization



of naive impulses and "the avoidance of major difficulties" and not because either of deep and clear thinking or of candid and sacrificial leadership. The Federation Movement, in other words, is hopelessly opportunistic, at the present time. It only does what practically all the cooperating forces are willing to have done. It is an open secret that the author's desire is to have the enterprise launch out into the deep. The data he has gathered so painstakingly afford one scant hope that such an excursion into the open sea is about to be undertaken. Federations will continue to have an interesting but subordinate place in the thinking of American Protestantism. It may even lead to further wholesome reaction from the recognized perils and evils of sectarianism. On the whole it will move about as fast as a slow moving Protestantism permits. If it should move much faster it would become a sporadic spectacle. "Protestant Cooperation in American Cities" is a fair minded presentation of a situation saturated with traditionalism and only faintly tinged with elements of aggressive spiritual discovery and achievement. It is a mirror of our Protestant behavior when we make polite calls upon our denominational neighbors. One may rub the glass to see whether by some hidden magic, puppets will become soldiers and mere interdenominational activities will be transformed into vital, united Christian passion. Now and then gleams of such a transformation seem to appear, but they are nebulous and ephemeral. Dr. Douglass' volume leads us nowhere, gives vivid analyses without conclusive issues. That is both its strength and its weakness; and both are inherent in the situation which he so faithfully and intelligently depicts.

W. H. F.

**The Life of Jesus.** By Basil Mathews. 506 pp. \$3.00. Richard R. Smith, New York. 1931.

One evidence of the deity of Jesus is His undying influence and the God-

like inexhaustibleness of His life and work. Although He lived among men nineteen centuries ago, new accounts of His brief days on earth are still appearing year by year in an attempt to shed new light on His character and ministry. Mr. Mathews, who is well known for his life of "Livingstone the Pathfinder," and "Paul the Dauntless" and other excellent volumes, visited Palestine a number of times to make himself familiar with the background of this wonderful life. With a critical mind, but a devout Christian spirit, he studied the land, the people and the Book. He also gathered many modern sidelights from archeology and Oriental life in order to make this a readable and reliable story of the earthly life of the God-man, the Saviour-Lord.

Mr. Mathews draws chiefly on the records of the four Evangelists which he accepts as authentic in all major matters. They are in fact our only reliable source of knowledge of Jesus' earthly life. He omits the "virgin birth" as recorded in Matthew and Luke, but states his belief that St. Luke's narrative of the early years is based on information given to the writer by the Mother of Jesus. He does not hesitate to accept, as worthy of belief, the miracles, such as the feeding of the five thousand, walking on the water, the transfiguration, healing the sick, cleansing the lepers, casting out demons and raising the dead. He does not attempt to minimize or explain them on a naturalistic basis or as due to the common but mistaken beliefs of the people of His day. The physical resurrection and appearances of Jesus are also accepted as recorded in the New Testament.

We have here a well written, straight forward narrative of Jesus' life on earth, as viewed by a devout student who accepts Him as personal Saviour and Lord. It is not a Bible exposition or an interpretation of Jesus, His teachings and ministry but is interesting and helpful and, from a literary and Christian point of view, takes its place among the best.



**The Reform Movement in Judaism.** David Philipson, D.D. 503 pp. \$4.50. Macmillan. New York.

This is a revised edition of Dr. Philipson's scholarly volume, published in 1907. During the past twenty-four years much has happened in the field of reform in Judaism, and this volume has incorporated much valuable supplemental material and brings the changes which have taken place in the reform movement up-to-date.

In opposition to orthodoxy, which is largely static, reform Judaism seeks to adapt the fundamental principles of the ancient faith to the conditions of modern life and thought. It maintains that God's revelation is progressive, and that Judaism has within itself the authority to adapt this revelation to the changing conditions of successive ages. Dr. Philipson traces the growth of the reform movement from its inception in Germany early in the nineteenth century to our own generation, and particularly in the United States.

The departure of reform Judaism from orthodoxy is seen at very many points. The reform house of worship is named a temple instead of a synagogue; the service is largely in the vernacular; it brings together the sexes in the family pew, and makes use of the organ and mixed choir; it rejects the belief in the coming of a personal Messiah, and is opposed to the restoration of Israel, as a nation, to Palestine. The dispersion of the Jews is regarded as a providential means of fulfilling the Jewish mission, rather than as a punishment for sin, as taught by orthodoxy. The Mosaic and rabbinical ritual regulations are largely discarded as foreign to the views and habits of modern civilization, and as lacking in spiritual value. Reform holds that ethical monotheism and loyalty to the Jewish heritage are the fundamentals of Judaism.

The question of whether Judaism should seek proselytes is one that has received much consideration by the leaders of reform. Dr. Philipson says: "There are two well-defined positions,

the advocates of the one claiming that Judaism's truth will eventually prevail *without active efforts being put forth* to gain adherents to its doctrines, while others hold that there are at present great opportunities for Judaism, and that if the proper steps were taken, many who are dissatisfied with other creeds will eagerly take refuge within its ranks." That men and women born outside the Jewish faith do become identified with it is evidenced by the action of the Central Conference which, in 1891, laid down the conditions upon which proselytes should be received into the Jewish fold, and which, in 1927, adopted a manual for the instruction of proselytes. J. S. C.

**Waste-Basket Surgery.** By Gordon S. Seagrave. 174 pp. \$1.50. Judson Press. Philadelphia. 1930.

Here is an intimate picture of medical mission work on the Chinese frontiers of civilization. In America where comforts and luxuries surround us many are unable to realize the conditions that exist in lands less favored. In this book we see the work of a busy physician who talks while he works. What he sees as he makes his rounds in the hospital wards and busy clinics would be depressing were it not for his unflinching humor in the midst of a difficult situation. We see them moving patients about on doors, using a saddle pony as an ambulance; operating on a dirt floor with instruments salvaged from the waste-basket of an American hospital; there is very inadequate sterilization; ignorant patients tear open stitches of their own wounds. In spite of these handicaps, poor nursing, and over-crowded conditions with little or no assistance, the missionary physician goes cheerily on his way, making the best of a difficult situation.

In six short years fear and superstition were broken down and replaced by love and confidence. Kachins and Shans from two tribes that are sworn enemies, meet together in the wards of this humble institution and each



learn that after all the other is not so bad. Hindus, Burmese and Chinese; Buddhists and Christians, occupy beds side by side and learn to enjoy each other's fellowship. Such a work of love and mercy cannot be in vain.

Ignorant and poorly educated native girls are being trained to become good nurses and able midwives. Such a service is heroic and represents the type of work that must be done in these outlying areas before they can be opened to modern civilization.

These humble beginnings are foundation stones on which schools and colleges with modern medical institutions and complicated public health organizations are to be built in the future. If American people could produce more of this sort of men, and had the spirit to back them up with money and prayers, this work might be advanced so as to usher in the kingdom of our Lord and Saviour.

J. H. W.

**The Christian Mission in Rural India.** By Kenyon L. Butterfield. Rs. 2. N.C.C. Office, Nelson Square, Nagpur, C.P.

This book is a permanent and readable record of an important piece of work faithfully done. In the growing literature on rural reconstruction it will hold an influential place. The accuracy and balance of a state document are here allied to fine human feeling and informed by an unhesitating Christian view of life. Facts are marshalled by a scientific hand and conclusions are drawn by a trained observer. But the book is more than a storehouse of well sifted information and accumulated wisdom, it is a confession of faith on the part of a disciple who sees in the weather-beaten Indian peasant the divinely appointed steward of the soil and in every field a temple of God. In this approach to the rural problem lies the real significance of the book. To Dr. Butterfield village uplift is more than an attractive form of Christian philanthropy: it is an inevitable expression of the Spirit of Christ, a living

presentation of His Gospel. He therefore makes the Church central in any adequate scheme of village development and points the way to the rebuilding of rural life in accordance with the Law of God.

The plan of the book is thus described:

To describe as briefly as possible those conditions in rural India which form the background of the missionary enterprise; to outline the movement for rural uplift; to indicate some of the means for strengthening village work in the light of the larger Christian purposes; to suggest methods of cooperation of Christian and other forces; and to try to show that leadership in the task of erecting an adequate rural civilization in India is part of a common world task for the Christian Church.

Dr. Butterfield, with ready intuition, marks the significance of the movement in India, where village uplift means the recovery of a lost ideal, the rebuilding of a broken village unity, and he finds in "reconstruction" the fitting word. He is not unmindful, however, of the law of change and he sees little likelihood of the Indian village being refashioned according to the plan of a golden age; but he knows the beauty and value of community life and believes they can be restored. The "rural reconstruction unit," sums up the Butterfield rural philosophy. Here is his own definition:

A rural reconstruction unit is a group of contiguous villages, perhaps ten to fifteen in number, in which as full a program as possible of rural reconstruction service shall be made available to all people. All agencies for educational, health, economic, and social progress will be urged to pool their efforts through some form of community council, in an attempt to get the people to cooperate in building a new type of Indian rural community. The Church must lead in the endeavor to make the enterprise thoroughly Christian in spirit.

By serving the two great purposes of demonstration and inspiration the rural reconstruction unit points the way to the building of a truly Christian rural civilization. It is an endeavor to bring to bear all the uplifting influences associated with the



Christian message on the life of the countryside, and thereby opens the gates of the more abundant life to all the people, irrespective of caste, creed or social position. Among these uplifting influences the primary place must be given to the Church, wherein resides the "strong central driving force" which the Report of the Royal Commission on Agriculture holds to be essential to the carrying through of schemes of village uplift. Allied to the Church must be the school, for "education is the fundamental method" and the schoolmaster has a great part to play in rebuilding rural India. But Church and school must not be left to fight the good fight alone, the home, the hospital and the cooperative bank have a contribution of inestimable value to make. Unrelieved suffering abounds and the hospital is usually far away, an endeavor must therefore be made to provide a medical and health service, and this the rural reconstruction unit sets out to do. A sufficiency of Christian homes and a network of well-run cooperative banks together with the resources of the rural church, the rural school and the rural hospital would turn these debt and disease ridden villages into "colonies of heaven."

Dr. Butterfield's heritage to India is the rural reconstruction unit. It is a call to churches and missions to enter unitedly and hopefully into a great field of service. Guidance will be found in these pages for all who have a mind to serve rural India and we earnestly hope that the book will be widely read. Dr. Butterfield has given us a splendid lead. His plan has been endorsed by the National Christian Council in these well-weighed words:

It is our considered judgment that the creation of Rural Reconstruction Units having their roots in the great human interests of the Church, the school, home, the hospital and the bank, and reaching out in the spirit of Christ through co-operation to serve the religious, educational, medical, social and economic needs of all the rural people should be the united policy of missions and churches

and that this Council should do everything in its power to further such a policy.

J. Z. HODGE.\*

**Religion and Civilization in West Africa.**  
A Missionary Survey of French, British, Spanish and Portuguese West Africa, with Liberia. By J. J. Cooksey and Alexander McLeish. pp. 277. 5s. World Dominion Press. London. 1931.

The oft quoted words of David Livingstone: "The end of the geographical feat is the beginning of the missionary enterprise" could be applied to this and the other admirable surveys prepared by the World Dominion Press. Some earlier volumes in the series have been criticised because of inaccuracies, but this is of high character, with excellent maps, statistical tables, and carefully collected facts. The foreword contains a list of names that inspires confidence in the reader.

The whole survey covers twenty colonies in West Africa and impresses one with the rapid occupation and the stupendous changes that have taken place within a few decades. Railways, good roads, air routes, and better steamer connections are rapidly transforming all West Africa. Its wealth of natural resources is being poured into the world markets. Christian missions have labored under grave difficulties from the beginning. The death roll has been great, and the average period of life service short. Furloughs are necessarily frequent, but meanwhile a Christian Community of 313,599 has grown up. The story of the remarkable increase due to the "Prophet" Harris is told here and reference is made to other African leaders.

The account of Liberia does not mention the recent drastic criticisms of the Government as to slavery. The conclusions at the end of the Survey speak of missionary waste and overlapping, because of sectarianism. The following criticism of educational

\* From *The National Christian Council Review*.



missions in West Africa may not meet with universal approval.

In view of the fact that such serious objections can be urged against the nature of much of the secular education, also that Christian education is so very inadequately done, that three-quarters of the missionaries are now engaged in educational undertakings, that Government now controls the educational policy and will more and more direct it, a reconsideration of the whole educational activities of missions is called for.

S. M. Z.

**Education for World-Mindedness.** By Albert John Murphy. Abingdon Religious Education Texts, College Series. 366 pp. \$2.50. Abingdon Press. 1931.

This is presumably a manual for college classes, and particularly for teachers. Its title is descriptive of its scope. Among other phases of its subject, it deals with missions. The author acknowledges his indebtedness to Professor John Dewey, and his educational point of view is that of this well-known teacher and philosopher. His approach to missions is of the distinctly liberal type and is indicated by the characterization of the "democratic concept of missions" as "shared religious values," as against "the unsocial concept of missions" as "uncompromising attitudes toward other religions, for example, 'Give up Buddhism and accept Christianity.'" The book is more adapted to teachers than to students. While there is much that is commendable about it, the author apparently does not know missions sufficiently to have made his volume particularly useful in introducing students to the subject.

K. S. L.

**Helping People Grow. An Application of Educational Principles to Christian Work Abroad.** By Daniel J. Fleming. 208 pp. \$2.50. Association Press. New York. 1931.

This book applies the principle teachings of modern psychology and education to the problems of foreign missions with lucidity, helpfulness and objectivity. Some of the illustrations are very happy. In driving home the fact that education is not only a matter of understanding, of acquiring

knowledge, or even of performance—which may be divorced from real interest—but also and perhaps supremely a matter of appreciation, of identifying self with the thing known and done, the author tells of his personal experience with the Lincoln monument, the facts about which he knew and to which he paid an initial visit. The monument so won his whole self, that on his next visit to Washington he spent his spare time in lying on the grass on the lawn in front, drinking in the beauty and meaning of it.

Prof. Fleming's work is thoroughly modern. He emphasizes the newest ideas regarding education and psychology. The mathematics teacher, in order to teach John geometry, must not only know geometry, but even more he must know John. He stresses response and initiative and "doing" on the part of the pupil, or of the National in the mission field.

He contrasts those who from the beginning have developed or promoted or waited for the initiative, the planning and the execution of needed tasks by the Nationals, with those who, by the help of authority and funds have carried the tasks through, or have attempted so to do. The results seem to justify the former method.

Running through the book is a very profound respect for the sanctity of each individual, however weak or ignorant or suppressed such a person may be. Thus in dealing with compulsory Bible teaching in mission schools, our author says: "There are two sides to this big question of required Bible teaching in mission schools, and it will therefore be absurd to try to settle the question in a few paragraphs. In hosts of places it does not have the atmosphere of coercion, and little harm, if any, is done from that aspect of the matter. But what we are here pointing out is that it is incontestable that in many places it does have all the characteristics of a coercion experience, and that in every place where Bible classes and chapel



are required for students of another religion and race, those responsible should be most alert to know what is actually going on within the minds and hearts of the students."

The writer of this review, questions some of the author's modern principles as not going to the roots of human life. Prof. Fleming seems to say that if one knew all that the modern educators of America had to say about human nature and educational principles, one could go out and always do the right thing and always apply the right principle. But human nature is far too subtle and environment is far too complex and changeable for any such intellectual or educational solution of the intricate problems of human growth.

In the book there throbs no supreme passion for righteousness, justice, mercy and self-immolating suffering for others—without which there is no helping people grow. The major thesis of the book is that if you put the Nationals always as supreme, and if you glorify the native church, you will be right, but that if you promote anything foreign you will be wrong. This whole contrast tends to run with the modern mania for Nationalism. There is much to be said for this trend, but if Christianity ever loses the certain knowledge that Christ is supreme above nations and Nationalism, that one can never be an American first and a Christian afterwards, then indeed Christianity and Christian missions are done for.

The book does not go deep enough; it accepts uncritically all of modern thought with little discrimination. It treats superficially the whole problem of evil in relation to the growth of personality. By this time we should have some very eminent examples of living from these American theorists, were the deepest truths contained in this volume. The book should be read by Christian workers, because it presents one aspect of the truth that we all need to understand.

**China's Revolution from the Inside.** By R. Y. Lo, Ph.D. 370 pp. \$2. Abingdon Press. New York.

There are numerous books on China by foreigners, but comparatively few by the Chinese themselves. This one is doubly welcome. The author is one of the influential and constructive Christian leaders of China. Educated first at a missionary college and afterward in America, a Doctor of Philosophy of Syracuse University, he has been editor of the *Chinese Christian Advocate* at Shanghai for the last ten years. He is a member of several interdenominational Christian bodies, and is chairman of the National Anti-Opium Association of China.

He gives a birds-eye view of the Revolution, and then discusses the various movements that are surging in present-day China, closing with the Woman's Movement and the Christian Movement. The book is written in excellent English, and is characterized by ability, soundness of judgment and Christian spirit. A. J. B.

**Guinness of Honan.** By Mrs. Howard Taylor. 322 pp. \$1.75. China Inland Mission. Philadelphia.

Missionary biography is enriched by this interesting and attractive volume. The beloved medical missionary whose life story is recorded in its pages opened, with Dr. Sydney Carr, the first hospital in the Province of Honan, China, and for thirty years he toiled there with indefatigable energy, professional skill, humanitarian sympathy, and Christ-like devotion. He was a man of faith and prayer, eager to help in saving the souls as well as the bodies of his numerous patients. His hospital at Kai-feng was not only a place of physical healing but of spiritual power. The hardships of life in the interior of China were many and the peril sometimes great, but all were cheerfully met "for Jesus sake" and the people for whom He died. The preparation of this biography was a labor of love by his sister. A. J. B.



### 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.

(Concluded on Third Cover.)





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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.

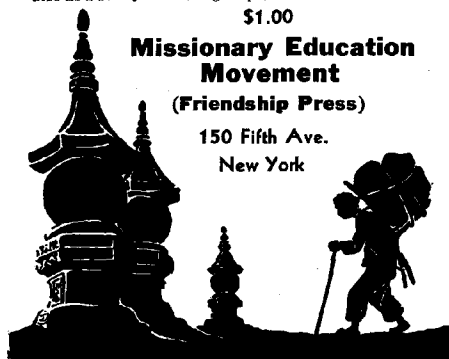
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THE FOREIGN MISSIONS CONFERENCE ON POLICIES AND METHODS, LAKEVILLE, CONN. JUNE 20 TO 30.





## 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?

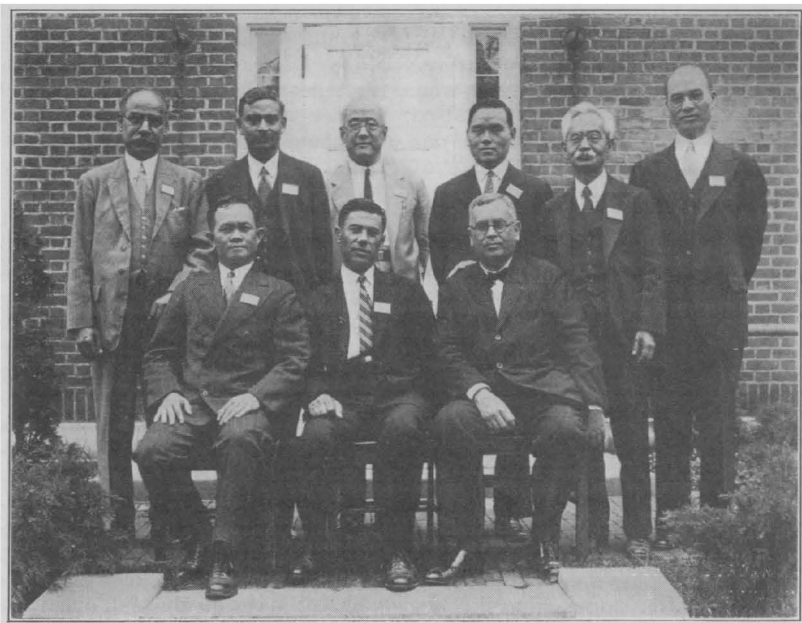
#### WHAT THE CONFERENCE WILL MEAN TO MISSIONARIES

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.

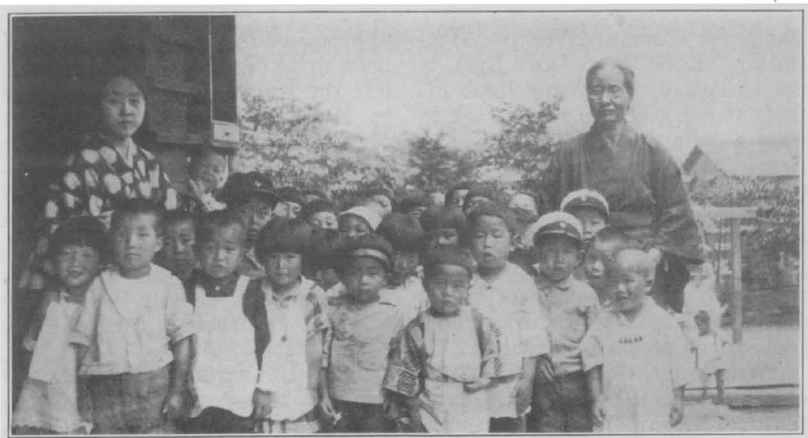
Is it any wonder that I should urge upon all who do not know Jesus Christ to taste and see this way of life? We today are living under conditions which no preceding generation had to face but our spiritual, moral and religious problems are essentially the same as men have had to face from the dawn of

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

THE 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

ON 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

LAST 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

CHRISTIAN 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 OSIAS, 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

DURING 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.



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## OBITUARY

BISHOP WILLIAM BENJAMIN BEAUCHAMP, president of the Board of Missions and Superintendent of the Tenth Episcopal District of the Methodist Episcopal Church, South, died June 28th.

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## MISSIONARY

## REVIEW OF THE WORLD

DEHAVAN L. PIERSON, *Editor*

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## PERSONALS

DR. TOYOHIKO KAGAWA of Japan is in America and his engagements are as follows: From July 27th to August 9th he was attending Y. M. C. A. conferences in Toronto and Cleveland. August 10th-12th he was in Chicago, Ill., at the Divinity School, University of Chicago; September 1st-7th he is booked for the Earl Lectures, Pacific School of Religion, Berkeley, California; September 8th-12th he will be at Oakland, Calif., at Mills College, and September 16th-20th in Portland, Ore., at Reed College. On September 26th-28th he goes to Oberlin, Ohio, to give three lectures in the Graduate School of Theology and October 5th-10th he is to give the Shaffer Lectures at the Yale Divinity School. Then, October 14th-16th, he returns to Toronto, Canada, to lecture under the joint auspices of School of Missions and Foreign Mission Boards.

\* \* \*

PROFESSOR W. C. WILLOUGHBY of the Kennedy School of Missions, Hartford, Connecticut, has retired from work in the school and returned to England with Mrs. Willoughby. He has rendered a distinguished service to Africa and to the missionary enterprise during his twelve years as Professor of Missions in Africa. The Trustees of the Foundation granted him the degree of S.T.D., and made him professor emeritus.

\* \* \*

PROFESSOR ANDREW F. HENSEY, who has recently returned from the Belgian Congo, has taken up the work of Prof. Willoughby in the Kennedy School of Missions. He was formerly a member of faculty of the College of Missions in Indianapolis and is a member of the Royal Belgian Commission for the Protection of Natives in the Congo. Recently he was elected Fellow of the Royal Geographic Society.

\* \* \*

CARLTON M. SHERWOOD is new General Secretary of the International Society of Christian Endeavor, elected at the Golden Jubilee Convention, San Francisco, in which ten thousand young delegates participated. President Daniel A. Poling called Mr. Sherwood "the field marshal of a new advance," for the enlarging program of this Christian youth movement. Goals in evangelism, worship, membership, tithing, Christian citizenship, church unity, and world peace form the basis of the new program of 80,000 societies in the churches of more than 80 denominations. Mr. Sherwood is a native of Buffalo, N. Y., and became president of the Christian Endeavor Union of that city at the age of eighteen. He served actively on three fronts in the World War and upon the signing of the armistice became religious work director at Flag Hut, Brest, France. On return-



ing to the United States, he was for seven years general secretary of the New York State Christian Endeavor Union.

\* \* \*

MRS. BURL T. SCHUYLER, M.D., a medical missionary of the Presbyterian Church to Ambala, India, has been awarded the Kaiser-i-Hind gold medal in recognition of her outstanding medical work in India, especially the leper asylum in Ambala.

\* \* \*

ROBERT E. LEWIS, for many years general secretary of the Cleveland Y. M. C. A., is sailing for China in September, where he will become personal adviser to the Chinese minister of foreign affairs, Dr. C. T. Wang. Mr. Lewis served in China for years as secretary of the international committee of the Y. M. C. A. During his secretaryship a young Chinese returned from Yale with a Ph.D., and entered the service of the Y. Within a few years he was general secretary for China. Later, he entered government service. Today he is foreign minister. Thus Dr. Lewis, who retired from active service in the Y two years ago, goes back to China to advise the same Chinese whom he inducted into his career early in the century. China will be well served by the new adviser.

\* \* \*

THE REV. C. M. LACEY SITES, Methodist missionary at Kutien, Fukien, China, was captured by bandits on July 12th and released July 16th, upon representations by the U. S. Department of State.

\* \* \*

DR. ARTHUR HENRY LIMOUZE, pastor of Northminster Presbyterian Church, Columbus, Ohio, has been elected to the position of Secretary for Promotion of the Presbyterian Board of National Missions, an office left vacant by the death of Dr. Robert S. Donaldson last February. Dr. Limouze takes up his new duties September first.

\* \* \*

DR. ADELAIDE WOODARD, missionary of the Presbyterian Church at Fatehgarh, India, has been given the Kaiser-i-Hind Gold Medal in recognition of her services. Dr. Woodard has long been on the missionary field and she is the physician in charge of the Memorial Hospital at Fatehgarh.

#### OBITUARY NOTES

THE REV. JACOB L. HARTZELL, Presbyterian missionary from Prae, Siam, died in the Presbyterian Hospital in Pittsburgh, Pa., on June 14th, while on furlough. Mr. Hartzell went to the field in 1912, and engaged in evangelistic work in Prae, Nan and Lampang. At Lampang he was principal of the mission Boys' School.

CHARLES G. HURLBURT, of the Unevan-gelized Africa Mission, died March 21st. He was taken ill in French Equatorial Africa, was brought to Aba Station and from there to the South Congo where he died.

\* \* \*

THE REV. JOHN HUNTER STEARNS, member of the Council of the Inland South America Missionary Union, died at Torrington, Conn., in May. He was also connected with the National Bible Institute.

\* \* \*

THE REV. GEORGE S. MINER, D.D., retired missionary of the Methodist Board who had spent 37 years in China, died July 3d, at Houston, Texas.

\* \* \*

MRS. ADAM J. MARTIN, a Presbyterian missionary located at Burity, Brazil, died June 26th while on furlough to this country. Mrs. Martin went to Brazil in 1918, and was engaged in educational work at the Presbyterian Mission Farm School.

\* \* \*

DR. RUTH PEABODY HUME, who had served as a medical missionary in India for twenty-six years, died June 3d in New Haven. She was sixty years old, a descendant of missionaries for two generations on both sides of her family. She was a daughter of the famous Dr. Robert A. Hume and was born in Ahmednagar, India, in a house built by her grandfather, the Rev. Ebenezer Burgess. Dr. Hume was a graduate and representative of Wellesley College and was director of the American Hospital for Women and Children in Ahmednagar, under the American Board of Foreign Missions.

#### COMING EVENTS

September 9-14—NATIONAL BAPTIST CONVENTION, Atlanta, Ga.

September 16—NATIONAL COUNCIL, PROTESTANT EPISCOPAL CHURCH, Denver, Colo.

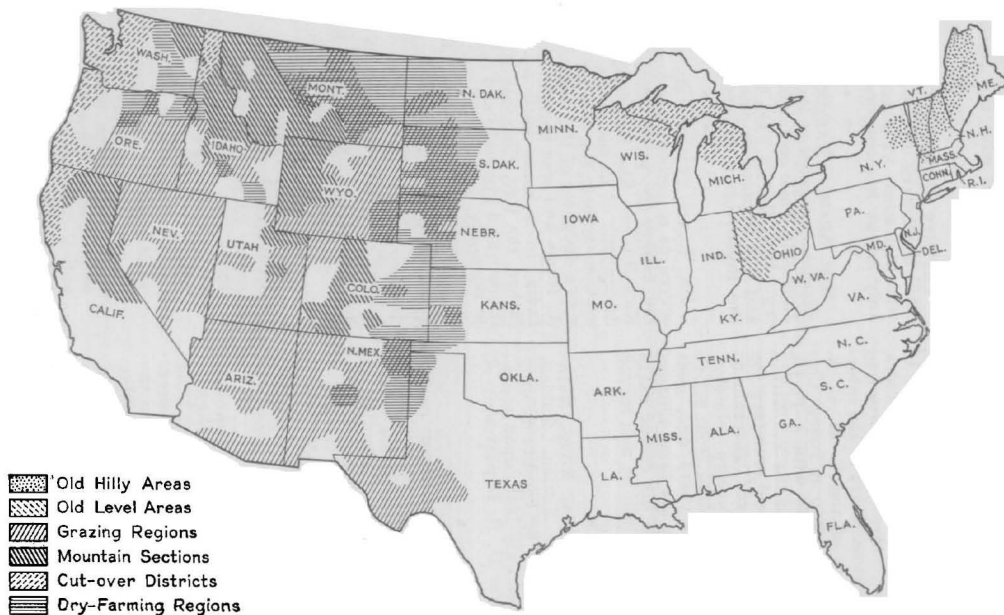
September 23-24—COMMITTEE OF REFERENCE AND COUNSEL, FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA, New York, N. Y.

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.





Used in *"Hinterlands of the Church,"* by Elizabeth R. Hooker.

SOME OF THE REGIONS WHERE THE "UNCHURCHED AMERICANS" LIVE





## RELIGION IN AMERICA—WHITHER?

BY THE REV. HUGH THOMSON KERR, D.D., Pittsburgh, Pa.

*Former Moderator of the Presbyterian Church in the U. S. A.*

**P**ROBABLY the Christian Church is more vital, more influential in America than in any other part of the world and yet nowhere does it so much reflect age-old traditions and hark back to ancient inheritance. The Roman Catholic Church looks across the sea to Rome. The Protestant Episcopal Church has its eyes towards Canterbury, and what is done at Lambeth finds a response in every American diocese. Protestantism has its roots in Germany and Geneva. Presbyterianism follows the star that arose over Switzerland and Scotland. In a real sense the trends of religion in America were largely determined long ago and in other lands.

Nevertheless North America has stamped religion with her own spirit. Its creeds and customs reflect the interpretation of the Scriptures in other lands and other ages but a new direction has been given to religious activities and America has discovered new applications of the everlasting Gospel. Here religion has the stamp of American efficiency, American organization, American publicity, American initiative. Perhaps it would be within the truth to say that we have not made the extensive contribution to religious thought that we have made in the

realm of science or industry. We have produced no great school of theology. Here we follow rather than lead. We are still looking across the seas for light and leading.

It is impossible, moreover, to think of religion in terms of nationality. The tides of truth and error wash the shores of all nations and know no tariff or racial barrier. The currents of religious interest and apathy sweep around the world and there is as much difference between situations in different countries as there is between sections within the same nation. What is true of religion in America is also true in England and Australia, in China and Canada. Four distinct trends in the religious life of America may, however, be suggested.

### I

*A spirit of restlessness characterizes our American religious life.*

A recent writer has said that there is in all our life today "a secret and subtle sense of ill-adjustment." This sense of ill-adjustment is seen in the restlessness of all classes of our social order and in the irritability which has come upon rich and poor. In the words of General Smuts "Humanity has struck its tents and is on the



march." We are not sure where we are going. Neither are we sure we would know the goal if we reached it.

This restlessness characterizes the ministry of the Church today in a marked degree. It is not necessary to champion the cause of long pastorates in order to find a substitute for ministerial unrest for it is quite possible to have a series of short pastorates and to possess a quiet heart and a restful soul. It is not necessary either to decry the low financial return and economic pressure under which ministers labor for it has been proved beyond a doubt that restlessness in the ministry does not spring from this source. A leading and clear thinking Bishop of the Episcopal Church stated recently that in his diocese with 124 clergy only eleven are still at work in their parishes after a period of twelve years. In a Presbytery of 29 churches only one minister remains at his task after a period of ten years.

The cause of this unrest must be sought beneath the surface. Thomas Carlyle said, "Blessed is the man who has found his work." If this is true of the ordinary daily toiler, how inestimably true it is of the minister of the Gospel. It is the work that rejoices the heart and feeds the spirit and not the locality where that work is done. This spirit of unrest can only be understood when we interpret the motives which draw men into the ministry and keep them there. At the recent General Assembly of the Presbyterian Church in the U. S. A., after an exhaustive examination of this perplexing subject, the report concluded with these arresting words:

We do not believe that any plan or

any change will reach and remedy the unrest among our ministry, unless there be a fresh recognition of certain basic facts. Ours is a ministry of holy things. There is no place in it for a man who seeks merely temporal rewards. He who desires fortune or ease or fame should take some other path. But to the minister of Christ it is given to walk in the way they opened who walked with Him in Galilee. To such a minister it is given to warn sinners, to comfort saints, to preach the acceptable year of the Lord. There are some ancient words of our Confession of which we who bear the office of Christ's ministers need often to be reminded: "The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts, and is ordinarily wrought by the ministry of the Word: by which also and by the administration of the Sacraments and prayer, it is increased and strengthened." This is our holy work, this is our high privilege, this ministry of the Word by which faith is born and built up. If it must be done with difficulty, we can remember that He also found difficulty. If it be poorly recompensed, neither did He have at times where to lay His head. The King's Highway of the Holy Cross is not a smooth road and easily traveled, but it leads to an assured end.

And the further fact is that difficulties often fade as a man resolutely faces his task in prayer and reliance on the Spirit. Some of us can look back and wonder why we wanted to change just then. By staying on patiently we won that victory for Christ. Perhaps if we keep these things in mind there will be less need for the machinery we today devise. And there will be longer pastorates that shape through continuous years the life of a community for Christ and the things of His Kingdom."

The spirit of unrest which characterizes the clergy lays hold also upon the Church itself. There never was an age when the words



of Jesus were more needed, "Come unto me and I will give you rest." Church people today want to be interested. They want to be thrilled. They crave in the Church the same excitement they seek out in the world. Young people miss something. They look on as those who are spectators. If the service does not sparkle, they tire. They are onlookers. They do not participate. They do not seek the discipline of silence but the delight that comes through surprise, the thrill of music, the rhythm of words. What is required is a true appreciation of what religion means and of what worship is. Not long since at a great and impressive religious gathering the audience of over three thousand paused for a period of devotion. The service of worship was beautifully arranged with song and responses, Scripture and printed prayer, all set out in a fine order of ritual. But in every minute of it there was activity and there was evidenced a spirit of repressed restlessness. At the close a lovely voice began to sing the words, "O rest in the Lord. Wait patiently for Him." The audience at first was indifferent, then arrested, then captured, then it surrendered and was quiet and in a deep hush the music ended, "O rest in the Lord. Wait patiently for Him and He will give thee thy heart's desire." The Spirit of God had done His work and restlessness, like a bird of prey, took wings. Religion will do its best work for America when it brings quietness to the troubled souls.

## II

*The religious life of America reflects rather than directs the conscience of our social order.*

It is inevitable that religion, which is woven into the very fab-

ric of the life of the people, should reflect the thought and spirit of that people. This has always been true. The creeds of Christendom reflect the thinking of the age in which they were fashioned. Theology has always been colored by the light and shade of the day when the outline was drawn. Religion cannot be an affair of the cloister. It belongs in the arena. We cannot build "a lordly pleasure-house, wherein at ease for aye to dwell." If a choice must be made between a religion that is in touch with the newspapers and one that gets its inspiration from dead languages, let us by all means choose that which is in touch with life.

It is not, however, a choice between extremes, and there is little danger that we will go to the dead languages for our thinking. There is, however, great danger in taking our religious convictions from the newspapers. A newspaper is a business enterprise and is not an authoritative, ethical guide. It reflects public opinion and sometimes public opinion of a very low order. Public opinion, far from being the voice of God, may be the echo of the mob. The message of God often comes through a voice crying in the wilderness.

We have frequent illustrations of this hysteria of imitation. Eugenic societies and reform organizations begin a publicity campaign about "birth control" or "companionate marriage" and immediately the Church throws upon those subjects the spotlight of debate and controversy. Pastors organize forums for discussion and Church bodies issue deliverances and when they cease to become a newspaper novelty then religion loses interest in them. In the same way we have had a tidal flood of sermons and essays reflecting the confusion in



which psychology finds itself until the vocabulary of some preachers is so weighed with words and phrases that smell of the laboratory that even an educated man who is not a specialist is lost in the fog. One who has recently graduated in the new Psychology or in Religious Education considers the theologically trained minister incapable of understanding what religion is all about. In a recent article a journalist in passing judgment upon this craze for modernity says,

Publicity has become such an integral part of a minister's training that recently, when the Congregationalists, Presbyterians and the Greater New York Federation of Churches passed resolutions in the latter part of the week asking for an investigation of New York City, a dozen ministers changed their sermon subjects overnight to the problem of "Civic Corruption."

A great philosopher has said, "Religion is what we do with our solitude" and in a real sense it may be said that religion is at its best when it stands apart and alone. It looks out from a watchtower, it proclaims a Gospel, it heralds the coming of a King, it does not reflect public opinion, it moulds the thought of men and nations. It does not rehearse what men say, it issues a mandate. It does not get its commission from industry or economics or sociology, its commission comes from the Risen Lord.

### III

*The religious life of America is halting between two opinions concerning the Christian Church.*

This is the paradox that characterizes modern religion. The Church is more vigorous, more

versatile, more vital in America than it has ever been. Even statistics are on the side of the Church. Its membership keeps pace with the tremendous growth of our population. Its money increases from year to year. The 232,000 churches of America compare favorably with the 256,000 public school buildings and the annual Church expenditure is 40% as large as the expenditure of all our public school system. Across the continent new houses of worship are being built, drawn from plans prepared by the best architects money can secure.\*

Nevertheless it must be admitted that there is an increase in the number of good people who play fast and loose with their Church obligations. The evening service in many churches has been brought to an ignominious conclusion. In many city areas the evening services in separate churches have been abandoned for union services and even these union services require stimulation. The summer services in many churches, especially in the cities, are attended by a minority and the difficulty of obtaining outstanding preachers during the summer season grows year by year. We must not forget, however, that all through the land extraordinary services are being held which are crowded with Church people from all parts of the country. It would seem, however, to be a fair judgment to say that there is an increasing irregularity of Church attendance on the part of Church people themselves. Someone has said, "There are as many people going to church today as used to want to go." There may

\*If there is any doubt on the subject the doubter is recommended to look into a little volume entitled "The United States Looks at Its Churches," by C. Luther Fry, for evidence.



be truth in this half humorous defense, for the day of hypocrisy is at an end and those who go to Church now go because they want to go.

Certain influences have been operating in the cultivation of this irregularity. It is not possible to state definitely what the influence of the radio has been. It has, however, had some influence. Any influence, however, which it has had in decreasing church attendance has been more than counterbalanced by the good that has come in introducing religion to many homes that have had no part in the church life of the nation. There is more, however, to be said concerning the secularization which has taken place in regard to the observance of Sunday. There have been increasing inroads made upon the Day of Rest and the week-end habit has broken up the age-old customs of home and family life to the detriment of church attendance.

These changes have been going on for more than a generation. The War accelerated them. Thirty years ago Dr. John Watson (Ian Maclaren), who knew life better than most men said,

I am deeply concerned every day about the life of pleasure and want of seriousness among the young people of our richer classes. They are reading nothing except the worst fiction. They are spending their whole spare time in pleasure, which is growing more doubtful every day. Sunday evening is given to dinners and suppers, and the moral tone is getting very low. Things come under my notice as a minister which would give any man cause for serious thought. It appears to me that if society is to be saved, and if the Church in especial is to do her proper work, there must be a return to the great Puritan idea of separation from the world. So far as I

know, except with a few extreme people—very few now—there is no difference between the Church and the world; they are all eating and drinking on Sunday, and the younger people are growing up without the fear of God. We shall have to cease preaching on many subjects which are interesting and profitable, and devote ourselves to the elementary facts and appeals of religion. The Puritans made huge mistakes for which we paid at the Restoration, but too much has been made of those mistakes. The idea that all Puritans were Philistines and fanatics is a vulgar error. John Milton seems to me quite as great a man of letters as any of our tootling little poets and dirty story-tellers who are soaked in debt and drink, and Colonel Hutchinson was as fine a gentleman as the peers who sponged on Hooley.

#### IV

*There is a trend in the religious life of America which is supremely hopeful.*

It is the note of spiritual expectancy which one finds on every hand. We move forward like the tide. If the tide is at the ebb then we can have a feeling of confidence that it will soon turn to flood again. This has been the history of the Christian Church. Religion has always been characterized by a forward and a backward movement. The history of the Christian Church has passed through rhythmic periods of depression. The present era is different from many such periods in the past because of the fact that our age is conscious of its need and is openly championing the supremacy of spiritual values.

Certain things have contributed towards this recall of the Church to the supreme things of the spirit. First of all there is upon the Church a sense of weariness, grow-



ing out of the mechanical era through which the Church has passed since the War. It has been a period of organization of efficiency, of publicity, and above all of the raising of quotas and budgets.

In the second place the consciousness of what President Hoover called "a subsidence in the moral foundations of the nation" has recalled religious people to elemental realities. It is not possible to build the Kingdom of God upon legislation, no matter how necessary and beneficial that legislation may be. When we have abolished the liquor traffic, done away with racial hatred, and eliminated war, there is something else that is needed for it will still remain true that "Out of the heart are the issues of life."

In the third place we have had time to gain a balanced judgment concerning Religious Education. Religious Education scientifically interpreted and pedagogically applied cannot direct the conscience or inspire the soul. It is still true that except a man or a child "be born again he cannot see the Kingdom of God."

Other influences have been at work and have contributed their share in driving home the truth expressed by Canon Streeter that "Nothing but the sober determination, the quickened insight and the disinterested devotion, due to the permeation of society by some great and creative spiritual force, can avail to meet the situation. *Veni Creator Spiritus*. In those who really believe in God the urgency of the need begets a presumption that it will be met."

What is needed today is evidence. When evidence comes, apologetics becomes unnecessary and

what we wait for in America and in the mission field, is firsthand evidence that the Gospel is still the power of God unto salvation. The crux of the conflict in which religion finds itself today may be told in a story. A generation ago Charles Bradlaugh was making an attack upon Christianity in England and challenged Hugh Price Hughes, who was preaching the Gospel and at the same time serving as a member of the British Parliament, to debate with him the truth of the Christian faith. The challenge was immediately accepted and accepted in these words, "The courts, as a rule, in rendering their verdicts, do not rely solely upon the arguments of the attorneys on either side. They carefully scrutinize the evidence offered by those who have firsthand knowledge of the facts. I will bring with me to the debate that night, as evidence of the truth and power of the Christian faith, one hundred men and women who have been saved from lives of sin by the Gospel of Christ. They will give their evidence and you will be allowed to cross-examine them. I will ask that you bring with you one hundred men and women who have been similarly helped by the gospel of infidelity which you preach." The debate was abandoned. The agnostic had no evidence. The Christian had evidence. Evidence is never on the defensive, it is always aggressive, and when the spiritual expectancy which characterizes the Church today passes from hope to reality then it will be said of the critics as was said at the beginning:

*"Seeing the man that was healed standing with them, they could say nothing against him."*



# HOW A CITY WAS EVANGELIZED

BY THE REV. SAMUEL M. SHOEMAKER, JR.

*Rector of Calvary Church, New York City*

**M**OST of our religious speaking and writing is an excursion into the desirable. We let our minds play upon what might be if all were ideal. We have got our people in the way of confusing the desire for the ideal, with the building of it into life. There are preachers who expound the most noble truth on Sunday mornings, but are so inured to this climate of the unreal that they can go against their own teaching within twenty-four hours and never know they have done it! Hundreds of them confuse sympathy for the evangelical point of view with working evangelism; they know little of the painful progress of persuasion which must take place in the lives of their people if the admirable sentiments of the pulpit are to become the sober programme of the pews. Many preachers are frankly afraid to tackle personal human problems, and to get the obstructions out of the way. It is so much easier to have people say that they like what you said, when you were talking in the absence of disagreeable and resisting facts, than it is to persuade them to root those facts out, or reinterpret them in the light of a profounder experience of Christ. All the complicated, difficult period of conviction of sin, of criticism and fault-finding, of uneasy swinging between two opposite ideals of life, lie right in this area of personal persuasion to adopt the ideal, as over against listening to it and being lapped in the soft airs of its imaginary realization.

It would be so easy to take a subject like the one suggested to me by the Editor of *THE REVIEW*, and to deal with it on paper. All of us can see, with the eye of untested imagination, a round-table conference of the religious eminent, concerned for the state of religion, and coming together to lay great plans for a city. Most of the churches are represented. There is prayer and talk. Some look skeptical; others are enthusiastic. A "plan" is proposed. "Dr. Somebody from the Tabernacle of Somewhere is a great spiritual force; let us get him in for two weeks of great union services, and all forget our differences and combine to help him." There will be much publicity—pamphlets describing the aim of the mission, newspaper articles, surveys which unearth yet more appalling facts as to our general American godlessness.

Most preachers past fifty have sat on committees like that more times than one. The plan was carried out. A few were reached. The city as a whole was unmoved. The taste left in people's mouths was unpleasant, not because of tub-thumping methods or emotionalism, but because the whole affair did not get to first base with the people who most needed to be reached. The past twenty years are strewn with the wreckage of ineffectual religious movements. They began in a committee, continued in a campaign, and ended in a collapse.

I am going as far as possible from this airy evangelism, and tell



the actual story of how a city was evangelized by a group of people.

And first I must say something of the preparation. It was not by cottage prayer-meetings, or whooping-it-up for an evangelist who was expected. It began in an individual. Three years ago a young Baptist business man went to the ordination of a man who had found his spiritual life in the work of A First Century Christian Fellowship, or the Oxford Group as it is called overseas. The business man was intrigued by the kind of life he saw in this minister and his friends. He accepted this fuller interpretation of Christ for himself. It carried him into the ministry.

While he was at the theological seminary, he made known to a few strategic people what had happened to him to take him out of business and into the ministry. He worked by rightly-directed personal witness. And when a sufficiently large number of interested people had been seen, he suggested that the group of spiritual friends who had so inspired him, might send representatives to tell these interested people what they had told him. Very quietly a dozen people were brought from seven or eight other cities—not all parsons, not professional evangelists—mostly lay people, mostly young. For ten days they stayed in different houses, living out in their relationships the meaning of life surrendered to Christ and guided by His Holy Spirit. There were small gatherings, quite informal, meeting at houses or churches. Several hundred people were touched; their sympathy and interest were aroused. The churches began to get wind of it. It reached a few peo-

ple whom they were not reaching and drew them in.

Six months later came an invitation to bring a large team, and quietly, guidedly honeycomb that city for Christ. There was much prayer. There had been guidance that it was the right time. The invitation was sent to people far enough along to take real leadership. Ninety of them came. They ranged from wealthy society people to tradesmen and students. There was a Scotch woman who had run for Parliament at home and who had travelled to America for this series of meetings; and an Oxford student. There was a distinguished Presbyterian minister, for many years a missionary in China. There was a young married couple from Rhode Island whose lives and home had been completely changed by the message three years before. There was a young Episcopal clergyman who had a perfect genius for winning the confidence of boys and helping them to understand how Christ could help them with their problems. There was a New York woman with a European title, whose whole existence had been remade through finding that an old friend of her husband had been brought to Christ through the Fellowship. Pentecost saw no motlier crowd in its human composition, and they met "with one accord in one place." Each had somewhere been brought to a decision for Jesus Christ in surrender, carried through the early stages of learning to live by guidance from God, helped to win others for Christ, and learned the price and the necessity of full sharing fellowship with like-minded Christians. This means that there were ninety people ready to function like a phalanx



under God's Holy Spirit. There was a human leader, but he could not possibly have carried the details of all the hours in the day of all the workers who were there. Yet there was not a single bit of individual sharpshooting; we worked almost like one person, because unity was there at the beginning.

Noiselessly the members of this group slipped into town by train and motor. A church sexton in New York took several in his car, and witnessed with great power in the meetings. Some were quartered with families; some stayed in hotels. There were daily groups for special interests: one for business men, one for women, one for girls, one for boys, one for younger married women, one for ministers; each was led by someone belonging in the group. There was daily Bible study. In the evenings we gathered for a united meeting. This began with 300 and ended with 2,500. The theme was not preaching nor exhorting—just simple individual witness to what Christ had done. As a result family tangles were unsnarled; personal problems were solved; hundreds of people found a new power in Christ; the level of confidence in that city, depressed by the business slump, was enormously lifted.

One said, "There has been nothing like it since Moody." That was a great tribute; yet how different is this procedure from Mr. Moody's incomparable ways. Always he was, in spite of himself, the great figure; he *was* the campaign, and without him it could not have been. While he urged people not to talk about him, but about Christ, it was inevitable that his name should predominate. In the work I am describing there are no great names, no indispensable personali-

ties. Any one could have dropped out of this affair, and it would have gone along just as well. Here a growing number of ordinary men and women of all ages and every walk of life, are being raised up to do a mighty work for God in this generation. Some of us have a deep-rooted conviction that all the rich colors of original Christianity can not be shown to this age through the prism of one personality, but only through the complex of a group of people with "a diversity of gifts but the same spirit." The logic of this is that one-man evangelism is at an end for the time, and the new emphasis must be upon a welded, sharing, guided group functioning unitedly.

#### Finance and Follow-up

How is work like this financed? We believe simply that where God guides He provides. If we were really guided to have this mission, then He was sure to take charge of the funds. Much of the money came from the leaders who travelled at their own charges; and we need much more imagination about expecting such service as this from converted people. Several people were financed by members of the Fellowship who were unable to go themselves. It required sacrifice in some quarters. Some of it came from the people in the city where we worked, as they felt led to give. But there was very little money-consciousness anywhere. An insurance man said, "There was no underwriting before you came, no collections while you were here, and no deficit when you left."

Do not let anyone think that the Fellowship has access to large funds: we have not. But when people are soundly enough converted to start off on a mission like this, they are also soundly enough



converted to be spiritually self-supporting, and not to lean on others for their expenses except where specifically guided. We believe that here is a great lesson for this age to learn, staggering as the churches are under intolerable loads of financial obligation, and lacking the spiritual power which will alone help them to lift these loads. Sound conversion is the basis of adequate finance.

*And follow-up*—how shall all this continue? By the work of a revitalized church. The ministers of the city were back of us in this effort. They opened their pulpits to us. Some of them came a long spiritual distance themselves. One clergyman told me that he had baptized hundreds of people, but he did not know that in his ministry of over thirty years a single person had been brought decisively to Christ. His whole life is now radiantly happy in the newly discovered power of being guided by the Holy Spirit. The clergymen saw the changes in their people, and in those they wanted to be their people. In the churches and in private houses numbers of small groups are meeting weekly for the sharing of experience and for united guidance. These groups may be arranged geographically to take care of one locality, or they may be gathered according to interests, like a group of insurance men who meet every morning in one office to begin the day with Quiet Time. There is nothing humanly organized about them; they are made up of people who have been changed, and want to learn the next stages. These groups are kept vital by honest sharing up to date between those who come steadily, and by the bringing in of new people who want to find this experience.

The most important thing in follow-up is always one's own private Quiet Time in the morning for Bible study, prayer, and listening to God for His directions. These, for the convenience of remembering them, are usually written down in a loose-leaf notebook. Probably next in importance is a small, intimate fellowship where one's needs and discoveries may be frankly shared. It is also very interesting to see how quickly the church begins to take on meaning for these people, who often for the first time see it as a way to deepen and increase the life which they have just decided to live. One doctor told me that he thought this movement would "put the Church back on the map in this generation." Dozens, I suppose hundreds, of people in that city, who never thought they could ever be doing such a thing, are in living touch with God, asking and finding His mind upon their problems, and drawing others after Christ. It sounds very much like the Acts, doesn't it?

By the time the ordinary reader has read this far, he will be saying with some irritation, "Why doesn't he tell us how to do it ourselves?" My answer is frankly that I have no paper-made plan by which any minister can evangelize any old town by following a few rules. That kind of man-made evangelism is what has ruined the very name evangelism for most people. We must think in much more profound, and in much more extensive, terms than the conversion of any one town by an individual: we must think of the recapturing of the world for Christ through a close-knit fellowship of converted people. Nothing less than this can get the attention of the many who know that the church is too locally



preoccupied and too spiritually timid to do its work in the world. Something must again set the human imagination aflame with what can happen when Christ lays hold of a group of people. We need a world-wide movement of the Spirit in our day, and it looks as if we were beginning to see it.

#### Some Principles—From Experience

There are a few principles which distil from experience and which we might notice.

The first is that one person was responsible for touching the city. He was just a plain individual, and might as well have been led to stay in business as to be in the ministry, had that been God's plan for him. Profession had nothing to do with it: possession everything. He recognized in the Fellowship something familiar through his own inherited Christianity, yet something which stretched him so far that it was like a new experience altogether. Before he could begin to touch anybody, he had to have in miniature the life he wanted his city to have. People needed to find in him and in his family some quality of living which was different, which attracted them by its joy and simplicity and workability, and which challenged at the same time. The professional evangelist lacks appeal for the average sinner and pagan. This man made friends with people like that. His language was not stilted, he was natural, yet he "had something." He was living on concrete guidance. He was touching individuals himself. He was living in constant fellowship, even if much of it was by mail, with a group which gave him opportunity for growth by comparison and contrast, by checking and sharing. The sum of all this is that he had

to have what he wanted the city to have: a thoroughly workable, tested, universal way of life in Christ which anybody can try experimentally long before he may be able to accept it authoritatively.

The second is that the greatest need of our time is for a movement which represents such contagious, simple, joyous religion as this, where any man can catch his spirit at the flame. There was nothing fortuitous in those ninety people gathered in that city. More than twenty years of pain and prayer, of hammering and of recognition, of loyalty and of falling away, of fidelity to one persistent ideal, of hewing out individuals and seasoning them till they know the voice of God and the life of man, till they are welded into an unbreakable fellowship—these are the things which lie behind that one gathering of ninety people thinking, living and working as one. The ordinary evangelistic team is small and fixed; often it is temporary, but if fixed it is inflexible, and does not think to include beginners. This team is never quite the same in one place as in another. Constantly new people are being brought in, and so trained for larger work. So it comes about that, clear round the world now, you have a group of people who know one another intimately, who begin work by being sure they have no "walls" amongst themselves, who are trained in loyalty and fellowship, who know how to hit at just the same spot as the worker before them. This means that witnessing is going on all the time. At teas and luncheons, in churches and homes, wherever such people are, there is evangelism. Hundreds are touched in this way who would never darken the door of an evangelistic meeting, and



never even go to church. This movement has within it the power to reproduce itself in characteristic fashion, so that the colors do not fade out at the extreme edges. Many will find in this movement, as did our friend who opened up the city, things already familiar; I think that all will find that the movement represents to them specific challenge, if not to believe more, at least to step out more courageously upon what they do believe.

The third is that the most persuasive force for Christ in our time is no longer the professional evangelist, and may not even be the minister: the most persuasive force today is the converted layman who knows the art of living and of winning others. He has no professionalism. He gets at the people he wants to win, not only the less educated and more gullible members of society who frequent evangelistic meetings. His business associates recognize what has happened when his business is conducted on a new basis: when, for instance, he confesses to a dishonesty and restores to the right person, or when he calls in his fellow-workers and shares with them honestly his new experience and asks them for their help in the new life, urging

them to come in with him. These things are worth a thousand evangelistic meetings for the gun-shy skeptic today who runs away from all professional religion. A town is surprised and stirred when ninety people like this come in on a mission of "peaceful penetration," when they see the fun they have, when they find they live what they talk. The interchange between city and city, and indeed between country and country, is one of the marked characteristics of the movement. It has given it already an interdenominational and international character which may have implications as to church unity and international understanding; already there have been far-reaching social results in the movement. But we believe profoundly that a Christian basis is needed first; and that this must come from the living impact of changed and Christ-centered people upon those who have yet to find that great experience.

Not one city only, but many, have been touched in this fashion. The movement is rolling. If you want to begin in your own town, it must begin first in your own life. The movement will be born through the nucleus of those whom you reach directly yourself.

#### HE COULD NOT GO — WHAT THEN?

A YOUNG man accepted for the African missionary field reported at New York for "passage," but found on further examination that his wife could not stand the climate. He was heartbroken, but he prayerfully returned to his home and determined to make all the money he could, to be used in spreading the kingdom of God over the world. His father, a dentist, had started to make, on the side, an unfermented wine for the communion service. The young man took the business over and developed it until it assumed vast proportions — his name was "Welch," whose family still manufactures "grape-juice." He has given literally hundreds of thousands of dollars to the work of missions. Every job is missionary work when we interpret it by stewardship.—*The Presbyterian Advance.*



# EVANGELIZING YOUNG MEN OF DUBLIN

BY CAPTAIN REGINALD WALLIS

*General Secretary of the City of Dublin Y. M. C. A.*



CAPTAIN REGINALD WALLIS

Captain Wallis was in active service in the British army during the World War. Later he became secretary of the Y. M. C. A. in Dublin and has since been greatly used for the spiritual awakening and Christian training of young men. The Dublin Y. M. C. A. is conducted on evangelical and faith principles, without financial drives or emphasis on secular education, amusements, athletics and social lines. The entire budget amounts to only about \$10,000 a year, but the spiritual fruitage is large. The present financial depression has made rigid economy necessary and the support of the work must come in answer to prayer. This Association gives proof that Y. M. C. A. work can be successfully conducted on Gospel lines with large results and without dependence for support on methods that are not fully consecrated by God.

Captain Wallis is in America speaking at various conferences and may be addressed (until September 30th) at Moody Bible Institute, Chicago, Ill., or at 944 East 31st St., Brooklyn, N. Y.—EDITOR.

**I**N THE City of Dublin, the capital of the Irish Free State, there is a successful evangelical, soul-saving Young Men's Christian Association. The work is essentially Christian and aggressively spiritual. Its one purpose is to win young men for Christ and then weld them together into the happy fellowship of Christian service. Any inferior objective would betray the sacred trust to which the Y. M. C. A. has been committed. As Dr. Theodore Cuyler once said: "When the Y. M. C. A. ceases to evangelize, it becomes a sublime impertinence." Dr. Arthur T. Pierson also remarked: "Although no institution in the world is perfect, it seems to me that the Y. M. C. A., when its Christian character is maintained supreme, is as nearly complete as any human organization could be. I know of no other institution that has on

the whole so mighty a lever to uplift the young men of the community."

The Dublin Association has adhered in its doctrinal basis and in its practical administration to this ideal for eighty-two years since its inception in 1849. It stands as a lighthouse of spiritual testimony. From the roof to the basement you will look in vain for even a smoking room, a billiard table or any other agency, often considered so necessary to attract young men, but which are sometimes found to hinder a full-orbed wholesome Christian witness.

For over ten years it has been my privilege to labor among the young men of Dublin—good-natured, warm-hearted, and characterized by that alluring South of Ireland temperament. Fine, manly, attractive Christians they make when the Lord really captures



them and consecrates their delightful characteristics to His own service. They are not in any sense "namby's" or milk-sops. Watch them in the gymnasium (which is only a bare hall with very meagre equipment). On the athletic field I have seen a "Rugby" team of fifteen Christian fellows win their way through to victory, and witness for Christ on the way. Before the start of the game, I have known them to bow their heads in the pavilion and ask God's blessing on the sport and seeking strength to "play the game." The Dublin Y. M. C. A. believes in consecrated recreation, as a means to an end, not an end in itself. Candidates for full membership in this Y. M. C. A. are passed individually at the monthly meeting of the general committee, a Board of Managers composed mainly of "born-again" business men. Scrupulous care is exercised to maintain the spiritual backbone of the Association. Evidence of conversion to God is a requisite for a full member. Associate members are young men of good moral character who desire to use the "Y" but who may not make profession of faith in Christ. These have no voting powers and cannot control the policies of the Association. Scores of associates have been won for Christ and have become full members.

Bible study is an important part of this work. Every Sunday afternoon some seventy young fellows meet for earnest but informal study of the Word of God. Fellowship with this radiant bunch of spiritual firebrands, hearing their rousing songs and testimonies, will put red blood into the faith of any downcast Christian. A weekly prayer and fellowship meeting is held on Wednesday evenings with

an average of fifty or more robust, keen, healthy, manly fellows. That meeting is a spiritual tonic. Fire, life and a passion for souls characterize their simple-hearted petitions. Open-air gatherings are held regularly on Monday nights in the very heart of that Roman Catholic metropolis. Many stand around and listen with reverent attention to inspiring testimonies and appeals. Without denominational distinctions this happy family is a testimony to the unity of the Spirit and the one body of Christ.

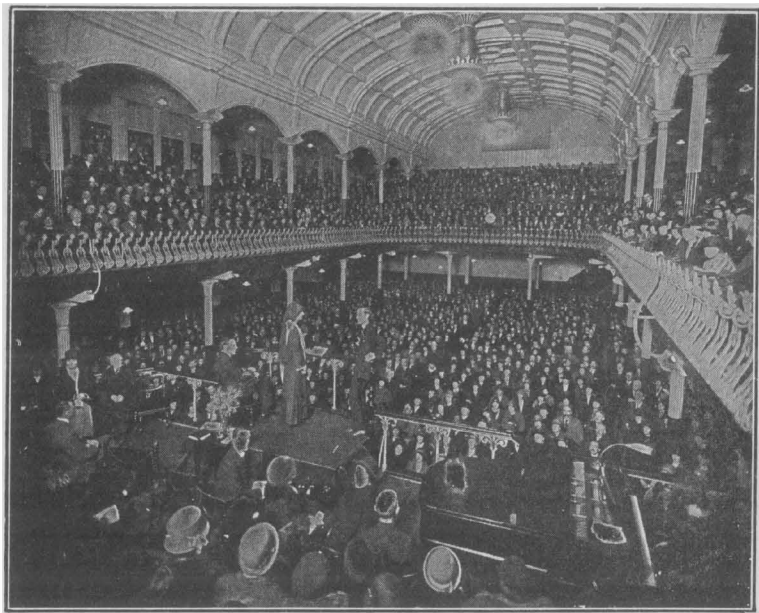
The original principles which animated George Williams, the revered founder of the Young Men's Christian Association some nine decades ago, still find expression in this Irish branch. It has been and remains a living center of Christian evangelism. The Metropolitan Hall is packed every Sunday night with eager listeners to the Gospel. This evangelistic meeting, with an average attendance of 1500, largely composed of young men and women, is the largest regular gathering for any purpose in the Irish Free State. The magnetism which draws this young life together every Sunday night, summer and winter, is no other than the dynamic of the Word of Life. The ushers are all Y. M. C. A. men with a salvation smile and a love for souls. The choir is composed of Christian voices, under the leadership of a consecrated conductor. Bright Gospel hymns and choruses, occasional solos or duets, are always followed by a clean-cut evangelistic appeal by a servant of God with a living message. The Metropolitan Hall has been the birthplace of thousands of souls for practically all the great evangelistic campaigns in Dublin are held under the auspices of the Y. M.



C. A., and annual conferences are convened here for the deepening of spiritual life. The reading room is carefully guarded against the entrance of any unsound periodicals or books.

Can the modern young men of today really be captured by these old-fashioned methods and held together without resorting to accessories which are looked upon as so

people together is like the spectacle of the Laodicean church. The Church cannot compete with the world, whose specialists can provide a much more attractive amusement program. Our Lord's commission is to "feed his sheep," not to "amuse the goats!" Many a church and many a Y. M. C. A. has so lost its living message that "Ich-abod" is writ large upon its por-



WHERE 1,500 GATHER EACH WEEK FOR THE Y. M. C. A. GOSPEL MEETING

essential in such work today? Experience proves that they can. In fact there are no other means of so effectively capturing young life in these days, as was true fifty years ago. Give Christ a chance! Men may change outwardly with the times, but the heart's need is ever the same and there is only one divine remedy. Any religious movement descending to carnal means to win and hold the young

tals. Yet it was never truer that the Gospel, preached in the power of the Holy Spirit, still grips men and presents an appeal to which they will respond in spite of the alluring twentieth century repertoire of the world, the flesh and the devil.

The present buildings occupied by the Association have an interesting history. In 1922 we were in the throes of one of those peri-



odical disturbances for which Irish people seem to have a peculiar relish. Our Y. M. C. A. premises were the first to be destroyed, whereas the Catholic Young Men's Society next door was left intact! But the Lord had provided better things for us. Shortly before this building was destroyed, the Association came into possession of the present buildings as a free gift by order of court. This was the divine provision for the emergency. The work multiplied in its effectiveness as a result of this apparent calamity. The Sunday night meeting developed from a few dozen to its present proportions, taxing the full capacity of the Metropolitan Hall, which had been erected in connection with D. L. Moody's visit to Dublin some fifty years ago. From the same platform today the same Message preached by that man of God is still sounded forth.

*These facts are all the more impressive when we remember that the Protestant population of the Irish Free State has now dwindled down to a meager seven per cent.* This gives rise to peculiar problems. The Committee of the Association has no sympathy with financial drives, but prays to the Lord, as the Chancellor of His own Exchequer, to meet the need. The entire budget is only \$10,000 per annum, with no provision for luxurious administration or big-salaried officials. Evangelical money is scarce in the Irish Free State and part of the money needed is literally prayed in every year. The Committee feels that they should make known to the people of God who love aggressive evangelism, the needs. The buildings, unfortunately are prison-like and bar-

rackish, with no attractive facilities to offer young men. Dr. E. J. Pace of the *Sunday School Times*, who visited Dublin recently, writes:

When I recall those happy two weeks spent in the Dublin Y. M. C. A., the climax of four happy months spent in the British Isles; when I bring back to my memory that fine bunch of Irish huskies, wholesomely clean, radiantly aggressive in their witnessing for Christ; when I see again that nightly throng of 1,500 to 2,000 persons eager for the Gospel, I thrill again to my finger tips.

I am frank to say I never saw a Y. M. C. A. like that of yours. It stands out in contrast with Y. M. C. A.'s on this side of the water painfully to our discredit. Here it seems that in the inverse ratio of splendid, costly, physical equipment, the spiritual objectives for which the "Y" was originally founded are sadly relegated far into the background, and in some places are almost apologized for.

There in Dublin in an old building, never intended to serve as a Y. M. C. A., with equipment approaching shabbiness, you have carried on magnificently. As I looked about me and saw the utter want of equipment I marvelled at the mighty drawing power of the Gospel, which alone attracts and holds that splendid group of militant Christian young men.

The present building was never erected as a Y. M. C. A., and for nine years we have sought to carry on in spite of these difficulties, but feel that the time has come when God would have us launch out for more adequate facilities. In this we seek the sympathetic, prayerful cooperation of God's people in order that we may do more effective service for Christ in this very needy Irish Free State.





MISSION CHURCHES OFFER RELIGIOUS TRAINING FOR YOUNG PEOPLE

## THE CHALLENGE OF HOME MISSIONS

BY THE REV. E. D. KOHLSTEDT, D.D., Philadelphia, Pa.

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AMERICAN home missions are a task, altruistic in character and unattempted by other agencies, that ought to challenge the utmost endeavors and resources of organized Christianity: to insure to rural and urban communities, which without either temporary or permanent personal and material cooperation from elsewhere would not benefit by them, the enriching ministries of the Church of Christ.

In the prosecution of their respective religious and social activities, these denominational agencies seek cooperatively to portray the

attractiveness of Christian ideals of life; to reveal the ethical implications, economic and social significance of Christianity; to demonstrate the fruitage of a functioning faith, vitalized by an experimental knowledge of essential realities in the spiritual realm.

Dr. Slosson defines religion as "the perpetual realization of God; the spiritualization of daily life." Canon Streeter maintains that "Science is the expression of reality in terms of quantity; religion is the expression of reality in terms of quality." But Saint James exhorts us to face the fact that religious realities are conclusively evidenced by a convincing combination of unselfish service and unblemished character.

The composite character of home missions must be understood in

\*The sections served by the Methodist Episcopal Board of Home Missions and Church Extension include: the United States, Alaska, Hawaii, Puerto Rico, and a strictly interdenominational missionary enterprise in the Dominican Republic, fostered by the Board for Christian Work in Santo Domingo. Throughout these territories, Methodism sustains cordial, cooperative relationships toward similar denominational home missionary agencies and projects.



order to appreciate the significance of certain determinative factors that justify the validity of the missionary's claim to moral and material support. Within the areas embraced by Continental United States and her possessions, our territorial contacts and functional activities are characterized by both home and foreign field environments, problems and service opportunities.

The romantic story of American home missions thrills the hearts of those who trace the trails and sense the spirit of our country's patriotic pioneers and heroic circuit riders, whose joint services to the nation wrested a Christian civilization from a forbidding wilderness. The United States is the only first-class world power that was practically born Christian; the colonization of America was characterized by a dynamic conscience. Current conditions indicate the danger of a reversion to paganism unless America's Christian Church constituency can be shocked out of its smug complacency.

To develop democracies that are safe for the world is even more imperative than to make the world safe for democracy. Unless those entrusted with governmental and social control are dominated by the Spirit of Jesus Christ, a democracy can become as ruthless as any autocracy that has ever crushed legitimate human aspirations and activities. Only that democracy is safe for the world whose superstructure is undergirded by the fundamental doctrines of Christianity: the fatherhood of God; the brotherhood of man; the infinite value of an individual life. We dare not ignore such considerations.

There is no substitute for a

functioning faith which touches the very tap roots of our individual and collective ills: sin and selfishness. The Sermon on the Mount makes inner righteousness absolutely basic to normal expressions of individual and social human conduct. Dr. Robert A. Milliken, the Scientist, cherishes a conviction that "it was because we lost belief in the reality of moral and spiritual values that the World War came; and if we do not find a way to regain and strengthen that belief, then science is of no value." Bewildered in mind and morals, mankind desperately needs the clarity and buoyancy of a functioning, fruitful faith.

The Christian Church is the most effective agency devised to date through which to channel Christianity's contributions toward the enrichment of humanity's heart, home and community life. Despite the Church's frankly admitted limitations; whatever men may think of the crudities of certain credal interpretations of Christianity; however severely they may be inclined to criticize our imperfect portraiture of Christian ideals of life and human relationships, the fact remains that Jesus Christ, Founder of Christianity, is still mankind's supreme character and community service exhibit.

"In spite of all its faults," says Dr. William Adams Brown, "the Church of Christ is the one social institution touching men of all races and nations which exists to spread faith in the good God and to unite men in a world-wide brotherhood. Here surely is a factor with which any one must reckon who asks with soberness where men are to turn for help in the stupendous task of world reconstruction."



The international significance of home missions is evidenced by the fact that the prevalent publicity and portrayures of the worst features of American life, radioed to distant lands in the fraction of a second and flashed from commercialized, debauched silver screens, now constitute one of the most delicate and difficult problems that test the faith and fortitude of heroic foreign missionaries on the other side of the globe. Cooperative criticism demands the discontinu-

Under such circumstances there is scant hope for motion picture production improvement and purification until the united voice of the Christian Church can be heard with far greater emphasis in the council chambers of America's movie czars.

The world-wide responsibility of home missions becomes convincingly apparent with the perfection of humanity's communication and transportation facilities, the practical annihilation of time and space



MISSION GIRLS LEARNING TO MAKE HOME ATTRACTIVE

ance of salacious, sex-saturated, lawless, liquor-soaked films, with their contaminating influence upon the unfolding child life of the world.

Unfortunately, too many stars of first magnitude in the motion picture sky, idealized and idolized by impressionable youth, can qualify as legalized, progressive polygamists, to whom the sanctities of the marriage vow, the sacredness of the American home and the laws of the land mean little or nothing.

and the advent of a "split-second" world. Hitherto distantly related peoples have been compacted into close neighborhoods, which need an infusion of the spirit of Christian brotherhood. Multitudes of effective missionary enterprises on the other side of the globe were initiated and are fostered by returned nationals who were inspired to embrace Christianity while sojourners in this country.

So intimately do our home and foreign missionary activities, in-



terests and responsibilities interlock; so intricate are the relationships of organized Christianity's missionary personnel, home and foreign, that no thoughtful interpreter of local, national and international movements, programs and policies for human betterment would presume to attempt their complete segregation. Not only in America, confronted with the delicate and difficult twofold task of Americanization and Christianization, but in many other countries is the fruitage of home missionary service winning recognition.

Incentives to the personal and material support of missions ought to arrest the attention, stir the heart and challenge the enthusiasm of an alert Christian constituency; to arouse in both clery and laity the spirit that accounts for the development of genuine Christian crusaders. Space limits preclude the mention of more than three:

*First* — Jesus Christ and His message to mankind, adequately taught and exemplified, constitute humanity's most vital mind and heart needs. His flawless character stands out in bold relief before the tribunals of twenty centuries which subjected the validity of the Nazarene's spiritual supremacy claims to the acid test. His portraiture of human possibilities in character building is unexcelled. Nations, governments, social and economic orders, even organized religion in some of its current forms of expression are manifestly imperfect and subject to laboratory experimentation, but Jesus Christ is supreme. In the social and spiritual life of the world, His position is exclusive and impregnable; as can be said of no other personality in human history, He

speaks with the "voice of authority" and of finality.

*Second* — Christianity's Bible is a missionary manual, permeated with the missionary spirit. The New Testament context is liberally interspersed with stories of spiritual adventure, so characteristic of the spread of Christianity throughout the world. Personified by the advent of the Christ Child in Bethlehem, matchless revelation of divine solicitude for erring mortals; buttressed by the Cross of Calvary, emblematic of love strong as death, nay stronger; undergirded by the Great Commission, embodiment of the Master's valedictory to His chosen disciples; exemplified by the epochal message of the Apostle to the Gentiles in the Athenian market place, it is the impact of a missionary spirit that accounts for the respective contributions of historic religious movements toward the sum total of good in the world.

*Third* — The inescapable challenge of an unfinished task summons us to service. Vast areas of unevangelized rural territory and scores of sadly neglected, polyglot city centers throughout this country demand the attention of an American Christian statesmanship with faith, fortitude and ability enough to spell problem with the letters of opportunity. The range sections of the west, mountain regions of the south and backward communities of New England, Ohio, Michigan and other states reveal a wide-spread neglect of our rural missionary fields. Only forty per cent of New England's population is claimed by any church; thirty-three per cent of its population under nineteen years of age is unidentified with any church school. Utah has seven counties without a functioning evangelical



Protestant mission in any one of them.

The following exhibits are illustrative of the missionary challenge:

Dr. John McDowell, Secretary of the Presbyterian Board of National Missions, maintains that 10,000 American rural communities have no type of church; that 30,000 American rural communities have no pastor in residence; that 13,400,000 American children under twelve years of age receive no sort of religious instruction.

State Librarian H. E. Dunnack, Maine: "100,000 of Maine's population are without religious opportunities; 95,652 families are unidentified with any church; 109,017 boys and girls of school age are enrolled in no sort of church school." He estimates Maine's church attendance to be one in seven and mentions a community of 2,100 people with 24 church members.

Dr. Arthur Wentworth Hewitt, of Plainfield, Vermont, author of "Steeple Among the Hills": "That some of our villages are overchurched, I do not doubt, but am perfectly convinced that the greater part of our state is wholly unevangelized ground. The great majority of its people attend no church and are visited by no pastor."

Director of Publicity J. S. Stowell, Methodist Episcopal Board of Home Missions and Church Extension, submits data on Clare County, Michigan: eleven townships, with forty-six public schools and an enrollment of 1,000 children, an English-speaking American section with a total population of 4,640, but no church at all in action.

Dr. L. H. Sweetland, Methodist minister, Hays, Kansas: "Paganism prevails in parts of Kansas. Within fourteen miles of Hays, in an American community of prosperous farmers where I recently held services, there were children sixteen years old who had not heard of Jesus Christ. Kansas has hundreds of boys and girls who are utterly ignorant of religion."

Russell Springs, an inland Kansas county seat with substantial court and

school buildings, has no church structure or regular religious ministry to a population of nearly two hundred. A score of county parishes in the Kentucky and Tennessee mountains await the inauguration of an adequate social and spiritual service to hearts that hunger for a richer life.

America's urban situation is equally, if not even more disturbing. Hundreds of congested city centers, cosmopolitan communities with their racial interlockings and antagonisms, economic and social problems, clamor for consideration. There is a studied purpose on the part of corrupt politicians to defeat constructive legislation concerning moral issues. Organized unrighteousness has become entrenched in the city. The growing cities of America hold the balance of political power. If a democracy is to endure, the working majority of its voting units must be kept intelligent and moral. The future of our country is at stake; the perpetuity of the sacred institutions, bought by the blood of a liberty loving people, is directly involved.

Authoritative statisticians announce that in the 1932 national election, the United States will have approximately 4,000,000 new voters to reckon with. Unless our prospective as well as our functioning citizenry can be vitally interested in and persuaded to do serious, constructive thinking relative to current, vital issues; to appreciate the proportionate value of determinative factors in our social, political and economic life; to grip the real meaning of national and international movements for human betterment, how can we hope to sense the significance of our exacting twentieth century citizenship or to insure to our generation



a proportionately substantial contribution toward the sum total of good in the world?

With a minimum monthly racketeers' extortion toll of one billion dollars to pay, according to the New York Crime Commission's recent report; confronted by a current crime culture of perfectly appalling proportions; challenged by the strange spectacle of millions of men unable to support their families on account of an unprecedented commercial collapse; and our social and spiritual ideals threatened by the propagation of pagan philosophies of life, the seriousness of the situation ought to shock a nominally Christian America out of her false sense of security. A silent church constituency is impotent and unfruitful. For her own sake and for the sake of the world, America's mind and heart must be Christianized.

A revitalized church membership, the restoration of a functioning faith, buttressed by daily demonstrations of religious reality

in terms of constructive community service and the enrichment of social relationships, is a matter of immediate moment to the Christian leadership of our nation. We would profit by the development of a more vivid consciousness of religious realities; a more clear cut realization of the actuality of God's presence and guidance; a general recognition of the primacy of prayer in our religious life; the cultivation of an overwhelming passion for unselfish Christian service; the proclamation of a positive, dynamic Gospel message; an evident dominance of the spiritual incentive in all of our missionary activities.

Isn't it strange that princes and kings;  
That men and money and minor things;  
That common folks, like you and me,  
Are builders for eternity?

To each is given a bag of tools;  
A shapeless mass and a book of rules;  
And each must fashion, ere life has  
    flown,  
A stumbling block, or a stepping stone.

## COMING ARTICLES ON HOME MISSIONS

ONE of the richest and most important subjects for study is the field of Home Mission in America. The variety and interest are almost unlimited. This number of the REVIEW is devoted to the Home Missions study topics of the year, which are in line with those discussed at the National Congress in Washington last December.

Several of the most interesting papers in hand could not be included in this issue and will appear in a subsequent number. Do not miss them. Among these are:

*Why Give the Gospel to the Mormons*, by William E. LaRue.

*Home and Foreign Mission Life Compared*, by Lillian Oyler.

*Do Jews Become Christians?* by John Stewart Conning.

*Religion for the Migrant Workers*, by Adela J. Ballard.

*The Church and the Working Man*, by E. M. Wahlberg.

*Spanish-Americans — Asset or a Liability?* by E. T. Cornelius.

*What Substitute for Christianity?* by James I. Vance.

*Missions to American Indians*, by Henry Roe Cloud.



# WHERE ARE THE UNCHURCHED AMERICANS?

BY ELIZABETH R. HOOKER, New York  
*Institute of Social and Religious Research*

THE number of church members (of all denominations) reported by the *Census of Religious Bodies* in 1926 was 47.7 per cent of the population of the United States in that year.<sup>1</sup> Where are the others, the more than fifty-two per cent of the people who are outside the churches? Are they evenly distributed over the country or are there relatively more of them in certain kinds of territory?

To answer these questions and to study types of areas that might be found to have comparatively large proportions of the people outside the churches, the Institute of Social and Religious Research<sup>2</sup> in 1928 began an investigation which brought to light the fact that six different kinds of territory of wide extent contain exceptionally large numbers who are not merely outside the membership but who are practically untouched by the influence of churches.

Only four of these six kinds of territory will be considered here. All are of recent development and are found largely in the Far West.

## Dry-Farming Areas

The youngest of these types is the dry-farming country. This was not settled permanently till after the better watered lands had been largely occupied because it is so arid that harvests are precarious

even with the use of recently perfected methods. So much land is required to supply a family living that even if all the land were taken up, the farm families would live far apart; and at the present stage of development the dry lands have an average of one family to the square mile. There are thus great stretches of hinterland where the nearest neighbor is several miles away. Many of the roads are still unimproved. Both homes and farms, and public facilities and institutions, are being developed in the face of great natural obstacles and frequent crop failures.

Dry-farming territory of wide extent is found in the Columbia Basin of Washington, Oregon and Idaho; also in two regions of the Great Plains, which lie between a more humid belt on the east and an arid belt close to the Rocky Mountains, and which are separated by stretches of rougher and less fertile land. These three regions cover an area larger than that of New England and the Middle Atlantic States combined; and they contain 807,000 people living outside of centers of 2,500 or more inhabitants.

In one of the three dry-farming regions, three-fourths of the people are outside the churches; in the second, three-fifths; in the third, four-fifths. Churches of a sort are not lacking; but they are unevenly distributed, the villages and some hamlets having several organizations of different denominations, and other small centers and wide reaches of hinterland being

<sup>1</sup> Estimated as halfway between the Census figures for 1920 and 1930.

<sup>2</sup> The findings of this study are presented in "Hinterlands of the Church," Institute of Social and Religious Research, New York, 1931. This book contains the evidence for the statements made in the present article.



without any churches whatever. With a few striking exceptions the churches are small and poor, have very limited ministerial service, conduct no activities except occasional preaching services and Sunday schools, and have failed to win the cooperation of large proportions of the people. In a representative dry-farming county surveyed, five-eighths of the country families had no regular contact with church or Sunday school.

Yet nine-tenths of the drylanders are Protestant by tradition; and will be reached, if at all, by Protestant religious agencies.

### Grazing Country

Many unchurched Americans are also found in the arid grazing lands. Here the people are even more widely scattered than in the dry-farming country; for there is an average of only one ranch in seven square miles. The climate is too dry for crops to mature without irrigation and the irrigable acreage is extremely small. The herbage is so sparse in some sections that a cow must walk twenty miles in a day to get enough to eat. Off the main highways travel is over rough roads or rougher trails. Centers are few, and are strung along the widely separated streams and railroads, leaving expanses of uninterrupted hinterland hundreds of miles across.

Grazing country forms far the largest part of the territory between the Rocky Mountains and the Cascade and Sierra ranges, and is also found in the drier and rougher parts of the Great Plains. In these regions arid grazing land extends over practically the whole of 110 huge counties, occupying three times as large an area as the dry-farming country, and in fact con-

stituting one-sixth of the land area of the continental United States. Notwithstanding its low density, in 1920 this area had 619,000 inhabitants living in the rural districts.

In the grazing region consisting largely of Utah, where most of the people are Mormons, 55 per cent belonged to churches in 1926; in western Texas, where three-fifths of the inhabitants are Spanish-American Roman Catholics, the proportion of the people belonging to churches was 52.5 per cent. In the two Protestant grazing regions the situation was quite otherwise. In one only one-fourth of the people, and in the other less than one-sixth, were enrolled in the church membership. Of the twenty-eight Protestant counties investigated, only six had as high a proportion as one-fifth of the people in the churches; nine had less than a tenth; and three had less than a twentieth. And in more than half the total area of the entire fifty-five sample counties of four grazing regions, including both Protestant and Catholic sections, less than one-fifth of the people were church members.

In a Protestant grazing county surveyed by the Institute, three-fourths of the families had no regular contacts with churches; and at the hour of service eleven persons were outside church doors to one inside.

The churches are few—an average of only three per 1,000 square miles. Almost all such churches as exist are clustered in the larger towns. Not a few counties of over 3,000 square miles each have but one or two churches outside the county-seat.

These town churches try to duplicate the buildings and the program



of the churches of older regions. Their rank and file, and even most of their ministers, know almost nothing of the thinly populated hinterlands stretching far away in every direction. Now and then churches are started in smaller centers; but most of these are very short-lived.

#### Cut-Over Sections

A third kind of territory having many unchurched Americans consists of sections recently denuded of primeval forests. With their trees they have lost much of their taxable property, and most of the industries that formerly supported a great part of the population. Many people have moved away. In some cut-over districts stumps are being uprooted with great labor and expense, and agriculture is being developed. But the farmers often have to contend with poor soil, stubborn natural growths, forest fires and inaccessibility of markets. They live in isolation amidst stump lands, marshes and second-growth woods, and to a great extent upon unimproved roads. Schools and other institutions are still imperfectly developed. Many of the people are immigrants of varied racial origins, attracted by the cheapness of the uncleared land.

Two cut-over regions were investigated by the Institute, one lying about the Great Lakes and the other in the Pacific Northwest. These two regions have a combined area of 12,000 square miles, and a rural population of one and one-sixth millions.

In three cut-over counties surveyed in Michigan, Minnesota and Washington, seven-eighths of the people were outside the church membership. The proportion of the

people outside the church doors at the hour of service was seven-eighths in the Michigan county, nine-tenths in the county in Minnesota, and eleven-twelfths in that in Washington. From three-fifths to three-fourths of the children were not enrolled in any Sunday school.

Though the cut-over sections have many churches—thirty-one per 1,000 square miles—most of them are small. The denominational competition is intensified here by the presence of churches serving groups of various foreign races. Being small and in a land of poor people, the churches cannot afford good buildings, well-paid ministers, or many-sided programs. What these little churches offer does not appeal to the general public of their communities.

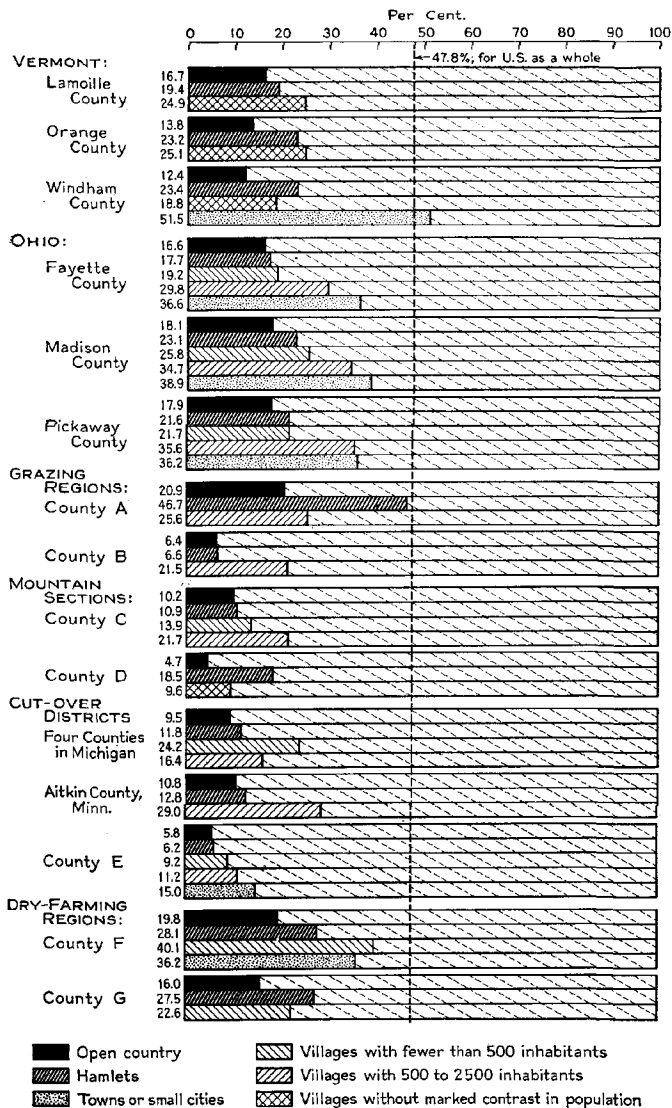
The Washington county contained two large districts entirely destitute of churches. This unchurched area had four villages of from 300 to 500 inhabitants, and nine hamlets of over 100 inhabitants. The whole population of this neglected territory was some 6,800. A few Sunday schools and monthly preaching services held in schoolhouses or private homes, attracted very small groups of people. Nearly 99 per cent of the population never or hardly ever attended a service of worship.

Seven-eighths of the people of the cut-over sections, however, have Protestant traditions. The responsibility for affording them effective religious ministry rests therefore on the Protestant Church.

#### Mountain Districts

Many unchurched Americans are also found in districts among high mountains. Here communities and scattered families live in isolation from the outside world





Used in "Hinterlands of the Church," Institute of Social and Religious Research, New York.

**DIAGRAM SHOWING THE PROPORTION OF POPULATION IN CHURCH MEMBERSHIP (1926), FOR COMMUNITIES OF DIFFERENT SIZES, IN COUNTIES SURVEYED, REPRESENTING SIX DIFFERENT KINDS OF TERRITORY.**



and even largely apart from neighboring mountain districts. The isolation is intensified by steep and circuitous approaches, by the scarcity of railroads and the poor condition of many highways, and by the deep snows of winter. Mining and lumber activities, which have usually formed the incentive to settlement, have in many cases slackened or died out. Farming encounters peculiar obstacles and poverty is nearly universal. The development of the institutions of civilization has been arrested in many of the older mountain counties, and in the younger ones is still at an early stage.

Seventy-nine mountainous counties are found partly among the two great masses of the Rocky Mountains situated within the United States and partly among the Sierra Mountains of California. They have a total area of over 173,000 square miles, and a rural population in 1920 of about 424,000.

In the forty-four of seventy-nine mountain counties taken as samples in the Institute study, more than three-fourths of the people were outside the churches. In half these counties the proportion was more than four-fifths; and in eight counties, more than nine-tenths. Moreover, of the population of a county surveyed, persons outside the churches formed thirteen-fourteenths of the population, and in the country districts, twenty-twenty-firsts of the population. At the hour of worship, only twelve per thousand inhabitants were present at any religious service, either Protestant or Catholic. Three-fourths of the families had no regular contact with any church. Six of the ten Protestant churches had fewer than twenty-five members each. Only one church had

weekly services even in summer. The only church in the county-seat had regular preaching services only during the three summer months, and even that not every year. There were half as many closed churches as active churches.

Many of the original settlers of the mountain counties, who were very largely miners, had never had church affiliations; and the little churches have not acquired a position of influence. The general public are indifferent to them, and many even of the church workers show a lukewarm and shame-faced adherence.

In spite of this widespread indifference to the churches, a large majority of the people consider themselves Protestants, at least to the extent of desiring the services of Protestant ministers at funerals.

These four kinds of new territory having many unchurched Americans, taken all together, occupy three-eighths of the area of the United States, and their rural population in 1920 was about three and one-third millions. All this territory, except two regions of grazing country, is Protestant by predilection, if not in actuality; and therefore constitutes a Protestant responsibility.

#### Common Obstacles to Church Work

A plausible explanation of the presence of so many unchurched Americans in these four kinds of new territory lies in the fact that these areas all exhibit characteristics that render effective religious ministry extremely difficult. Only small numbers of people live within a convenient distance from common meeting points. Assembling for services and group activities is restricted not merely by distance, but by bad roads, lack of bridges,



and topographical barriers. Most of the people are so poor that they have little margin from which to contribute to the support of churches. Because of the youth of these lands, common acquaintance and the habit of cooperation, which facilitate the development of such social organizations as churches, have barely begun to develop; and in some districts there is not even any place to hold services except the little country schoolhouses.

These conditions constitute effective handicaps to the work of the churches. But that the difficulties are not insurmountable is shown by the fact that grazing regions where Mormons or Roman Catholics predominate have comparatively few unchurched persons, although the common obstacles to church work exist there in an extreme degree. Moreover, under similar conditions a very few Protestant churches alone in their fields, through strong and sustained work, have succeeded in enlisting large proportions of their natural constituents.

#### Ineffective Churches

The presence of many unchurched Americans, therefore, is not an inevitable result of adverse conditions; it is to be attributed in part to characteristics of the churches themselves. Each church came into existence independently, as the church of some group of settlers with a common preference for a particular denomination. Because the settlers of most neighborhoods represented many diverse origins both geographical, social and racial, churches of various denominations tended to arise in close proximity. In regions where people are so scattered and so poor, neighboring churches are inevitably small, with

few lay workers and contributors, low expenditures, restricted ministerial service, and a very limited program. The little churches found in these areas have been unable to influence and to enlist the people of their vicinities; and in many cases they have lost their hold upon children of their original members.

Having come from long-established and densely settled sections of the country, the church people of these lands have tended to work toward the forms of church administration familiar to them in their former homes, that is, toward full-time resident ministers, circuits or yoked churches, and increasing denominational competition. None of these methods is adapted to the conditions of the newer lands.

As a natural consequence, the number of unchurched Americans in these four kinds of new territory is not decreasing. Indeed, among eight Protestant regions of the four types, the Protestant grazing regions and the mountain regions, which are the oldest, and in which churches have therefore been at work longest, have more unchurched people than the more recently settled cut-over and dry-farming regions; and among the three dry-farming regions, the older have more unchurched people than the younger. In general, the new lands are witnessing, not the churching of the unchurched, but the dechurching of the churching.

Scattered indications are not lacking in these areas, however, of new experiments in interdenominational cooperation, and of the introduction of methods of church work that are better adapted to the peculiar environmental conditions. Upon the fate of such recent developments depends the success of the churches of the new lands.



# UNSOLVED PROBLEMS IN HOME MISSIONS \*

BY THE REV. HERMANN N. MORSE, D.D., New York  
*Board of National Missions, Presbyterian Church, U. S. A.*

THE topic is broad enough to cover most of the concerns of home missions. Few, if any, problems of church work are ever completely solved. This is not so much a confession of weakness as it is a recognition that America has experienced a constant process of growth and change. There are no static problems in home missions to be solved by exact formula, but there are a succession of problems undergoing continuous alteration.

Home Mission work began as a problem of preaching the Gospel and planting the church in new communities. Enlarging territory and expanding population kept our fathers keenly aware that no sooner was this problem advanced toward solution in one section than it was recreated for them elsewhere. The frontier line receded before them. They never quite caught up with it. Then, in due time they became aware that communities differed in many vital ways and that these differences constituted other problems for the church. The composition of the population changed. Contrasts in race, language, color, culture, economic status and social opportunity, religious background and outlook, accessibility, and general standard of living—such factors so completely characterized the course of American development as to keep the missionary enterprise constantly exploring new ways to meet new situations, or to deal with

new angles of old problems. That process of expansion, change, and exploration is the history of Home Missions. It is also its present and doubtless will be its future.

## The Problem of Extension

The Home Missions Congress formulated a definition of Home Missions which emphasized five aspects. The most elemental of these is "to make the Church available to those sections of America which lack its ministry." We may call this the problem of physical extension, the provision of at least a minimum of religious privilege for every community in home mission territory. The planting of new churches virtually ceased three decades ago save in growing cities and suburbs. In most sections the larger denominations are substantially reducing the number of their churches. It is recognized that many areas have more churches than they need. On the other hand thousands of small communities are still completely unchurched. Chiefly this concerns the more sparsely settled portions of our country. Where populations are dense a community without a church is a rarity, although every expanding city or industrial area furnishes its quota of new communities for which churches must be provided. Usually both resources and interest are available for the meeting of such needs. But there is a marginal problem not so dramatically evident and not so easily commanding either interest or support. Scattered throughout the country are

\* This brief paper has no ambition to list, let alone offer a solution for all the unsolved problems of home missions. Its limits only permit a comment on certain ones of unquestioned significance.—H. N. M.



many thousand small neighborhoods, mostly isolated, with their populations aggregating in the millions which together constitute the most striking instance of religious neglect. Every state in the Union in which there are mountains, or cut-over timber lands, or dry-farming areas, or small industrial centers attracting foreign labor, as coal mines or oil developments, has its share of these unchurched neighborhoods.\*

The fact that this neglected population is widely scattered and is usually found in very small aggregates, makes religious ministry for them a matter of serious difficulty. Frequently Sunday-school missions or some similar form of itinerant service offers the only practicable solution. Elsewhere churches could be maintained, but would need a large measure of missionary support which has not hitherto been available. Generally speaking, no satisfactory program could be developed along strictly denominational lines but must be sought through the medium of interdenominational cooperation. Such distinctively missionary responsibilities as the Mormon area, the Indian reservations and Cuba, show considerable populations for whom no evangelical work has ever been attempted. Here the impulse, and at the outset the financial support, must come almost entirely from the outside.

### The Overlooked Groups

There is another aspect of church extension which is concerned not with the planting of new churches or the development of new forms of ministry, but with the en-

largement of the service of existing churches. The Congress definition of Home Missions includes as its first element the following: "To win men and women to discipleship of Jesus Christ, to unite them with other disciples in the fellowship of the Christian Church, and to educate them for worship and service at home and abroad by helping them to discover and to accept for themselves and for society at large the full consequence of Christian discipleship." The Congress repeatedly called attention to the fact that within communities amply provided with churches are very many people who are almost completely overlooked by them. In almost every community, large or small, are people outside the churches who are never definitely sought out with the challenge of Christian discipleship or the ministry of Christian service. Sometimes it is a particular racial or social group that is overlooked. Sometimes it is an isolated rural neighborhood near the borders of the community. More frequently it is just a case of scattered folk who are not noticed by the churches.

In the beginnings of Home Mission work there was constant emphasis upon the responsibility of each church to extend its own ministry not only throughout its own community but into neighboring communities. That emphasis is as much needed today as ever. Churches frequently are lacking in that missionary zeal directed toward their own immediate areas. They have generally no conception of a larger parish for which they are responsible. They tend to think of *their own constituencies* rather than of the total populations to be reached. The churches in the average village draw enough members

\* Cf. *Hinterlands of the Church*, Elizabeth R. Hooker, Institute of Social and Religious Research, 1931.



from the surrounding country to weaken and discourage such open country churches as may still be there, but do not make a consistent effort to strengthen such country churches or to provide that thorough ministry for rural people which would make the country churches unnecessary. The result is that the country areas adjacent to village or town or city are becoming the most poorly served sections in the nation. As regards the problem of the city, it was emphasized in the Congress that the city must be viewed as a whole and that any consideration which does not emphasize the responsibility of each church in a city-wide strategy is fatally inadequate.

For the country as a whole it is significant that the proportion of our population which is outside of the membership of all churches has remained the same for at least twenty-five years. Prior to that time the church consistently grew more rapidly than the population as a whole. It almost seems as if the Church were content to peg its work at the point which it has now reached with half of the population in and half of it out of the church membership.

#### The Problem of Development

This consideration leads us at once to a third one which might be called the problem of church development. The Congress definition emphasizes the need "to supply adequate church leadership where the work of the present church is unsuccessful or inadequate." It seems not to be generally appreciated that a large proportion of all Protestant churches in both city and country are below the point of numerical and financial strength which is adequate to the main-

tenance of any reasonable program. In many parts of the country a startlingly large proportion of the rural churches have less than twenty-five members each and operate on budgets of less than \$500 a year. In the towns and cities, while there are, of course, many churches of outstanding strength, the typical church operates perilously near the line of bare subsistence.

This situation is, obviously, in part due to the existence of more churches than our present church strength could reasonably be expected to support. In part it is due to our failure to select out and energetically develop that large number of churches which are in a position to render valuable service but which have never been sufficiently promoted. Among the specific problems involved here are many of the hardy perennials of Home Mission history—such as the development of competent leadership; the provision of a just and reasonable minimum of salary; the development of local financial resources for the support of the church; the encouragement of local initiative and local management.

There are considerations here of ecclesiastical policy which run well beyond the range of home missionary responsibility or resources. There are three striking facts, however, that apply with almost equal force to all of the larger Protestant denominations. The first is that each of them has a very large number of churches which are either chronically vacant or are quite inadequately served. Many such churches are served by men who are compelled to make much of their living outside of their ministry. Others are so combined in circuits as to put an unreasonable



burden upon their ministers and provide the churches only with long-range and part-time care. The second fact is that our existing system of church support provides many of our ministers with something less than simple justice. Burdens are piled upon them which a man can hardly carry and the support is inadequate and often precarious. Looked at broadly, it would seem that we have not yet learned how to make the most effective use of our ministerial personnel or to enable them to make the most effective use of their talents. The third fact demonstrated daily from end to end of our country is that the community which is over-churched is usually underministered and the thing that hurts is not so much the surfeit of churches as the lack of constructive personal ministry.

#### The Problem of the Underprivileged

The fourth element of the Congress definition concerns our service to those in need: "In the case of handicapped or retarded areas or underprivileged groups, to assist in providing those institutions and services which are the necessary elements of a Christian standard of living to the end that the Christian community life may be developed." This aspect of Home Missions raises a problem which is twofold, to know when to provide such service and to know when to cease to provide it.

The earliest missionaries to the American Indians found it desirable to teach them to read and write and to instruct them in the rudiments of agriculture and handicraft. The mission school naturally resulted. As developed through the years it has taken a number of characteristic forms. There is the

elementary parish school conducted as the precursor of the public school which the people are not yet interested or able to maintain and having as its objective the provision of the standard elements of an elementary training. Many such schools formerly conducted have long since been given up. They have achieved their purpose of educating the community to a sense of the value of public education and the state has relieved the church of what in our Protestant system we regard as a state responsibility. Ultimately it is to be hoped Home Missions will not need anywhere to conduct schools of this type since our aim as the Congress put it is "to supplement rather than to substitute for the responsibilities of the state in education."

Other more advanced or more specialized types of mission schools were developed in due course. These schools do more than the state might do if it were willing and able. They discharge a specific and particular missionary purpose in relation to our total program. The provision of a trained and consecrated Christian leadership will be a major objective for a long time to come in all of our distinctively missionary areas.

Other forms of service ministry which were developed rather later than the mission school have attained places of great influence in the present program. Medical service is perhaps the most fundamental of these. The more impoverished sections of the country are still woefully lacking in hospital facilities and competent medical and public health service. We have not in this country generally established either in theory or in practice the responsibility of the state in this field. Our Indian population



is about the only considerable exception and even here the provision made by the Federal Government is quite inadequate. While the mission boards have done yeoman service in many parts of the home mission territory in equipping hospitals, maintaining doctors and nurses and conducting a general health program, this, in relation to the existing need, is probably the most undeveloped aspect of our program. To cite a single instance, the Dominican Republic has one physician to every 8,700 people as compared to one physician for every 700 people in the United States. There are just seven trained Dominican nurses in the whole Republic, all of them graduates of the mission hospital, or one trained nurse to 128,000 people, whereas in New York there is one trained nurse to every 305 people.

An unstandardized, but very valuable feature of the service program of Home Missions, is the community or neighborhood house. In some sections the neighborhood house is the forerunner of the church, doing the pioneer work in an area where personal ministry is the only possible avenue of Christian approach. In other sections, notably in the service of the alien populations of our great cities, it is a more or less permanent adjunct to the church, providing those forms of adapted service to personal need which require a specialized equipment and training beyond the resources of the average conventional church. There are no practical limits to the degree to which this type of service could be profitably expanded whether through a separate service station or through special workers attached to organized churches. As long as there are families which

are poor, or alien, or imperfectly adjusted to their environments, or groups in process of transition, there is definitely room for this aspect of our ministry.

#### Christ and the Social and Civic Questions

The fifth and final aspect of the Congress definition takes us into the realm of applied Christianity. This emphasizes our responsibility "to bring the Christian impulse to bear upon the broad social and civic questions of our day." We are here concerned with a problem of interpretation and education rather than with the conduct of specific institutions or activities. No consideration of the duty and opportunity of the church can ignore the question of the bearing of Christian principles upon those problems of our modern world which challenge the consistency of our Gospel. The Congress noted, for example, that "the exceptional difficulties under which many of our fields are laboring in this year of business depression accentuate the responsibility in the field of economic well-being. We believe our Home Mission Boards should take the leadership in summoning Christian people to shape the economic structure of American life in accordance with Christian ideals. It is not enough to deal with economic crises as they occur. So far as in us lies, we must take measures to prevent their occurrence and to guarantee to all our people an opportunity to achieve a Christian standard of living."

Various aspects of this problem come up at almost every stage of our work. If our concern is with the Negroes, or with any of our foreign-speaking groups, notably the Orientals on the coast and the



Mexicans in the southwest, we cannot be oblivious to questions of race discrimination. If our concern is with our great industrial populations we cannot avoid an inquiry as to what Christianity has to say about relations in industry. Unemployment and poverty cannot be viewed as exclusively economic phenomena. International goodwill is more than a political problem. One might almost indefinitely elaborate the catalogue of questions that point the moral that the Church today must concern itself with all these problems of life adjustment in our modern world.

### Comity and Cooperation

To this list of unsolved problems suggested by the Congress definition of Home Missions must be added two others. One is the problem of interdenominational comity and cooperation. The sincerest friend of the church must concede that there is here an unsolved problem of great urgency even while contending what is undoubtedly the case, that rather remarkable progress has been made in recent years along this line. This was expressed in the Congress findings in the following significant sentence: "It is the plain truth that awareness of the significance of this problem is a modern development, that much of the urgency of it is created by modern conditions, that we are trying in a decade to undo the mistakes of a century and that, however uneven our success, we have made real progress and are developing the desire and the will to go forward to success."

For some years now the question of interdenominational cooperation has had the serious consideration not only of mission boards but of

our ecclesiastical assemblies. A rather impressive volume of resolutions have been passed. The difficulty here does not seem to be in determining what ought to be done. The "unsolved problem" is how to get it done. The Congress emphasized that we ought now to pass from the "resolution" stage to the "action" stage by an aggressive movement of concerted effort with the dual purpose of eliminating competition and of cooperatively extending our service to all unserved areas. To this end our first need is a question of attitude and spirit. We have the technique and the organization. What we need is a wider diffusion of a cooperative spirit. At the same time it is necessary and desirable that we continue to extend and develop the various cooperative organizations which in cities, states and nationally provide the channels through which our evangelical bodies may work together in their common tasks and study together their common problems.

If we could find the way to deepen the spiritual life of the Church we would doubtless in so doing increase its missionary zeal. If the church as a whole had an inescapable conviction that it must go forward, doubtless the means with which to go forward would be found. In all our work primacy must be given to the fundamental religious motive. A stronger determination to prosecute the work of the church will grow out of nothing but a deeper religious experience.

"What we need and what we believe the church at large needs is a renewed and more vital consciousness of God; a sense that Jesus is Saviour and that there is none other either for the individual or for society, that without Him we can do nothing, that through Him we can do anything that needs to be done."



# HAS THE DAY OF THE COUNTRY CHURCH GONE?

BY THE REV. MALCOLM DANA, D.D., New Haven, Conn.  
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THE distinctly open country type of church is probably destined to share the fate of the crossroads store and the village blacksmith shop. A town and country church is on the way with a parish planned to include both centers and adjacent countrysides. Rural religion and the country church are therefore entering upon a new and most important era, although their work may be more qualitative than quantitative. Those interested are challenged to devise new plans and programs suited to a changed and changing countryside. The task is not an easy one. It calls for a modern appraisal of the country church, and for a thorough understanding of significant trends and movements in the rural religious and secular fields.

## Rural-Urban Interpenetrations

Both the rural and urban religious forces are challenged to deal with a movement described by a well-known sociologist. He was visiting in a small Iowa town and referred to it as "rural." The classification was resented in some such words as these:

"We are not rural, or different from city folks. We dress and act as they do. We have city conveniences in our homes, and go to urban centers for our pleasures and enjoyments."

A few days later he was talking to one of the leading bankers of a large city not far distant from this same village. He happened to use the word "urban," which evoked this comment:

"Urban? Why, bless your heart, we are nothing but an overgrown country town. This city is made up of farmers who brought along with them their own habits and ways of looking at and doing things."

The visitor told this incident to an audience a while later, and remarked:

"These people were describing the same thing, but from opposite poles of experience. What is going on is *interpenetration*. City influences are backing up into the country, and rural folks are building themselves and their customs into the life of urban centers."

This movement calls for serious and thoughtful attention! Such silent and subtle interchange challenges rural and city churches alike to see to it that neither institution suffers from this important give and take.

## Back-tier Populations

In contrast to the merging of interests is the development of a new type of rural isolation. The fact of diminishing populations is generally recognized. But the effects of the exodus to the cities, and the moving of country people out to paved highways are not so well known. Nevertheless, back-tier populations are developing in many quarters of the land. Superior folk still live in depleted areas and will continue to do so. But these migrations are partly responsible for "rural vice equalling anything to be found in Chicago, New York or Boston; spiritual illiteracy matching any book illiteracy to be found



in the Southern mountains; and a need for medical missions almost as keen as in India and Africa."

Nor are these conditions characteristic of regions where the great distances and sparsely settled areas might be expected to produce isolation and loneliness. They exist in older and more populous states, and are often to be found only a few miles back from old and historic churches quite given to celebrating their one hundredth and one hundred and fiftieth anniversaries. Indeed, "overlooking" is fast being recognized as a more frequent and reprehensible sin than that of the more talked about "overchurching." Churches of the countryside are therefore challenged to go out from even small centers to experience the joys of "detours," and to discover the blessedness of a new mission and field of work in the region of back-country roads.

#### Passing of Pioneer Home Missions

Another challenge has to do with the passing of home missionary days. These days are gone, along with the disappearance of the frontiers, and rural work is becoming pretty much alike everywhere. Dissertations on such themes as "The Modern Efficiency of the Country Church" sound rather prosaic when compared to the more thrilling tales of pioneer days.

These changes undoubtedly explain, to some extent at least, the falling off in benevolent interest and giving, experienced by all of the major denominations. Nevertheless, the rural religious enterprise is challenged to vindicate sound theory which claims that efforts to increase the efficiency of the average country minister and his church will, in the long run, get more permanent results than ap-

peals to mere sentiment and emotion.

#### Attitudes Toward Mission Aid

A fourth challenge asks for a newly conceived, better designated and differently administered "mission aid."

Rural churches were never more needed to help solve the problems of the American countryside, and to assist in mitigating serious conditions existing there. But diminished memberships and constituencies make it impossible for them to do the work alone and unaided. Nevertheless, there is a growing disinclination on the part of rural ministers and churches, and even more on the part of young men who are thinking of entering the ministry, to be termed "missionary." Some think the time has come to drop that word from the vocabulary of religious work. What was once a help has become a hindrance and an embarrassment. Churches which are most needed, and which have the best right to help, are generally the very ones that will not ask for or accept so-called "mission aid." This prejudice is explicable! Words change their popular significance and meaning. "Charity," for example, used to be a strong and self-respecting word with little or no suggestion of condescension, almsgiving or dole. Nowadays the worthiest poor resent "charity" and abhor even the slightest idea of becoming "clients" of some social service agency. It is much the same with the word "missionary!" The term once stood for pioneering, the heroic opening up of hitherto unsettled lands, and the building of new civilizations. But now the word has become too much of a label to indicate churches receiving financial aid. And churches



which have always been independent, but are now fallen on hard times, are not likely to sue for "mission aid." Thus, work which should be pushed more vigorously than ever, and along new and adventuresome lines, often languishes or dies.

State ideas and procedures may indicate the way of escape from a very real dilemma. The state frankly realizes a tendency for populations and money to concentrate at urban centers, thus leaving behind depopulated and impoverished areas. It therefore creates and maintains special funds to help in matters of schools, roads and health. When these places have raised a certain percentage of the funds necessary to meet local needs, they become automatically beneficiaries of state moneys set apart for the express purpose of supplementing their own. Such procedure is self-operative, self-adjusting, and works everywhere the same. Money is not given or received as charity. On the contrary, the method is considered a just and statesmanlike one. It enables peoples and communities everywhere to get and maintain institutions and privileges which guarantee the same high levels of citizenship throughout the entire state.

Like conditions in the field of rural religion argue for similar ideas and a like strategy. Church populations have always drifted cityward resulting in depleted and impoverished country churches. Nevertheless, the latter are expected to cope with the most exacting period of their history. The task is an impossible one! Therefore these churches must ask help, if they are to receive any, from some state official or board. The transaction is highly personal, and as-

sistance will be given or withheld according to the will and wish of certain individuals. So, with increasing frequency, some of the most needed and worthwhile churches, prefer to die rather than ask for or receive "mission aid" administered in such a manner.

State ideas and practice are adequate to meet the situation. Denominational funds might be raised and administered in the same impersonal manner, as supplementation or equalization funds. When churches have raised a fair proportion of the money necessary to secure privileges commensurate with their needs and opportunities, they also would automatically become beneficiaries of funds created to stimulate that very achievement. In lieu of all that country churches have given up from time immemorial that city churches might live, such assistance could never be considered "charity" or even benevolence. It would be sheer justice! The arrangement would be accepted as a just and equitable method whereby churches everywhere might be helped to a leadership, equipment and means, sufficient to guarantee to remote and impoverished churches and areas the same high levels of religious privilege now possible only to more accessible and well-to-do churches and regions.

#### Comparisons with Modern Agriculture

The fifth challenge to rural religion and the country church is for a technic and attainment which can stand comparison with those of the great avocation of the countryside—agriculture.

The rural church simply must continue to exist and get results in the face of heavy odds. Its task is



rendered doubly hard because it is forced into daily comparison with the technic and achievements of scientific agriculture and machine farming. And few churches can bide the test! Nevertheless, they are challenged to do so. Two phases of this requirement are worth considering.

In the first place, the rural church is bound to cooperate in producing successful farmers. A noted economist cites the fact that according to a natural law there is a tendency for the best lands to pass into the hands of the most *efficient farmer*. Therefore, if rural America is ever to be evangelized the Christian farmer must be the best farmer. These statements suggest two queries. If the inefficient farmer is even now being pushed off the soil, will not a similar fate overtake the inefficient country minister in a coming day of fewer and better churches? Again, if evangelization of the countryside is a matter of making the Christian farmer the best farmer, must not the rural church be vitally interested in a successful agriculture as well as in the more distinctly spiritual achievements?

In the second place, the rural minister must be the peer of the farmer. Twenty-three per cent of the people are now food producers. But the claim is made that ten per cent of the population of the United States will ultimately feed the ninety per cent. What does that signify? This. That ten per cent farmer is destined to be the most intelligent, highly trained, industrious, and efficient farmer that the world has ever seen. There is challenge to the rural minister and his church! Both must watch that ten per cent farmer in method, equipment, industry and results, or else

he will have little or nothing to do with either. They will not be able to command his respect, following and support.

This challenge to efficiency does not belittle a primary need for consecration, spiritual mindedness, or religious fervor and devotion on the part of the rural minister. It does maintain, however, that colossal piety can never do its perfect work until it operates by means of a technic and program comparable to those of scientific agriculture. Nor is such efficiency alone matter of ministerial efforts. The rural minister has other needs than those of financial assistance. State officials are challenged to become something more than mere placement men and money getters. They themselves must become efficiency experts and field specialists interested and informed in a now well established rural church technic.

### New Conceptions

The eighth challenge bids the rural minister and the country church acquire and practice right conceptions of both community and parish.

Accusation is made that the Protestant Church has always possessed two great weaknesses. It has not had a theory of parish based upon a study of the area to which it ought to minister, and it thinks in terms of constituencies rather than of populations. Parish, it is affirmed, has never been a geographical concept at all, but has been the sum of the church's supporters and adherents. Churches are primarily concerned about "birth-right" members, or about peoples of particular social levels or intellectual types. Families can live within easy distance of a number of churches and yet be no part of the



attentive concern of any one of them.

Such faults are largely due to early policies of Home Missionary days when it was the custom for denominations to rush in pell mell, all together, to occupy so-called "strategic centers." Such irreligious competitions in turn begat the two unpardonable sins of Protestantism, viz., over-churching and over-looking. And, strangely, the second has always been resultant from the first! Surveys show an almost universal fact! Whenever and wherever there is congestion of religious privilege at village and town centers there is always a corresponding neglect of nearby and adjacent countrysides.

Happily, the challenge to better things is being accepted. A fact-finding age, with its "survey method," is fixing responsibilities for a newly discovered "actual community" or "trade area." These communities include both villages and their respective "town's land foundations." Catching step with sociology, enterprising ministers and churches are perceiving that the "parish" must be identical with these easily discoverable natural communities. And services rendered by the rural minister and the country church must be to every last soul living upon such an "inhabited area of land."

#### Ministry to Areas and Populations

A final challenge to the rural minister and the country church is to think and serve in terms of areas and populations.

The newer ideas of community and parish are finding their best application in an increasing use of the Larger Parish. The latter is perhaps more of a movement than it is a technic and plan everywhere

the same. According to the latest definition, a Larger Parish is "a definite area, preferably one forming a natural community, where the religious groups join in a common ministry, with a representative council and a diversified service."

This is a sound application of sociological discoveries. It is also following the lead of such movements as farmer cooperatives and the consolidated school, and for similar ends. The Larger Parish secures for the rural religious enterprise unity of action and a larger area of patronage and support. It makes possible better leadership and more ample equipments. The cooperating peoples get together what no single group of them might get alone. The program is a seven-day-a-week one, and considers the whole man and the entire life process. It is "community minded," and seeks to disprove the general accusation made against rural churches, that very few of them "are community churches in the sense of actually serving, or attempting to serve, all elements in the community and all aspects of community life." It is also "activity centered," and attempts to do away with another weakness of the Protestant Church. "The most amazing thing about the country church is on how meager a program it can keep alive and satisfied. Such a program costs very little, and secures benefits for the community that are proportional." "Over-looking" is also to be banished along with over-churching! Every individual and family living within the Larger Parish is not only to be discovered, but also made "a part of the attentive concern" of one of the cooperating churches, and of the Larger Parish itself.



# CAN AMERICA ENDURE WITHOUT RELIGION?

BY THE REV. JOHN McDOWELL, D.D., New York

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**N**O ONE who knows history will question the affirmation that the religious need of the nation is its primary need. Until this is supplied the nation is not secure and it cannot be free. A nation may exist without religion but it cannot live without it. Experience has shown that religion is the most efficient of all factors in human history because it furnishes at once essential ideas, inspires great motives, controls social conditions and creates great men. "Religion," said Daniel Webster, "is a necessity, an indispensable element in the life of a nation; there is no living without it."

Religion is the only basis upon which a commonwealth that will endure can be built. No amount of wealth or extent of culture has ever given a nation strength when the religious element has been in decay. "Sometimes, standing in the midst of a great American city," says Mr. James Bryce in the American Commonwealth, "one is startled by the thought of what might befall this huge, yet delicate, fabric of laws and commerce and social institutions were the foundation it has rested on to crumble away. Suppose that all these men ceased to believe that there was any power above them, any future before them, anything in heaven or earth but what their senses told them; . . . would man say, 'Let us eat and drink, for tomorrow we die'? or would custom, and sympathy, and a perception of the ad-

vantages which stable government offers to the citizens, as a whole, and which orderly self-restraint offers to each one, replace supernatural sanctions and hold in check the violence of masses and the self-indulgent impulses of the individual? History, if she cannot give a complete answer to this question, tells us that hitherto civilized society has rested on religion, and that free government has prospered best among religious peoples."

Religion has a power that nothing else has to make bad men good, to turn the profane to the holy, the man unreal into the man most true. Science has not that power, nor has art. They are witnesses to the elevation of man, but they do not cause it. A noble religion causes the elevation of man, creates his science and his art. The forward movements of the world have been led by good men and women, persons made good by their religious ideals. History and experience prove that religion is the motive that turns the wheels of daily life, the inspiration that prompts self-sacrifice, the force of will that resists temptation and prompts obedience to truth, the aspiration that develops character and guides conscience.

In America we are face to face today with what may be called the supreme moment in our history as a nation. It is the people who rule now, and unless God lives in and rules through the people, the end



of all our struggles, the goal of all our hopes and the boast of all our progress will be chaos, and chaos means death. No nation ever needed more than America needs the high inspiration and guidance of an enabling and compelling religious faith.

*Socialization without Christianization is not sufficient to save America.* History abounds with proof of the inadequacy of socialization without moral impulse and spiritual power either to bring about any permanent reform or to account for it. The modern world is beginning to see that no new legislation will suffice. No new industrial system and changed economic order in themselves will create the new social order which will insure the endurance of the nation. There is no difficulty that cannot be overcome if one sets out with the right kind of citizens, but it must not be forgotten that the chief sources of our national and international troubles are old-fashioned selfishness and ignorance. All efforts of socialization that ignore or evade the effects of selfishness and sin is a socialization dealing with the symptoms of our social ills and not its disease. What America needs today is to be saved from the disease that is tarnishing its record and impeding its progress; then in time the symptoms will take care of themselves. In laying the whole stress on external conditions, in making these the main factors, the chief element of the earthly paradise, socialization without Christianization, is ethically imperfect and inadequate to the purpose it contemplates, namely, that of bringing in a saved America wherein dwelleth righteousness, the only basis on which America can endure.

*Democratization without Christianization is not sufficient to save America.* History shows that democracy apart from religion is mechanical, powerless and lifeless—a form without a spirit. The mere transfer of governmental and social control from the self-seeking few to the self-seeking many would not of itself be of any great benefit to the nation or assure its endurance. Experience records the fact that democracy apart from the "fear of God" has always resulted in failure, in disorder and in terror. Lacking the spirit of Christ the Republics of Florence and Venice yielded to dictators. For the same reason the first Republic of France passed through anarchy and blood and then under the despotism of the first Napoleon, and the second Republic was easily transformed into the empire of Napoleon Third.

*Democratization without Christianity is not the way of salvation for a nation.* Such a democracy is a dead machine. Both history and experience demonstrate that democracy cannot be worked without a constant and practical recognition of the fundamental teachings of Christ, namely, the Fatherhood of God, the brotherhood of man and the infinite value of every human soul in the eyes of God. When democracy is based on these doctrines it is primarily a faith and secondarily a form. Democracy is both a peril and a promise. Without Christianity, it is a peril: with Christianity, it is a promise.

*Education without Christianity is not sufficient to save America.* Our fathers were wise in separating the Church from education but it does not follow that they intended to separate the Christian religion from education. The effort to



do this has resulted in great injury to both. If America is to endure it must have the inspiration of religion and the restraint of education. "What God hath joined together let no man put asunder," and experience is teaching us to-day that He has joined religion and education. To say that Christianity has nothing to do with education is like saying that atmosphere has nothing to do with architecture.

Character, rather than learning, is the primary need of a democracy that is to endure. *Only as America is Christian can it endure.* Socialization and education without Christianity will inform America; democratization without Christianity will reform America, but only as America is Christian can it be transformed in a way that will insure its permanency. We shall never have a democracy in America worth having on any other terms than those of Jesus Christ. He must be put into the thought of America, the conscience of America, the relationships of America, the activities of America, the spirit of America, if America is to endure. Christ insisted that a nation's life, like man's life, consists not in the things which it possesses. Out of all the conflicts of abhorrent forces it becomes clearer every day that the new order can only come to a nation that has conquered animalism and has risen to the ranks of a brotherhood founded on love and justice. Mere social, political, economical or educational conventions are like the treaties of nations—made to

be broken as soon as other arrangements seem more profitable. The Kingdom of God cannot be claimed for America on any such terms. The world waits for a democracy wise enough to rule and good enough to be trusted. It should be our prayer as Americans that such a democracy may be realized in America.

On the brow of the hill overlooking the bay where the Mayflower was moored they have erected a colossal statue of national significance. On the four corners of the pedestal repose four figures, representing Law, Morality, Freedom and Education. But above these there stands erect the gigantic figure of Faith. Thirty and six feet she rises from the foot, which rests upon a slate from Plymouth Rock. With one hand she grasps an open Bible, and with the other in graceful gesture she points the Nation to God. The only book she opens to the eyes of the world is the Bible—the book that has made the American Republic strong, and the only book that can perpetuate it. The Bible has given us the only true religion by which we have been led in our advances of liberty and learning in the past, and the Bible offers us the only true religion by which we can make progress in the cause of liberty and life in the future.

God of our fathers, known of old,  
Lord of our far-flung battle line;  
Beneath whose awful hand we hold  
Dominion over palm and pine;  
Lord God of Hosts, be with us yet,  
Lest we forget: lest we forget.



# AMERICA AS SEEN BY AN ORIENTAL

BY PAUL AUH, Ph.D., New York

*Korean Division, Committee on Friendly Relations Among Foreign Students*

TWO newly-arrived students in America were engaged in an argument about the price of admission to a moving-picture theater.

"How can that be possible," said one decidedly, "I paid fifty cents only yesterday to go into that theater, and yet you say you paid seventy-five cents for the same thing!"

The other retorted in a no less firm tone, "The price sign called for that amount, and I complied with it."

A third student came up and asked what the argument was about. When informed, he said: "You are both wrong. The real price is thirty-five cents. You fellows being strangers here must have been cheated."

The truth was that the three had gone to the theater at three different times when the admission price was different: Weekday matinee, 35 cents; weekday evenings, 50 cents; Saturdays and Sundays, 75 cents. All three students were right, but only in part.

This incident roughly illustrates the difficulty of attempting to write on "An Oriental View of Christian America" and describe any people or culture. It is a difficult task but it is doubly hazardous to attempt to characterize a country as vast and as complex as America. At present America is more like a "stew pot" than a "melting pot," and this complicates the situation still further. The foreign visitor is, thus, unduly exposed to the danger of being like one of the blind men in the story of "The Seven Blind

Men and the Elephant." Whatever picture the present writer may paint of America can be only fragmentary and not representative.

America is a paradox, a dilemma. It seems to flourish outside of logic, defying reason and disregarding consistency. The American scene is full of extremes, and conflicting and antagonistic tendencies. What is remarkable is that the American people somehow seem to find peace and calm in a life of dualism. The typical American being a realist, a pragmatist, seems to gather enough harmony and complacency in these inconsistencies.

The visitor from the Orient finds in America opposing factors that baffle him. There are here two dynamically opposed philosophies of life, that taught by Western civilization and that based on the teachings of Jesus. The contrast becomes bolder because of the exaggerated emphasis upon materialistic philosophy.

This Western philosophy of life has taught the people of the West to be acquisitive, aggressive, oppressive, individualistic, selfish, dominating, and exploitative. It has nurtured the people on the "Get-as-much-as-you-can" principle of life; it has elevated hedonism to the throne of God; it has glorified force as the supreme virtue of man; it has exalted conquest as the highest achievement of mankind.

Side by side with these rules of conduct is a code of ethics set up by Christ and directly opposed to the principles of materialistic civil-



ization. Christ taught a religion of love, self-sacrifice, humility, and nonresistance. Its system of ethics is built upon the spirit of "Love your enemy," and "Turn your other cheek." It condemns brute force as base, hatred as inhumane.

These two systems have been compelled to live side by side for the last twenty centuries. There is no reconciliation between the two. They are incompatible. As a result the West has attempted to live a dual life, abandoning neither philosophy and not fully accepting either.

Evidences of this dual standard of life abound everywhere. The history of America especially abounds in examples. Here a foreigner finds the most kindly sort of people, hospitable, thoughtful, sympathetic. But, on the other hand, America is unanimously condemned by the visitors from the East as the most race-prejudiced, un-Christlike country in the world. Here one finds millions of dollars spent for charity, both at home and abroad, for public service, for mission work in foreign lands, and for many other types of work, and yet, in contrast the foreigner discovers the most inhumane methods of money-making, dollar-extracting, and a mad lust for gold. The Oriental is deeply impressed with such expressions of Christian devotion as that stamped on coins—"In God We Trust." He witnesses the representatives of the people assembled in the Congress bowing their heads in prayer before making their deliberations, and then is astonished at the ease with which force is adopted as an instrument of national policy in its dealings with weaker nations. Teachers and preachers, leaders and other thinkers expound the benefits of univer-

sal peace and Christian brotherhood, and yet their government refuses to join the most useful agent of international conciliation and world peace. It is difficult for the Oriental mind to understand how any people that recites day after day the petition, "Forgive us our trespasses as we forgive those who trespass against us" can be a party to lynching.

What is most baffling to the Oriental visitor is that the masses of the American people are not conscious of such a dual living. Their complacency is a wonder.

The Oriental Christian is hurt for two reasons. First place, because he is an Oriental. His life and his religion are one, merged into his everyday conduct. He is taught to respect elders not as a mere abstract theory, but as a moral rule. He is instructed to regard wisdom as the highest way of life, not as an idle principle. When he is introduced to Christianity as the religion of love, he takes it at its face value. The missionaries from the West show him the virtue of the Sermon on the Mount, and if he accepts its principles it becomes his moral standard of conduct, and not merely a set of beautiful ideals to be admired.

Second, an Oriental is hurt in America because he is a follower of Christ. He keenly resents any abuse of Christian teaching. When he hears such expressions as "lynch him;"<sup>1</sup> when he is called "Chinaman," in an offensive way;<sup>2</sup> is separated from other worshipers and is given an entire pew to him-

<sup>1</sup> Refers to the incident which occurred in the Cathedral of St. John the Divine in connection with a controversy between Judge Ben B. Lindsay and Bishop Manning.

<sup>2</sup> Refers to an incident in a New York City church.



self<sup>3</sup> in the temple of the God of Love, it saddens and hurts him.

Has the American Church energetically combated the influence of materialistic civilization? Unfortunately it seems clear that the Christian Church in America has failed to bring a harmony between the two divergent theories of life. It has not succeeded in stemming the mighty torrent of materialism; instead, it has largely been swept aside by the currents of materialistic teachings. Before the imposing, glittering Towers of Babel, the little temples of worship seem colorless and insignificant. Before the stampede of the powerful army of mechanical civilization, the Christian Church seems to maintain its existence only by retreating, conceding, and conforming. To the Oriental the American Christian Church seems to be an institution deprived of its soul and vital power. The living spirit of Jesus Christ seems to have been lost. The people are drunk with the sweetness of material comfort. The Church has inherited a set of religious dogmas and rites which mean less and less. The Christian religion has largely become class and race religion with purposeless and intermittent church-going. Religion and life have grown apart.

<sup>3</sup> Refers to an incident in an Iowa church.

In the meantime, the rest of the world runs rampant.

There are signs that the American Church of today is waking up. It begins to see that religion must exert influence on the whole of life. Christians are accepting the challenge of life issues and are combating evil influences instead of retreating. A new dawn seems to be coming, and there are new reasons to hope that the Christian religion will ultimately build the Kingdom of God on earth. But the enemies are powerful. Will the American people, who have been nurtured with the milk of material comfort, be able to enjoy the life that Jesus lived?

America may build the finest temples of worship, spend millions of dollars in Christian work, deliver the finest sermons from its pulpits, produce the highest kind of literature on Christian dogmas, persuade everyone to attend church services, and yet the real spirit and soul of Jesus and His teachings may ultimately be found not in the West but in the East.

The writer is not unappreciative of the many American men and women who are the finest types of Christians. He has met here many kind, understanding, devoted, earnest Christians; but America as a whole is not Christian.

#### WHERE YOUTH ARE WANTED

Dr. John R. Mott indicates seven lines of need for youth in active missionary service: (1) to fill important gaps in the missionary ranks; (2) to succeed competent missionaries who must soon retire because of old age; (3) "to supersede relatively incompetent workers;" (4) to reinforce the present staff in many fields in order to prevent the physical breakdown of over-worked missionaries; (5) to adequately man existing institutions in order to make their service more effective; (6) to give expert help in lines of specialization; (7) to enter totally unoccupied fields.

Western students raise the question: "Granted that we may be needed on the mission field, are we wanted there by the natives of the country?" This inquiry has been put to leading nationals in the Church in every mission field. Dr. Mott states the conclusion thus: "In all fields, occupied by three-quarters of the inhabitants of the non-Christian world, native Christian leaders without exception state that they both need and want more missionaries from the West, but they specified that these must be the best that Europe and America can provide."





# METHODS FOR WORKERS



Edited BY MRS. F. I. JOHNSON, 150 FIFTH AVENUE, NEW YORK

## CHRIST AND THE VILLAGES IN SCRIPTURE AND SONG

For use with study book: "Christ Comes to the Village."

And Jesus went about all the villages teaching, and preaching and healing (Mat. 9:35).

*Song:* "The Great Physician."

And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea: for they were fishers. And Jesus said unto them, "Come ye after me, and I will make you to become fishers of men" (Mark 1:16-17).

*Song:* "Where He Leads Me I Will Follow."

And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: and he opened his mouth and taught them, saying,

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called sons of God.

Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.

Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets who were before you (Mat. 5:3-12).

And Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed: and from Judea . . . hearing what great things he did (Mark 3:7-8).

*Song:* "Glorious Things of Thee Are Spoken."

And it came to pass, that he was going on the Sabbath day through the grainfields; (Mark 2:23).

*Song:* "Far and Near the Fields Are Teeming."

And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed (Mark 1:35).

*Song:* "The Beautiful Garden of Prayer."

And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the Kingdom of God (Luke 8:1).

*Song:* "Hold the Fort."

Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house (Luke 10:38).

*Song:* "Let the Saviour In."

And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them (Mark 2:13).

*Song:* "Peace Be Still."

And Jesus went forth, and his disciples, unto the villages of Cæsarea Phillipi (Mark 8:27).

*Song:* "The Old Rugged Cross."

They (His disciples) therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem and preached the Gospel to many villages (Acts 8:25).

*Song:* "Lord, Speak to Me."



And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea (Mark 4:1).

*Song:* "The Life Line."

And it came to pass that he went out into the mountain to pray; and he continued all night in prayer to God (Luke 6:12).

*Song:* "In the Garden."

And as he entered into a certain village, there met him ten men who were lepers (Luke 17:12).

*Song:* "Where Are the Nine?"

There arose a great persecution and they (all of His disciples) were scattered all abroad throughout the regions of Judea and Samaria . . . and went about preaching the word (Acts 8:1-4).

*Song:* "Faith of Our Fathers."

And he went on his way through cities and villages teaching (Luke 13:22).

*Song:* "We've a Christ for the Villages." (Tune: "We've a Story to Tell to the Nations.")

We've a Christ to take to the village,  
And tell them of God's great love;  
A Christ who died to save them,  
A Christ who reigns above,  
A Christ who reigns above.  
And the darkness shall turn to dawning,  
And the dawning to noon day bright,  
When we take Christ to the village,  
With His message of love and light.

Jesus withdrew from thence in a boat, to a desert place apart: and when the multitudes heard thereof, they followed him (Mat. 14:13).

*Song:* "In the Secret of His Presence."

Woe to him that buildeth a town with blood (Habakkuk 2:12).

*Song:* "Lest We Forget."

And whosoever he entered, into villages, or into the country, they laid the sick in the marketplaces, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole (Mark 6:56).

*Song:* "Song of Galilee." \*

Each gentle dove and sighing bough  
That makes the eve so blessed to me  
Has something far diviner now,  
It bears me back to Galilee.

#### *Chorus*

O Galilee! sweet Galilee!  
Where Jesus loved so much to be:  
O Galilee! sweet Galilee!  
Come sing thy song again to me!

Each flow'ry glen and mossy dell,  
Where happy birds in song agree,  
Through sunny morn the praises tell  
Of sights and sounds in Galilee.

And when I read the thrilling lore  
Of Him who walked upon the sea,  
I long, oh, how I long once more  
To follow Him in Galilee!

\* Words by R. Morris, LL.D.; Music by H. R. Palmer.

### **WORSHIP THOUGHTS OF A FURLOUGHED MISSIONARY**

A missionary sits alone in the crowd, thrilled by a harmonious beauty of the Christian Cathedral that dwarfs the shabby wonders of the East. A letter is in his pocket: . . . . . "We deeply regret finances do not permit your return to the field."

What would that stooped old Indian village Christian think of this delicate symmetry of the chancel carving? . . . . . What richness of organ and choir voices . . . . . The cost of that organ would endow the school forever. What a processional of consecrated young lives that would mean!

Foolish dreams! . . . . . Poor B—, out there alone. . . . . Just a boy trying to do a pastor's work in a village full of ignorance. . . . . So many problems. . . . . Why didn't I wait until next year to take my furlough?

What a gem of a window! I hadn't seen that before. How unique, and how it fits the niche among the arching pillars. . . . . Could anyone help worshiping here?

After all, the mud village is so minute, so unimportant. This is the very Presence of God!

What's this dull ache in my heart. . . . . ?—George B. Garden, *En Route to India, June, 1931, The Christian Advocate.*



# WOMAN'S HOME AND FOREIGN BULLETIN

EDITED BY HELEN M. BRICKMAN, 105 East 22d Street, New York  
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*Federation of Woman's Boards of Foreign Missions of North America*

## AN UNTOUCHED MIGRANT FIELD

BY EDITH E. LOWRY

In a study of Mexican labor in the United States made recently by Paul S. Taylor, of the University of California, we discover something of the extent of a migrant field, to date untouched. In Dimmit County, Texas there has been developed a cycle of crops including corn, casaba melons, cotton, egg plant, peppers, squash, beans, spinach, lettuce, beets, broccoli, onions, citrus fruit, strawberries and cantaloupes. The laborers used in the cultivation and harvest are for the most part Mexican and many are migrants.

The peak seasons when the migrant is in demand are from late October to January and during April and part of May. Here, as in other sections, the Mexican is making an inestimable contribution to our national life and yet —what does he receive in return!

The following excerpts from this study reveal some of the difficulties the Mexican is facing.

"The view that 'the less you pay them the more work you get done' is common among south Texas farmers. The grower next quoted outlined the position in detail. Not knowing my identity, but suspecting my northern origin, he voiced doubt that I would understand the point of view:

"I saw an article by a northern woman; she gave it to the farmers here pretty hard. Perhaps I'm talking to the wrong man; if you are from the North you won't understand. The Mexican is getting paid about four bits too much; he gets from \$1.50 to \$2 a day. He should get about \$1. When he has a dollar in his pocket he won't work. You get more onions transplanted at 5 cents a row than you do at 10 cents. It's just the nature of the Mexican. He needs about \$8 a week, if he has a family, for clothes,

shoes, and food. What a Mexican should be paid is just enough to live on, with maybe a dollar or two to spend. That's all he deserves. If he is paid any more he won't work so much or when we need him; he's able to wait around until we have to raise the price above what's legitimate.'

"The pressing need for Mexicans in certain seasons is indeed some protection to them. As was said by one grower who regretted that their wages are not higher,

"The Mexicans' only protection is that they are the only labor available, and you can't treat them too badly and hold them. The relations between Mexican laborers and American employers are fine, and are regulated under economic, not personal pressure.'

\* "The attitude of Americans toward education of Mexicans within their midst exhibits a wide range. The dominant view is the one expressed by an onion grower:

"The little education they get in the schools here spoils them, and makes them trifling. They become peddlers and bootleggers, or seek some easy way of making a living. They don't want to do this (onion-clipping) or other work. Some of them are bright, and get a good education at San Marcos (colleges) or some other institution, and are fine people. They should be taught something, yes. But the more ignorant they are, the better laborers they are. The law which keeps them out if they can't read (literacy test) keeps out the best laborers and lets in the worst. If these get educated, we'll have to get more from Mexico.'

"Another observed,

"The white children are in school and the Mexicans in the fields. The whole community wants to make a living and get rich out of Mexican labor.'

"A merchant who, like the grower last quoted was unsympathetic with this point of view, said:



"They seem to be afraid that if they learn, they can't handle them as well as they do now. They seem to be afraid they will unionize and ask higher wages. Some farmers are afraid that if the Mexicans are educated they will want to buy land. Well, why not? They are entitled to it.

"Religion was cited both for and against the education of Mexicans . . . It was a descendant of the earliest settlers of the county who invoked religion in favor of their education.

"These people should have recognition, I say. They should be educated, but it will have to come from some one that feels truly the need of the Bible quotation, "Do justly, love mercy, and walk humbly before thy God."

"Another south Texan with a strong religious strain, who had lived in the county since cattle days also invoked the moral and religious appeal:

"The Americans do wrong to the Mexicans. As a Christian people we should see that they are educated."

"School authorities and teachers, like the general American population of the county, were divided in their views. Some who did not favor educating Mexicans have already been quoted. Generally the teachers of Mexicans thought the Mexicans should be educated, and chafed under inadequate facilities, although one said in a bewildered sort of way,

"I have wondered why they don't enforce the attendance law. I see numbers who have never been to school. We now have more than we can do justice to. We don't have time to do as good work as in the American school. If they went to school, it would raise their standard of living, but of course onion work is what we have for them to do."

"From a tenant farmer in a district with one school admitting only Americans came the most vigorous and emotional utterance which I heard. In response to an inquiry as to why Mexicans were not admitted to their school, put as mildly as I knew how, he flared back a reply charged with race, sex, and class antagonism:

"Because a — greaser is not fit to sit beside a white girl. Anybody who wants to get into trouble around here can just try to put them in the same school. A man would rather his daughter was dead than that she should marry a Mexican. The Mexicans are too dirty and filthy. If they separate in school the children learn the difference and they won't mix with the Mexicans. Of course, if they contend for it, we will either have to take them into the school or else build them another."

"Separation is maintained even when admittedly uneconomic. As a school official in one town stated,

"We are going to build a new high school, and would have room to take the Mexicans in a (separate) room (in the American school), but the board is afraid of public sentiment and will not do it. They say they will build a separate school (for the Mexicans). It isn't economic."

"An old woman opposed separation: 'When we die we are all the same.'"

#### YENCHING CHAPEL

##### The Rural Evangelist Speaks

A recent Sunday morning service of worship at Yenching University was especially impressive. Dr. T. C. Choa, University Chaplain, was in charge of the service. The speaker, Mr. Tsai Yung Ch'un, was a young man with a fine spiritual face. Mr. Tsai was formerly a student at Yenching, having been graduated last June. For some months he has been working as a country evangelist for the American Board Mission in the villages around Paotingfu and Tinghsien. As he told of the needs of these rural people and the insistent call of service for them, his face revealed the deep sympathy which he had for them, the Christian love which filled his heart, and the desire to give all, that he might bring to them the uplifting power of Jesus Christ.

He told of how when he was about to leave a certain village, word went around among the church members, and that evening a number of them gathered at the house where he was staying. They were unable to express



the feeling that filled their hearts. They asked him to lead them in singing, "God Be With You Till We Meet Again." Then for a long time they talked together. Finally one of them suggested that they pray together. Mr. Tsai said: "I prayed. I felt it hard to leave them, for I don't know when or who will come again to this village to be their helper. I could only put them in the care of our Father. After my prayer, every one of them prayed. So although the village homes are unheated, village life is warm. Oh, how I love that warmth!"

With great earnestness Mr. Tsai told of the needs of these village people. He said: "The villagers are suffering from ignorance, poverty, disease and selfishness, the four great enemies of China."

As a concrete illustration, he told of a twelve-year-old girl who was so bright that after studying three months in a class she was able to read the New Testament. When Mr. Tsai came to the village he said, "This girl must have a chance for further education." But when he visited her home, her parents said to him: "Teacher, you see this girl. Whenever a teacher comes to stay in the village she drops everything and goes to attend the class. But we are poor farmers. We cannot afford to let her go. At home she can help to spin and earn a few coppers a day."

Other instances of privation, lack of opportunity, and suffering touched the hearts of his hearers, and as the depth of his sympathy and love for these people sometimes choked the words, I saw more than one of the listeners wipe the tears away.

After giving other illustrations, Mr. Tsai said, "These all are suffering from problems which are rooted in ignorance, poverty, disease or selfishness."

"During my first days in Tinghsien," the speaker continued, "I was tackling the question 'What message have I for the villagers?' After these few months of work, and in the face of such sufferings, I feel within me a

voice saying, 'Be Jesus to them. Move among them in the way the Heavenly Father would—that is your message.'"

We were told that over eighty per cent of the Chinese population belong to the peasant class. About ninety per cent of the whole population are rural people. "What is China but this rural mass? If you want to save China you must save the masses. They are the real China."

In closing Mr. Tsai said, "I would like to present to you a word from Jesus: 'Unless a grain of wheat falls on the ground and dies, it remains just one grain. But if it lives, it yields a great harvest.'"

I came away with mingled feelings of great sorrow because of the sufferings of China's millions, and great joy in my heart because of Christian Chinese young men and women, such as the one we had just listened to, whose consecration, Christ-like love and faith in God, and self-sacrificing service give promise of a better, brighter day for China—a day of more equal opportunities, of brotherly love, and Christian fellowship made possible through the mighty working of Jesus Christ our Saviour.

## THE AMERICAN INDIAN

### Study for 1932-1933

Those who have felt the need for an up-to-date presentation of the American Indian situation and have hoped for a year of study on this subject, will rejoice to know that *The American Indian* will be the theme for the interdenominational home mission books in 1932-1933.

Because of changes in personnel and management, the Indian Service has been in the public eye constantly for the past few years, and so it is particularly fortunate that the Missionary Education Movement and Council of Women for Home Missions were able to secure the consent of Dr. Lewis Meriam, one who is thoroughly conversant with all aspects of the situation, to prepare the book for adults. Dr. Meriam, who was the Technical



Director of the Survey of Indian Affairs conducted under the Institute for Government Research at Washington, is a member of the Society of Friends (Quaker) and has a deep personal interest in the Indian missionary work of the Church.

His book will not deal with the past but with the future of missionary work among the American Indians. According to the tentative plan which has been outlined, such subjects as these will be treated: Social and economic condition of the Indians, organized effort for Indian advancement, understanding the Indian point of view, attitudes of white people toward the Indians, what is to become of the American Indian in the United States, winning Indian cooperation, cooperation with the Government, evangelical work, missionary service to Indian families and communities, relation of missionaries to education of Indian boys and girls, personnel for the missionary enterprise. In brief, the book will fall into two sections, the first part dealing with the Indian situation as it is today and the second with the outstanding opportunities for Christian service.

Miss Winifred Hulbert, the author of "West Indian Treasures" has been spending the past months visiting the Indian schools and mission centers throughout the country with the purpose of writing a book for young people which will attempt to reflect the thought and aspiration of Indian young people about conditions among their people and their own future.

Arrangements have been made to publish an adventure story for Intermediates entitled "Three Arrows" by Rev. E. Ryerson Young, of Canada, a missionary of long experience among the Indians of western Canada. The story is founded on fact, especially on the life work of Robert Rundle, and shows how the labors of the early missionaries have helped to prepare the Indians for the new day. A "unit" course with suggestions for group sessions and with background material will be issued for leaders.

A course book for Juniors, containing source materials and suggested procedures will be prepared by Miss Katherine Gladfelter, author of "Under the North Star." There will also be a reading book for this age group written by Miss Dorothy Cate of the staff of the Indian Department, National Board of the Y. W. C. A.

For primary children there will be a course book, containing source materials and suggested procedure, prepared by Mrs. Florence Crannell Means, author of "Rafael and Consuelo" and Mrs. James F. Riggs.

The Home Missions Council and Council of Women for Home Missions, which through the Joint Committee on Indian Work place directors of religious education in the large non-reservation Government Boarding Schools and cooperate with the Government in helping to bring about better conditions of living for the Indians, will be able to supply helpful supplementary material for use in connection with this study.

#### HOW TO OBSERVE LABOR SUNDAY

BY JAMES MYERS

Mr. Myers is Industrial Secretary, Social Service Commission, Federal Council of the Churches of Christ in America.

The Sunday immediately preceding Labor Day has been set aside by the churches as a special occasion for drawing attention to the spiritual and human values involved in labor and industrial relations. The Social Service Commission of the Federal Council has issued as usual a Labor Sunday Message which is requested to be read from the pulpit on Labor Sunday, September 6th. Many churches also post a copy of the Message on the church bulletin board or give out copies at the close of the service. The Message this year deals with economic security for the workers as a demand of human brotherhood and stresses the necessity of all forces in society now planning permanent *preventives of unemployment*, as well as meeting the problems of immediate relief. It



is a clear challenge to the churches to take the leadership in promoting a Christian social order which will *abolish unemployment*.\*

Realizing that something more than mere pronouncements are needed in order to show the way toward this desired goal, the Social Service Commission, together with the Social Action Department of the National Catholic Welfare Conference, and the Social Justice Commission of the Central Conference of American Rabbis, held in Washington last winter a conference on Permanent Preventives of Unemployment. The sixteen notable addresses delivered at the Conference by leading employers, economists, government officials, labor leaders and church representatives are now available in printed form and supply a rich source of information. Copies may be secured from the Social Service Commission at 50 cents apiece.

The Social Service Commission requests also that special prayers be offered in the churches on Labor Sunday for relief of economic distress and for divine light and leading toward the building of a brotherly economic order in which there shall be such economic security for the masses of men as shall promote the good life for all.

In many cities union services of the churches are held—sometimes outdoors in the public park—with special speakers, an employer, a labor union leader, a minister, and perhaps a city official. In any case, all ministers are requested to preach on the religious significance of labor and industrial problems. Suggestions for sermon material and a bibliography have been prepared and may be had from the Social Service Commission.

It is particularly important that Labor Sunday shall usher in a *continuing program* in the churches in social service and industrial relations

during the coming winter. Detailed suggestions may be had from the Social Service Commission, but especial attention is called to the need of study in women's missionary societies, young people's groups and adult Bible classes of present social conditions, of the principles upon which a Christian social order should rest, and of suggested ways toward its accomplishment. Because of the comparative dearth of available discussion material in this field, the carefully prepared "Discussion Outline on Unemployment,"† published by Association Press, will be especially welcomed by the churches. This course includes suggestions for practical projects in relief work by church groups as well as supplying a discussion outline of the great economic problems involved in building a Christian social order. It includes also significant reference quotations, source material and bibliographies. Perhaps no one thing would do more toward promoting conscientious concern and intelligent, constructive action toward a Christian social order than to have thousands of groups in our churches following this course of study and action during the coming winter. It would constitute a most effective follow-up for Labor Sunday.

### REQUESTS

Miss Helen M. Brickman, Director of Indian Work, Home Missions Council and Council of Women for Home Missions, returned from her recent trip to the Indian field with these requests. Perhaps you or your friends may be able to help.

The Friendship Club, composed of Indians living and working in Albuquerque, New Mexico, needs games and music for an orchestra. They meet every other week, bringing their supper and spending the evening together. There are usually about sixty in attendance.

\*Additional copies of the Labor Sunday Message can be obtained from the Commission on the Church and Social Service, Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York; price \$1.00 per hundred, 4 cents per single copy.

†"Unemployment, a Discussion Outline" prepared by Prof. Harrison Elliott, Prof. Erdman Harris, of Union Seminary, New York, Miss Nellie M. Day of Chicago, and James Myers may be obtained from the Association Press, 347 Madison Avenue, New York.



At the government hospital at Laguna, New Mexico, both the doctor and nurses pled for hymn books and sacred records for a portable victrola.

Any of the above should be sent to Mr. J. C. Ross, 324 Columbia Avenue, Albuquerque, New Mexico.

The children and young people at one of the government hospitals near Riverside, California, asked for stories and story papers. These may be sent to Saboba Hospital, San Jacinto, California.

#### NOTICE

The Department of Study of the National Board of the Young Women's Christian Associations is offering a course on "The Social Awakening of the Churches, 1850-1930," under the leadership of Dr. Vida D. Scudder for many years professor of English Literature at Wellesley College.

This course is to be given once a week for twelve weeks, beginning the week of September 28th at the national headquarters, 600 Lexington Avenue, New York, N. Y. The day will probably be Tuesday or Wednesday and the time suggested is either late afternoon or a morning hour. There will be a tuition fee of ten dollars.

Since it will probably be necessary to limit registrations for the course, the Department of Study for Association Leadership will be glad to have at an early date the names of those likely to attend with a statement as to preference for a late afternoon or morning session.

#### TEMPORAL VALUE OF SABBATH OBSERVANCE

Col. W. H. Paine, one of the engineers of the Brooklyn Bridge, gives this account: "Some years since, before a railroad was built or a stage line established across the plains, there was a large emigration to California over land. The necessary sup-

plies were carried by horses, mules, and oxen, which obtained their subsistence from the grass that grew not too plentifully along the route. Having passed beyond the limits of civilization, and having left churches and religious institutions behind, the restraints of the Sabbath were soon forgotten by most, and all days were alike employed in a diligent march onward. The company of which I was a member, however, had halted for one or two Sabbaths. Stopping one Sunday near where several routes converged, one of our company counted 197 teams that passed during the day. The idea of losing our advanced position—for we had started early in the season—and week by week getting farther and farther behind, was not relished. The best of the grass, if not all of it, would be used up by those ahead of us. The absence of any religious services and other reasons were adduced against stopping, and those who were in favor of resting were in the minority. But after the day's rest, on resuming our journey next morning we were not a little surprised at the rapid gait of our teams as compared with those of other companies. In two days we had overtaken and passed more teams than had passed us on Sunday; and all the week through we added to the number. When the next Sunday came around every voice was for resting all day, and so we continued to observe the Sabbath all the way through. I afterward compared notes with other similar trains that traveled every day, and found that not only were they weeks longer in performing the journey, but that they had lost many of their cattle and horses in crossing the last desert, while the remainder were unsaleable when they arrived at the journey's end because in so poor a condition. Ours, on the other hand, all arrived in good condition and readily sold for a good price."—*Bulletin, Woman's National Sabbath Alliance.*





# WORLD-WIDE OUTLOOK



## JAPAN-CHOSEN

### The Press and Religion in Japan

ONE of the most significant features of the present religious situation in Japan is the growing publicity given by the press to religious news and ideas. The newspaper editor knows public opinion and would not provide such articles if he did not feel that his readers desired them. The *Osaka Mainichi*, the biggest paper in the country, has now a religious column appearing two or three times a week. It started this feature some years ago, dropped it and re-started it in answer to popular demand. The *Yomiuri*, another big daily, has a full-time religious editor and two or three columns of religious matter every day. Other big papers frequently carry religious articles.

In the provinces the situation is even more hopeful. One paper is paying for material supplied, and is the pioneer of what will be the usual procedure in future, if the religious forces are prepared to take the opportunity thus offered. Christian writers get a generous share of space and have no cause for complaint.

The Japan Christian News Agency, a cooperative and interdenominational body, is issuing two articles a week, which are syndicated to about forty papers. It is only limited financial resources which prevent an almost unlimited expansion. With adequate backing there is no reason why it should not be possible to have a Christian news agency of equal status with other news agencies in the country, providing good up-to-date material to the secular press. Once such a goal is reached, the agency will be in a position to support itself and so make a permanent contribution to the evangelization of Japan. Is this present

opportunity to be taken? What it will mean to the whole Christian campaign, especially in the country parts, to have the daily press carrying regular and good Christian articles cannot be over-estimated.

### Peasant Gospel Schools in Japan

WITHIN the last three years, peasant Gospel schools have become a definite part of the program of the Christian forces in Japan. They occupy an important place in the 1931 plans of the Kingdom of God Movement. These schools are deemed so important that last April, the Kingdom of God Movement conducted a conference for the enlisting and training of leaders for these schools. Those connected with such schools shared their experiences with others who contemplate entering upon similar lines of rural evangelism.

The first peasant Gospel school in Japan was opened in Osaka as recently as 1926 by Dr. Kagawa and Rev. M. Sugiyama. It was inspired on the one hand by the Danish folk high schools, and on the other by the dire needs of rural Japan. It was conducted for one month, and the membership was limited to fifteen young farmers, who came from as many different prefectures. The curriculum was divided into three general subjects: the history of civilization, rural sociology, and Bible. Its purpose was to train young men who would return to their home villages as leaders. This school has been continued yearly under the leadership of Mr. Sugiyama and since then several rural schools have sprung up.—A. R. Stone.

### The Kingdom of God Campaign

THE emphasis in the movement this year is put on the mobilization and training of the laity for active and ef-



fective service. Laymen's Training Conferences are conducted for different parts of the empire. One has been held in Tokyo for Eastern and Northern Japan and one at Nara for Central and Western Japan. A total of 1,500 laymen and laywomen attended these two gatherings. A high spiritual note was struck in each session.

In order to project the campaign into the unreached rural area with its 30,000,000 farming folk and its 12,000 unoccupied villages, short term peasant Gospel schools will be held in every possible rural district. The purpose of these schools is to train picked young men and women from the villages for Christian leadership in their own respective areas.

A "Training Institute for Peasant School Leaders" was held in Tokyo, April 9th and 10th and about 100 Japanese Christian workers, laymen and missionaries especially interested in rural work attended this institute and acquainted themselves with the purpose, program and technique of this means of bringing the impact of the Gospel to bear upon Japan's rural life.

#### Abolition in Japan

**E**IGHT more prefectures have passed bills abolishing licensed prostitution—Fukui, Fukushima, Saitama, Akita, Niigata, Nagano, Kanagawa and Okinawa.

To date abolition has not been put into effect, with the exception of Saitama where the last licensed houses were actually closed on the 27th of December last. Saitama thus becomes the second prefecture in the empire to free itself from complicity in this business, the other being Gumma where abolition was effected 36 years ago.

For the first time in Japanese legal history a verdict was given in the Osaka District Court declaring it no crime to repudiate the debts owing to the keeper of a house of prostitution. If this decision is sustained it will be epoch-making and will spell doom for the system by which girls are *bought* under the specious pretence of making a loan.—*E. C. Hennigar.*

#### American Films a Menace

**M**ANY modern films are a menace to the moral life of Japan and the National Christian Council of Japan has been asked to take steps to secure a stricter censorship on the part of the police department in Tokyo. The chief Japanese censor on his own initiative stated that their greatest problem is with the films from America. He said that many of these films are highly detrimental to the morals of the Japanese people and he hoped that the National Christian Council would take steps to secure the stoppage of the coming of these undesirable American films.

The Executive Committee of the Council voted to call the attention of the Federal Council of the Churches of Christ in America to this situation and ask them to take every step possible to prevent the continued influx of undesirable American films into Japan.

This action was not inspired primarily by missionary influence. The committee which called on the police censor was composed entirely of Japanese. This protest against the type of American film coming to Japan is a protest from both Christian and non-Christian Japanese.

#### Effects of Newspaper Evangelism

**T**HE newspaper evangelism method, in operation for a number of years, seems to bring incalculable results in reaching the people. In Tokyo, where a C. M. S. missionary is cooperating with Japanese workers in this plan of campaign, over 10,000 inquiries about Christianity were received during 1930. One of the most important Japanese newspapers has welcomed articles, and as a result applications for further news have come from all parts of the Japanese Empire. Requests being received come mainly from young men of average education.

#### Medical Evangelism in Chosen

**T**HE evangelists in Pyengyang Union Christian Hospital, Korea, preached last year to thousands of in-



dividuals. About 110 showed signs of true repentance and a desire to become Christians.

A man who lost his eye in a fight some two years ago, became a Christian during treatment at the hospital and went home where he led his wife and mother to Christ. He forgave his enemy instead of going to law for damages, and this made a sensation in his town. He is now an active and respected Christian.

Another man, who is now a strong minister in the Presbyterian Church, was suffering with a boil on the neck which gave him considerable pain. He gave vent to his feelings with no uncertain sound, whereupon the doctor said:

"Would to God you had as much pain over your sins!"

That remark led to the transformation of his life and a fruitful Christian ministry.

#### Among Chinese in Korea

FOR many years the Federal Council of Protestant Evangelical Missions in Korea has aided in evangelistic work among the thousands of Chinese living in this peninsula. The Chinese themselves have given a total of yen 3,639.94 to this work. There are six established centers, all occupying their own buildings. These are in Seoul, Chemulpo, Wonsan, Pyengyang, Fusan and Hokuchin. New work is being opened in Chunju, with a Chinese-speaking Korean giving half his time, with still another beginning in Taiku.

In three of the stations there are day schools, where 83 boys and girls are taught the Bible, and a few have been baptized. The pupils all come from heathen homes, and many are bringing their parents with them to the services.

A preaching tour extending to the Manchurian border disclosed 14 professing Christians, representing Presbyterians, Baptists, Anglicans, Salvation Army, Marshal Feng's army, and one each from Wonsan and Fusan churches. The Chinese are scattered throughout Korea, and number about

60,000; probably one half have heard the Gospel.

#### A Lay Evangelist

TO THE little village of Sol-Chang-i (Wonsan District), there came one day a young man who had been a teacher in Mukden, Manchuria, but who had been compelled to return to Korea in search of health. He was an earnest Christian so he began to hold church services and one by one the families in the village were led to attend them. Today there is only one family left in the village which is not Christian. His attention was also drawn to the children who were growing up without an education. He organized a little school and began to teach them. At first he received no remuneration for this work, but later the parents of his pupils offered to give him his food in exchange for his labor on behalf of their children. An interesting story is told of this man, that among other things he taught his pupils a temperance song and that their custom was to parade through the village every evening, singing it. As a result of this practice the saloons in the village received less and less patronage, until finally they were all compelled either to close or to move elsewhere.

#### ISLANDS OF THE PACIFIC

##### New Philippine Field

A PART of the Philippine field which the Presbyterian Board has handed over to the Baptists consists of the Palawan Islands, declared to be the most needy and difficult field of the Philippines. Dr. Thomas, of the Baptist Mission staff, after two months' careful survey, reports at least 100,000 pagans who have never heard the Gospel. They have no written language, are pitifully poor, without any medical care, but eager to receive friends who will guide and help them. Dr. Thomas recommends that Filipino preachers be sent there at once, later an American to supervise. He urges a farm school rather than bringing the people from their mountain sections into



a town that is expensive and takes them from their own environment.

The work has been greatly strengthened by the coming of a young Scotchman, Alexander Sutherland, who has worked under the Baptist Mission of Scotland in the Orkney and Hebrides Islands. In addition to theological and Bible study, Mr. Sutherland has had training in tropical medicine, dentistry and house building, all of which will make him very useful in this new field.

#### Philippine Churches Unite

**T**HE Presbyterian, Congregational and United Brethren Churches in the Philippine Islands have united under the name of the United Evangelical Church. The new church has a general assembly and conferences, each with a moderator who acts as a traveling superintendent. There are elders and deacons in the local churches, with both offices open to women.

#### New Field in Dutch Indies

**T**HE little island of Bali has acquired fame among scientists, because, with Asia ending at Bali and Australasia beginning at Lombok, another island only 15 miles beyond, the differences between these two islands are so amazing. Birds and quadrupeds found in these two islands, so close to each other, are much more unlike than those of Britain and Japan. In this strangely fascinating island of Bali, about the size of Corsica, there are about one million people, mostly of the Malay race, of whom about 150,000 are followers of a certain form of Hinduism, and the remainder profess the faith of Islam. There are, however, some hundreds of thousands of Chinese. Among these peoples no missionary work whatsoever has been done until recently, when the Dutch Colonial Government consented to mission work for the Chinese. So great has been the achievement that the Chinese converts now wish to have a foreign field of their own. Chinese workers have accordingly been sent out to various centers on the island of

Celebes. Chinese are learning the Malay language, and make excellent missionaries.

#### The Gospel for Worrora

**W**HO are the Worrora? A tribe of aborigines inhabiting a corner of Northwest Australia, numbering about 300 persons. All adult Australian aborigines speak several languages, their own and those of their neighbors on either hand. Counting the neighboring tribesmen who understand Worrora, there are perhaps one thousand aborigines at present who speak this language. Worrora is a primitive, synthetic language, one where whole groups of thought are built up in long compound words, the despair of the translator. Rev. J. R. B. Love has translated the Gospel of Mark into this tongue. When it was completed, and the story of the Crucifixion read in church, the eager interest of the hearers was a reward for the months of assiduous labor.

#### NORTH AMERICA

##### Student Religion

**A** QUESTIONNAIRE sent to 1,500 students at Syracuse university by two professors of psychology reveals the following facts: Eight-twelfths of the 1,321 students replying hold unorthodox beliefs concerning the deity; three-twelfths are inclined to be liberal or agnostic; one-twelfth tend toward atheism; only 24 students are thoroughgoing atheists. In these findings, the psychologists say, there is no evidence "that the effect of continued study in college is to destroy religious beliefs by supplanting them with materialistic or mechanistic views. The effect seems to be merely one of liberalizing the individual while he remains upon the side of positive belief." It is interesting to note that nearly a fourth of 1,502 students rejected the miracles, one-half taking no definite stand, and one-fourth giving unqualified acceptance. Fifty-four per cent reply that some religious belief is necessary in order



to lead a good life, while 28 per cent say only a code of ethics is needed.

#### **Congregationalists and Christians Unite**

THREE thousand leaders of the Congregational and Christian churches met at Seattle, Wash., June 25th-July 3d for a joint convention to ratify the union of the two denominations with a total of 1,050,000 communicants. After the ratification of the union and adoption of a new constitution, officers were elected to serve as a grand council for the purposes of management, this arrangement to continue until 1935, when one directing head will be chosen.

#### **A Hopeful Methodist Conference**

THE ten-day conference which the Methodists have held at Delaware, Ohio, is one of the hopeful recent developments in American Protestantism. Confronted by the same problems of lessening interest and falling finances which confront most of the mission boards, the Methodist Foreign Missionary Society, instead of calling in the committee on ways and means, called in the committee on the state of Christian thought. Instead of launching a campaign it set aside a period for study. To take nearly three hundred and fifty ministers, educators, editors, laymen and women to a secluded spot for ten days of intensive discussion of underlying ideas and principles, without ten minutes being given to budgets, quotas or appeal slogans, is a decisive break with the promotional tradition which has ruled in the American denominations for years past. But it is a break long overdue, and of importance to all the churches, now that it has been made. The Methodists brushed aside everything on the surface of their church life to deal with underlying and ultimate issues. They sought a basis of faith rather than an outline of program. Here, again, the conference had an importance more than denominational, for if the forces of Protestantism would spend more time on

basic issues, and find something approaching unity of conviction, subsidiary questions of program and finance would take care of themselves. —*The Christian Century.*

#### **Forward Steps at the Christian Endeavor's Golden Jubilee**

THE Golden Jubilee International Christian Endeavor Convention met in San Francisco, California, July 11th-16th, with ten thousand young people present, broadly representative of the Christian youth and the three million Christian Endeavorers of North America. The new movements in Asia bulked large in the convention emphases. Toyohiko Kagawa of Japan was prevented from attending by illness. C. Y. Cheng, LL.D., moderator of the United Church of Christ in China, spoke on "The Changing Orient," and said that China has "turned the corner" in religion, and that the Church will again receive large enlistments. Edmund D. Lucas, D.D., Ph.D., president of Forman Christian College, Lahore, brought a stirring message of Christian progress in India. World peace and interracial good will were stressed in addresses by Colonel Raymond Robins, Chicago; Harry N. Holmes, field secretary of the World Alliance for International Friendship Through the Churches; Rev. Walter W. Van Kirk, New York, of the Federal Council of Churches of Christ in America; Rev. A. E. Cory, D.D., of the Disciples of Christ; and Rev. Wallace J. Anderson, secretary of the Korean Christian Endeavor Union.

A youth disarmament petition was addressed to President Hoover, urging him to use the new international law principle of the Peace Pact of Paris to cause our government "to take leadership with a definite program for the reduction of armaments."

The convention gave its heart to the acceptance of Jesus Christ as personal Saviour, to an enlarged program of evangelism and personal devotions, to tithing and the stewardship of ability, and to the call upon some for full-time Christian service. The enlist-



ment of more than sixty for Christian life work was received.

#### Leaven in Chicago

**T**HE largest Protestant church in Chicago is said to be the North Austin Lutheran Congregation, which has 3,112 confirmed members and 2,000 in its Sunday schools. It began eleven years ago with fifty-one members. Rev. F. W. Otterbein, the pastor, explains this remarkable growth:

There is no doubt that the personal work of the people out in the world is responsible for the continued large growth in membership. Our people and workers are instructed not to ask others to "unite with the church," but to "come and worship," or, as Andrew used to put it, "come and see." When they attend services the Holy Spirit begins to work. The yearly canvass provides the names of all unchurched families in the district. These are placed on a mailing list and they receive church literature. For the past five years the majority of the accessions have been "out of the world."

#### Boys' Prayer Meeting

**F**OR more than forty years a successful boys' prayer-meeting has been held in Westminster Presbyterian Church, Elizabeth, N. J. It was organized in the '80's by Frederick K. Day, upon suggestion of the pastor, the Rev. John Gillespie, D.D., who desired training and participation on the part of a large group of boys just taken into church membership. This prayer-meeting has formed an important part in the Christian training of hundreds of boys, efficiently supplementing the preaching of the pastor and the teaching of the Sunday school. Seven members of the class have entered the ministry and scores have become church officers. It has aligned growing boys to definite Christian standards and aided greatly in solidifying their Christian characters, besides affording a training in the leadership of meetings, in the practice of public prayer and intensive study of the Scriptures.

#### LATIN AMERICA

##### Church Law in Mexico Causes Trouble

**T**HE new law, governing the number of priests which shall officiate in Mexico was put to the test in Vera

Cruz on Sunday, June 20th. The new enactment allows one priest to every 100,000 inhabitants, a total of eleven priests to 1,100,000 population. A violation of the law carries a fine of \$500. The Papal delegate to Mexico made protest to the President, but he made no response. In the meantime, a priest was killed from ambush in the town of Huatusco. At the funeral of the priest a riot occurred in which three officers of the law and two civilians were killed and many injured. The Governor of Vera Cruz states that he has received sympathetic letters from governors of other provinces, who are considering the enactment of similar laws.

#### St. Luke's Hospital, Puerto Rico

**T**HE Episcopal Board reports that St. Luke's Hospital at Ponce, Puerto Rico, which was all but destroyed in the hurricane of 1928, has been rebuilt and was opened on May 12, 1931. The new building is of Spanish architecture, and has a capacity of seventy beds. It was built and almost completely equipped at a cost of about \$145,000. A chapel is part of a separate building. St. Luke's is staffed by Puerto Rico doctors. The advisory board includes six professional and business men of Ponce. The nurses' training school provides opportunity for Puerto Rican girls from church schools to enter a profession of great usefulness to their own people.

#### Koreans in Cuba

**A** GREAT community project at El Fuerte, Cuba, has grown from a little Sunday school started in a private home by a graduate of La Progresiva School at Cardenas. A day school was started, and a new building has recently been built. The day school will be used as a demonstration school for the normal department of Cardenas. The church is joining with the school in making this a center of community service. This project was the means of discovering a family of Korean Christians who have been living in that section of Cuba for years. They have Bibles and hymn books in



their own language, and have kept up the family altar. The parents speak very poor Spanish, but they are now bringing their children to school and Sunday school.

### The Indigenous Church

**M**ANY problems arise in the formation of an indigenous church in Peru. With them all is the consistent aim to make the evangelical congregation a constituent element of the community, and not a group apart. One instance relates to burial in public cemeteries. Priests assumed the Catholic Church had sole rights; the evangelicals refused the easier way of a separate burial ground, thus marking them as a people apart; after a time Protestants were allowed burial in public cemeteries and a precedent was established.

The school problem was another. Despite the fact that mission subsidized schools would be superior educationally and ethically to many schools provided by the government, it was agreed that persecution and disabilities inflicted by fanatical Romanists upon children of Protestant parents was preferable if, eventually, the children might be recognized as having their equal right to education in the schools of the nation, without suffering religious coercion. The battle is not yet won, but it is being fought, not for motives of intolerance, but to preserve the principle which is at stake, namely, the right of the converts to be Protestant Christians, without detriment to their rights as Nationals.

### Bibles Called "Red"

**T**HE Secretary of the British and Foreign Bible Society for Chile and Bolivia had the following experience:

When the customs official was going through my suit case, he threw on the floor English magazines, Bible Society reports, and Bibles I had with me, and maintained that they were "Red" propaganda. I was told to prepare to get off at the next station—a frontier town—to

be sent back to Chile. I had an uncomfortable half hour trying to persuade the officials from putting into effect such a drastic and uncalled-for action. I asked them if they had ever read or seen the Bible, to which they replied, "No!" I offered them a copy and asked them to read it, and see what kind of propaganda I was engaged in. They accepted the Bible and let me go. On my return I met the same officials. They approached me this time with quite a different attitude, and remarked that they had been reading the Bible with "*mucho placer y provecho*"—much pleasure and profit.

—Alliance Weekly.

### Schools Close in Colombia

**I**N SPITE of the financial depression in Bogota, Colombia, the American School for Boys has an enrolment of 308 pupils. Rev. Walter S. Lee, missionary of the Presbyterian Church at Bogota, writes that many schools have had to close because of insufficient funds to continue to operate, including government public schools.

### EUROPE

#### The Y. M. C. A. in Italy

**T**HE general measure taken by the Italian police authorities with regard to "all youth associations not directly dependent on the Fascist party" also affected at first some of the Y. M. C. A.'s, whose activities were suspended. As soon, however, as the aims and character of our Movement were explained to the Ministry of the Interior and the local Prefects, this regulation was immediately revoked so far as these Associations were concerned. This is an additional proof of the esteem and respect in which the Y. M. C. A.'s are held in Italy. In all countries (except Russia) to which the Movement has spread it is considered as a constructive Christian force working for the moral and spiritual welfare of youth.

#### Spezia Mission

**M**R. E. J. MADDOCK, deputation secretary in Great Britain for the Spezia Mission for Italy, gives the testimony of an Italian pastor, unconnected with the Mission:



"Tell the people of Britain that the cause of Christ in Italy cannot do without the Spezia Mission for Italy. While other people are doing good work, there radiates powerfully from the Spezia Mission a singular sweetness and a fragrance of the Lord Jesus Christ which permeates the spiritual life of the whole land."

The main work of the Spezia Mission for Italy, whether it be in the meetings and services, the Bible Day Schools, the orphanage, or in a little meeting tucked away in some remote corner of the Gulf or on the mountains, is to lead boys and girls, and men and women to a saving knowledge of Christ. Attacks upon the Mission have stirred many to see for themselves, and real revival has followed.

#### A Visit to Poland

**I**N 1921, Rev. Jaroszewicz, a Pole converted and educated in the United States, returned to his country and began telling about Christ. His first convert was a fine, intelligent woman who gave her home and its surrounding land to the Union of Churches of Christ for an orphanage. Mr. Jaroszewicz recently came to America, seeking to enlist the aid of Protestant churches, and following his visit in Pittsburgh, Dr. R. N. Montgomery of the Pittsburgh United Presbyterian Seminary, was appointed by a group in that city to visit Poland, and learn the facts of the movement. He was most favorably impressed, and found the leaders to be men of sterling character, zealous, but not fanatical, making every sacrifice that the work might progress. The records and routine were in sound condition. Pastors must earn their living, preaching on the side as they find time.

The work now has its headquarters in Kobryn; eventually a building is to be erected in Brest-Litowsk, which gives opportunity of reaching every part of the country by the six railroads and six automobile roads which come into this city. In Kobryn, Dr. Montgomery found the leaders preaching, visiting the different churches, or-

ganizing congregations, editing their religious monthly, *The Christian Union*, distributing Bibles, Testaments and tracts, attending to matters that come up with the government, etc. The *Union* is practically the only Protestant reading matter the leaders and members of the churches have. Unless funds are soon forthcoming they will be forced to publish it only once every two or three months. The movement has grown until there are over twenty organized churches, with a combined membership of several thousand.

#### Inconveniences in Bulgaria

**A** CRUDELY woven blanket weighing forty pounds for a covering, and a board laid on wooden horses for a bed, are considered minor details in Bulgarian villages where soggy black bread, beans, and a few other vegetables form the diet of people. They spin their own clothing by hand and light their little oil lamps by holding a coal from the fire against the wicks and blowing it into a flame to save matches. But these inconveniences mean nothing to the visiting missionary when he is able to preach in a crowded room to attentive groups and number at times among his new followers of the Way some of those who, prior to their reformation, were the village's worst citizens. "Now their faces shine with faith and hope in Christ," writes W. C. Cooper from Philipopolis, Bulgaria. Almost every family in one village has a Bible and religion is the general topic of conversation in the coffee shops and reading room. "It is a joy to work among these people," Mr. Cooper adds, "one forgets inconveniences when one sees people hungry for the message of Christ."—*Missionary Herald*.

#### World Conditions Reviewed

**I**N REVIEWING in detail the work of its missions in many lands the Presbyterian Board has this to say concerning the future:

The situation in Russia and the effect of the ruthless anti-religious program of



the Soviet government again form the outstanding feature of world news in the field of religion. "Will Christianity definitely recede before atheism in the largest country on the European continent? Will one-sixth of the civilized inhabitants of the globe go permanently pagan? Will the anti-religious impetus, going East as well as West, engulf the first fruits of the harvest of Christianity in China, Korea and Japan?" These are some of the questions which religious leaders abroad are beginning to ask themselves.

The European churches are thoroughly roused to the danger of the propaganda that is sweeping over the Continent from Russia, carried by radio, poster, pamphlet and motion picture to the most remote village, and finding a ready hearing among the millions of unemployed (Germany alone has 4,500,000 out of work now), many of whom have been idle for a year or more, and are embittered against society and Church, as well as against the state for their inability to cope with the world-wide depression.

#### Russian Intolerance

**A**LL books and magazines are rigidly censored, and the only newspapers are government controlled. Most of the churches carry on services but the Soviet rulers seek to bring about the eventual dissolution of the church by turning the minds of the children away from God and the church, and putting various handicaps upon the prosecution of active church life. They have disestablished and disendowed the church. They have closed the seminaries. Religious instruction of groups of three or more children under eighteen years of age is prohibited. The priests cannot vote and they receive no ration book to buy food and clothing at the government stores.

No weekly activities, such as clubs and classes, are permitted—nothing but the carrying on of services of worship.

The Communist government, despotic though it be, is determined that everybody shall be educated (in everything except religion). They are building schools, raising the salaries of teachers, giving free board and tuition to about half the students at technical

schools, medical schools, and colleges, publishing and selling millions of books and leaflets, establishing libraries both permanent and itinerant, putting on educational films in the movies, and broadcasting instructional talks from the giant radio station at Moscow. Last year ten million adults were taught to read and write, most of them by volunteer leaders, urged on by Communist enthusiasts. Sixty per cent of the recruits for the Red Army entered the barracks illiterate. Two or three years later they were ninety-five per cent literate. They are organizing study groups or "Red Corners" in every industrial establishment and classes and lectures in the "Workers Clubs" and "Peasant Homes."—*The Churchman*.

#### AFRICA

##### Conference for African Children

**T**HE International Conference for African Children was held in Geneva from June 22-25, 1931, with three hundred attending—including doctors, philanthropists, missionaries, and representatives of various governments. The International "Save the Children" Union organized this conference under missionary impetus. Three main questions were dealt with: infantile mortality in Africa; education as it prepares children for life; and the general conditions of child and youth labor and the protection of child labor in Africa.

Child labor in Africa presents an acute problem in industrialized districts. The problem of infantile mortality is more serious and all reports contain appalling figures; the percentage is rarely less than twenty, while the most frequently recorded average is between sixty and seventy. Such a situation can be met only by the joint effort of all the colonial, native, educational, and missionary forces. Among innumerable causes—syphilis, tuberculosis, children's epidemics, economical exploitation, native superstitions and customs were those most frequently discussed. This shows the necessity of



work in the field of school and health education.

The conference decided to establish a center, under the direction of the International "Save the Children" Union, in order to carry on the inquiries and to collect documentation on the above and related questions. The International "Save the Children" Union will be glad to send the resolutions voted by this conference to anyone applying for them.

#### **Revolt Against Authority in Africa**

**I**N HIS report on the mission fields presented to the Paris Society of Evangelical Missions, M. E. Allégret stated that the revolt against authority is one of the serious problems of the day in Africa, as in other parts of the world. In order to counteract it an attempt is being made to revive the ancient religions of the East. "For the same reason," he said, "we are witnessing in Africa a revival of the old paganism and some of the really civilized people on the coasts are returning to idolatrous practices, to which they attempt to give some spirituality by combining them with fragments of Christianity. The revolt against authority, the wave of materialism which is sweeping young and old, men and women, on to the conquest of wealth and pleasure, the increase of alcoholism and immorality, the Bolshevik propaganda for which the soil is only too well prepared, the general unrest and unconscious sadness arising from the feeling that life has now no firm foundation, the irrational and growing distrust of the white man, who has lost his old prestige; all these factors.....are making the missionaries' task far more difficult. The Christians themselves, especially those of the second and third generations, who have not had to struggle like their fathers to win and maintain their faith, sometimes waver. Our missionaries write that our churches are reaching the difficult age where people want to live their own lives and do not easily accept any au-

thority, either of the missionaries or even of the Gospel."

#### **An African Communion Service**

**O**UR last communion service (Sunday, May 24th) was the largest in the history of the Foulassi station, West Africa. The Sunday before I preached on Christ sending out the seventy and I told the people that I wanted seventy volunteers to give a whole week to personal work in the villages and to calling the unconverted folk to come to the service. Over one hundred volunteered. I think that they must have seen every man, woman and child within a radius of 15 miles of Foulassi. When such a group of consecrated men and women went forth something had to happen. I organized other groups, who were not able to go, to hold little prayer-meetings each day to ask God's blessing on the work that the 109 were doing.

Last Sunday morning so many came to church that there was no place to put them and we had five overflow meetings. My wife had a meeting for 600 children in the girls' school, Mrs. Krug had a meeting at the dispensary, Mr. Krug held a large meeting at the boys' school for the people who lived near Foulassi, for the people wanted to give the guests the good seats in the church. Our Foulassi evangelist held another meeting for Foulassi people in the normal school building and I held the service in the church. There were 3,254 people present, almost 1,000 more than our largest congregation in the past. When I had finished preaching on the text "Return unto me and I will return unto you," I called for all who wanted to return unto God to come forward. One hundred and fifty people came and accepted Christ as their Saviour—41 men, 51 women and 58 children. It was a great day. Never before have I seen the Spirit of God work with such power. Two of our new confessors are young men who hold high positions with the French administration. The five strongest chiefs in this



section were present. That was unusual as they never come near the church. None of them confessed but we are praying that they will come into His fold some day.

The chief and government head-man who confessed at Nkumajap some time ago is an enthusiastic convert. He has released his women and is now showing others the Way.—*Rev. Irvin W. Underhill, Presbyterian Mission, West Africa.*

#### Religious Training in Egypt

**T**HE general theme for a series of fourteen religious leadership conferences in Egypt this year was "Religious Education from a Theoretical and Practical Standpoint." Daily vacation Bible schools were also considered. This movement is only two years old in Egypt, but 59 schools were conducted, a gain of 80% over the former year. At least 2,360 students participated, of whom 500 were Moslems. Every Sunday in Cairo more than 1,500 boys and girls assemble in street Sunday schools held in 26 localities. In Assiut, there are 1,300 in such street Sunday schools and the total attendance, including other cities, is over 4,000. Bible lesson picture cards are a feature in each school. Many of the children join the day schools. Often a street Sunday school is turned into a day school and here the children receive a Christian education. Sheikh Metry Dewairy is the field worker.

#### An African's Choice

**A** NUMBER of evangelists were gathered together studying the Scriptures. The missionary conducting the class said: "Supposing a robber came and threatened to take away all your goods, but gave you the option of choosing one article to keep. What would you ask to have left?" All without hesitation held up the New Testament, saying, "This Book." The missionary said, "But if the robber would not permit you to keep the whole of it, which portion would you prefer?" Most of them replied, "John 3":

but one said, "No, Romans 8; for in that chapter is recorded what God has done for us in Christ, and we are assured that those monsters which have slain their thousands cannot separate us from the love of God which is in Christ Jesus."

#### Medical Work in Morocco

**S**PECTACULAR success or impressive statistics rarely accrue to those who preach Christ in the North African territories once known as the Barbary States. Nevertheless, Dr. James Liley, son of the late A. V. Liley of the North Africa Mission, feels that the soil is assuredly being prepared for a plentiful harvest. Fez, ancient capital of Morocco, has a population of 120,000, more than twice that of Tangier, and possesses an ancient Moslem university, where fully 1,000 young men are being educated in the tenets of Islam. In this strategic center Dr. Liley, his wife and three lady workers, find abundant scope for medical missionary activities. That the ministry of healing is breaking down prejudice, and opening doors for Gospel testimony, is evident in many directions. Patients are now more ready to join in hymns at the services and to give heed to the Word. Dr. Liley is often asked by the men to attend the womenfolk in their households—a remarkable change of attitude as compared with former days and French authorities allow full liberty for Scripture distribution and other forms of evangelistic work, except in certain military zones.

#### For "Starving America"

**A**N AFRICAN church has sent money to "starving America"! Three dollars and seventy-seven cents has come to the Presbyterian Foreign Board, from Batanga, Africa. It comes from a few native Christians, and is forwarded by Rev. Albert I. Good, D.D., Presbyterian missionary with the following letter:

A month or so ago there was a little article in the Bulu news sheet, the *Mefoe*, telling of the hard times in America, and



indicating that there were actually people in America who did not have enough to eat. This particular item caught the attention of Pastor Eduma Musambi and his son Musambi, who is an elder in the church at Batanga, and they decided to give something for the starving people in America. They quietly told the church people about it, and entirely of their own volition, a sum of money was gathered, which I enclose to you. I had nothing whatever to do with this matter except to receive the money and transmit it.

A contribution of 16 cents was from a widow who sold food to give it.

This is bread cast upon the water, returning after many days.

## WESTERN ASIA

### Turkey Getting in Step

THE Turkish Government's interest in character training is seen in the courses introduced in the regular school curriculum on "Religion for the Children of the Republic." These courses provide direct teaching against cherished beliefs and customs, as, for example, magical or faith cure, fortune telling, visiting graves to make a wish, magic, lighting candles for the dead, the use of Arabic (which is not understood by the masses) in church services, and believing foolish traditions. These "Religious Lessons" are really lessons in conduct, and are against things usually associated with religion in that country. They advocate the use of modern machinery, European science, cleanliness, sanitation, scientific medicine, exercise; the acceptance of modern clothes, manner of eating, and civilization; the use of the vernacular and the separation of church and state.

### Turkey Anti-Missionary

THE reactions against Christianity are still strong in Turkey. An article published under the title, "We Must Stop the Activities of the Missionaries," in *Son Posta*, contains the following: "John Dewey, the educational expert of America, studied for some time the educational organization of China. When he returned to America . . . he passed the following judgment on the activities of the mis-

sionaries in China: 'The American priests are busy poisoning a nation which is in the process of regeneration. If America is sincere in her intention to help China, she must first recall her missionaries.' The same educationist also came to Turkey some years ago . . . and studied our educational system. When he returned to America he passed the following judgment on the activities of the missionaries in Turkey: 'The missionary schools in Turkey are suspected of religious propaganda; for this reason they have lost their authority in all the East and forgotten their educational duty.' In no civilized country are there religious schools. No civilized nation is willing to give its children to priests for education. But imperialistic powers use these schools as tools for propaganda and conquest . . . . The most important duty of the new Turkey which is anxious for her independence is to stop the missionary activities which are the organs of imperialism. A secular government which has separated religion from state cannot permit missionary and religious schools. In Turkey no chance for existence must be given to missionaries." This is an evidence of the effect of godless education in America.

### In Changing Persia

GIRLS in the tenth-year sociology class at Iran Bethel School, conducted by Presbyterian missionaries in Teheran, have had a good many interesting experiences this year. They visited twelve government institutions, such as the government printing office, the city insane asylum, an orphanage, and finally, to crown the experiences, the head of the government airplane service invited the class to take a hop in his plane. These Persian girls a few years ago would hardly have been allowed outside the four walls of their homes.

## INDIA, BURMA, SIAM

### The Present Situation in India

MR. RALLIA RAM, the late Mr. K. T. Paul's successor on the National Committee of Y. M. C. A.'s of



India, Burma, and Ceylon, on his way to the Y. M. C. A. World Conferences in the United States, made the following comments on the situation in India:

One of the most important tendencies in India is its rapprochement with other great nations of the East, more especially in matters of intellectual and cultural value. In February, there met at Lahore the first Pan-Asiatic Congress of Women, and an Asiatic Teachers' Congress has just met for the first time in India. This shows that Orientals are becoming less interested in the West and more interested in Asia itself.

The Nationalist wave passing over India is not the first of its kind. Every ten years, it has been noticed, there is a great renaissance of the spirit of liberty. What is new is that for the first time this movement has no religious coloring. The great majority of Nationalist youth is hostile to religion. This is no reason why Christians should not take an active interest in the Nationalist movement.

A Christian Nationalist Party has recently been formed. Its principles are as follows: "Indian Christians must give their help to the national movement; they must take their full share in the sufferings of the people; they must participate in the political life of their country; they must renounce demands for special and legal privileges for their community."

#### India's Latest Census

**F**IRST information is now available regarding this year's census of India. The total population of this great land is now 351,000,000, an increase of 32,000,000, or ten per cent in ten years. Judging by the preceding census, the Christian population, including Protestants and Catholics, probably will show a thirty per cent increase, bringing its present total to over six millions. Rejoicing is tempered by the fact that there are 30,000,000 more to be evangelized now than there were ten years ago. Add to this the fact that nearly all of the

large mission boards find their finances reduced to such an extent that retrenchment on a large scale has been forced upon them.

#### Making the Most of Life

**S**OME years ago Dr. Sam Higginbottom received the following letter from Prof. N. A. Nitale:

"I am an assistant professor of biology in Wilson College, Bombay. The doctor has just told me that I am a leper and must give up my work here at once. Will you receive me into your institution and let me do some work for my suffering fellow men while I have yet strength?"

He was admitted and immediately set up a laboratory where he has worked out several valuable tests. He has discovered that most lepers have hookworm, malaria or some form of intestinal trouble, all of which must be eliminated before there is any hope for cure. Not content with this great service he has organized a training school composed of young men and women who have been cured of leprosy. These young people are being trained in laboratory work so that they can go out and help in other institutions where they are sorely needed. In order that the training, which requires about three years, may be as thorough as possible, Professor Nitale requires the study of English, mathematics, physiology, sanitation and the elements of chemistry and biology, all of which he himself teaches.

#### At Miss Sorabji's Grave

**B**ESIDE her grave many lost all fear of death as divider and conqueror," writes Miss Susie Sorabji's sister from Poona. "Canon Butcher of Bombay conducted the services which were attended mostly by non-Christians. A wonderful thing happened. Naja, a lovely Parsee girl came forward and asked Canon Butcher to announce that she wanted to be baptized. It was a marvelous piece of courage for her own Zoroastrian community was there in greater numbers than one would find them anywhere



else. The persecution has begun already. Her relatives and the high priest threaten her and alternately bribe her. The worst to face must be that which I heard a relative shouting at her: 'If you are baptized you will do a great wrong to one whom you profess to love. You say you love Miss Susie! You know how she loved her work, and St. Helena School. If you become a Christian, we'll wreck St. Helena. We'll empty it. If you stay a Zoroastrian we will pack it so that it will have to be enlarged still more, a wonderful memorial to Miss Susie whom we all love.' Again they urge 'at least be a Christian in secret, not openly, not baptized.' She needs our prayers."—*A letter by Miss Cornelia Sorabji.*

#### **Siam Sends Missionary**

**T**HE Siamese are sending out their first missionary. Kru Seng Saa, his wife and children are going north-east into Korat. Many of the people there are primitive, frontier animists. Very few are Buddhists. Kru Seng Saa is a Christian college graduate. He taught a short time in Pitsanuloke, then took up city evangelistic work in which he was engaged when this call came. He is a devoted worker and a man of enterprise. Since he began his work before there was a theological seminary, he received his training by doing, with some study under the missionary with whom he worked. His wife was for eight years a nurse in the Chulalongkorn Hospital. They will be supported entirely by Siam churches.

#### **Christian Council in Siam**

**A**N INTERESTING development in Siam is the formation of a National Christian Council. American Presbyterian missionaries outnumber those of other denominations, but Rev. C. R. Simmons of the Church of England Mission is chairman of the Council; and Rev. Clarence Norwood, head of St. Peter's School for Boys in Bangkok, with one American and one

Siamese, form a Christian Literature Committee, whose attention is devoted largely to translation. A prominent Siamese lady has revealed herself as a poet of sufficient ability to compose correct Siamese verse, and has prepared some suitable adaptations of the Psalms for use in praise service.

#### **CHINA**

##### **Mass Education Experiment**

**R**EPORTS of the ten year rural experiment, inaugurated by Y. C. James Yen as a mass education movement show that the first year's enrolment in elementary schools is 14,210, exceeding the quota set by the movement by more than 4,000. Next year the goal is "no less than 30,000 young men and women." Economic education has been progressing steadily and health education has begun.

An agricultural fair, similar to the well-known county fair in the United States, was held with a definite social and educational purpose. The mornings were devoted to demonstrations and lectures, the afternoons to dramatics. In cooperation with the Department of Agriculture, three farmers' institutes were held at three centrally located villages, with sessions of about two weeks. The total enrolment of the three institutes was over 600. More than 500 stuck to their training until the end, and 451 received certificates qualifying them to be demonstration farmers. A traveling clinic goes into selected villages which have elementary schools and which are convenient centers for at least five or six villages. Vaccination and physical examinations are given. Two health institutes have been held, with encouraging results.

##### **Equal Rights for Women**

**A** NEW law which gives to women rights equal to those enjoyed by men has just been promulgated in China, and works an amazing revolution in Chinese family relations. The Chinese woman is given absolute equality before the law, not only in



marriage, but in all other matters. Daughters are entitled to inherit their parents' estates equally with sons. Under old law, Chinese women could not even own property after they were married. The new law of family relations, now effective, makes no mention of the concubinage system, which has been prevalent in China for centuries, and is still common in some parts of the country. While the system is not specifically outlawed under the new code, it is made unpopular; for no provision is made for children of concubines to inherit.

Dr. Wang Chung-Hui, Chinese judge at the Court of International Justice at the Hague, worked out this law in the new civil code, upon which he has spent more than a year. Legal experts declare it a masterpiece, incorporating the best principles of modern law and the best of ancient Chinese customs, with little harm to either.

#### Dr. Koo on China's Chief Need

**D**R. T. Z. KOO, of the National Committee of the Y. M. C. A. in China, says that the chief need of China today, in order that its people may again become creative, is not scientific or material development, but contact with God. "When a people loses its contact with the vital personality of God, a God greater than anything the human mind can conceive," Doctor Koo declares, "that people soon begins to lose its vision; and when a people loses its vision its creative capacity steadily dies out." He says that there was a time when the Chinese were discoverers and pioneers in art, literature, philosophy, government and science, but for the past thousand years they have lived merely on their past.

#### Training Youth to Fight Communism

**B**ECAUSE of the activities of the Reds and bandits, the missionaries of the American Methodist Board have been compelled to evacuate the northern part of Fukien Province.

The President of China is planning an anti-lawless campaign in the provinces of Hupeh and Kiangsi, has reorganized the Central Military Academy, and himself spends four hours daily lecturing and acquainting the students with the "brutal crimes" of Communism and warning against its influence. These students, when trained, will be sent to Communist areas to spread "the gospel of Three People's Principles" in order to counteract the Red menace.

#### Christianity Gains in Quality

**T**HE China Inland Mission baptized six hundred more converts last year than the previous year. Chinese leaders are measuring the serious responsibilities of autonomy as a result of the enforced absence of missionaries. Indigenous leadership in country mission hospitals is a striking success, and of one hundred and twenty graduates of Peking Medical College one half are in missionary service. Chiang Kai-shih, China's president, has built a church in his native town, since his baptism, and encourages Christianity in every way.

Frightful persecution is another side of the picture. Not long ago the Reds took a town in the vicinity of Hupeh. The Christians fled to the church, hoping it might prove a refuge. Before long, however, the Reds entered and asked for the pastor. The Chinese pastor at once stepped forward and said, "If you seek the pastor, I am he." They took him prisoner and he went to his death a few days later as triumphantly as any martyr in the early church. In spite of unfavorable government regulations, the fury of the Reds, threatening bandits, factional wars, famine fever, and student propaganda, the church goes forward. A few years ago, Dr. Grenfell when visiting China said: "You are to be congratulated. It is much more hopeful where the church is persecuted than where, as in America, it is simply neglected."



## MISCELLANEOUS

### A Friend of Missionaries

THE General Assembly of the Presbyterian Church sent a message to Captain Robert Dollar, the famous shipping man, and a ruling elder, who is now eighty-seven and ill. He has been remarkable in his business achievements, and even more in his religious life. He was reported the other day as still rising in the morning and conducting worship as he has done for over half a century, then returning to bed. He said recently: "When I come to die, I hope I will have a hard day at the office, come home, read my Bible, then go to sleep and wake up in the next world." May it be so! There are few of his kind left. Here is another of his characteristic utterances, which has worldly value: "Don't wait for your ships to come in. Just keep sending them out. They'll keep coming in all right as long as you send them out."

### The World Dominion Movement

HERE are eight of the twenty-one principles set forth in a circular of the World Dominion Movement. The head of the organization is Thomas Cochrane, of England.

1. The Movement stands for the evangelization of the world in this generation.

2. The Movement stands for the final authority of the Scriptures and the Deity and atoning death of the Lord Jesus Christ, the world's only Saviour.

3. The Movement stands for the obligation which rests upon every Christian to be a soul-winner and for impressing upon every soul won to Christ this paramount duty of winning others.

4. The Movement stands for the truth that its great objective can only be attained if those associated with it are men and women of power through prayer and the indwelling of the Holy Ghost.

5. The Movement stands for the complete coordination of all that is being done at home and abroad to make Christ and His salvation known to every man, woman and child of this generation.

6. The Movement surveys the world, country by country, so that it may find out and direct attention to the regions of greatest need. It has thus created an Intelligence Department for lack of which there has in the past been a great

waste of resources—with duplication and overlapping and such a misdirection of forces that valuable life and work have not counted to the full extent of their possibilities, and huge areas are still untouched.

7. The Movement stands for New Testament principles of expansion, for widespread evangelism in order that groups of believers may be gathered into churches which, from the first, must be self-governing, self-supporting, and self-propagating.

8. The Movement stands for the truth that these Churches are under the care of the Holy Ghost and that they should be taught to depend upon Him for all their needs, spiritual and material.

### Clergymen Polled on War Question

THE sentiment of 53,000 clergymen on matters pertaining to war was sought by the *World Tomorrow* in a questionnaire. Out of the 19,327 who responded, 12,076 believed that America should go on record as refusing to sanction or support any future war.

The questions and summarized answers follow:

Do you favor military training in our public high schools and civilian colleges or universities? Yes, 2,574. No, 16,018.

Do you favor substantial reductions in armaments even if the United States is compelled to take the initiative and make a proportionately greater reduction than other nations are willing to do? Yes, 15,449. No, 2,702.

Do you believe that the policy of armed intervention in other lands by our government to protect the lives and property of American citizens should be abandoned and protective efforts confined to pacific means? Yes, 12,017. No, 3,899.

Are you personally prepared to state that it is your present purpose not to sanction any future war or participate as an armed combatant? Yes, 10,427. No, 5,801.

Could you conscientiously serve as an army chaplain on active duty in wartime? Yes, 8,700. No, 6,628.

Do you regard the distinction between "defensive" and "aggressive" war as sufficiently valid to justify your sanctioning or participating in a future war of defense? Yes, 8,316. No, 7,130.—*The Churchman*.





## BOOKS WORTH READING



*Any books mentioned in these columns will be forwarded by us on receipt of price.—THE REVIEW.*

**The Hinterlands of the Church.** A study of areas with a low proposition of church members. Index by Elizabeth R. Hooker, 8vo. 314 pp. \$1.75 net. Institute of Social and Religious Survey, New York. 1931.

There are religiously handicapped people and handicapped districts. Few realize that only about one half of the population of the United States belong to any religious organization, Protestant or Catholic, Jewish, Hindu or Confucian, Theosophist, Christian Science or Mormon. Many thousands live in communities where they have no regular church privileges.

Three years ago the Institute of Social and Religious Research began to investigate six kinds of territory in the United States where rural churches are absent, closed or ineffective. In some counties less than 20% of the population are church members; in others the percentage is over fifty.

Miss Hooker, who has a useful article in this issue of the REVIEW, and who writes this report of the survey, has done a careful piece of work, accompanying her interpretation with twelve tables and twenty-eight charts and maps. Her studies include the six kinds of territory investigated, with separate chapters on the old hilly areas, level areas, grazing regions, mountain sections, cut-over districts and dry-farming regions. She then reviews the church situation in these territories and describes the attempted remedies; six appendices relate to tests for measuring church effectiveness, statistical findings, rural churches of Vermont, and the "Indices of Changing Social Pattern."

Here is a valuable study—especially for pastors in the regions mentioned, for Home Mission officials and for stu-

dents of America's religious problems. Noble character is the basis of usefulness; knowledge of God and a right relation to Him is the basis of character; religious teaching and expression are essentials to the knowledge of God. If America is to be strong and if Americans are to be Christians then every man, woman and child should have an opportunity to learn of God and to worship Him. If this is to be done the "Hinterlands" must be occupied for Christ. Miss Hooker shows the present need and suggests ways for meeting that need.

**The Rural Billion.** By Charles M. McConnell. 171 pages. Cloth, \$1.00; Paper, 60 cents. Friendship Press, New York. 1931.

A comprehensive and illuminating presentation of the economic and religious background of more than one-half of the world's population who live in towns, villages, and open country. The necessity for the application of the Gospel message in terms of community service, economic advancement, more adequate educational and medical advantages under leadership which is trained specifically for this broader program of evangelism among rural folk is convincingly presented. The author has drawn upon his own rich experience in the field of rural evangelism and upon the experience of missionaries in home and foreign lands whose labors bear witness to the possibilities of Christianizing rural society through patient, persistent, self-denying devotion and faith such as were nobly exemplified in the life of John Frederick Oberlin and of others of the present generation. Numerous illustrations of the transformations wrought by their efforts are offered



in proof of the enduring value of their work.

In a forceful advocacy of the right of the rural billion of the world to enjoy the privileges and opportunities accorded to those who dwell in the cities, the author has carefully avoided the implication of many treatises on the subject of rural sociology, that rural folk are different and that rural life is "a thing apart" from the rest of the world. He reminds us again that the modern world is a neighborhood "within speaking distance across the fence" in which the good of one is the concern of all, and that "no accident of birth, no given occupation, no circumstance of race or nation should bar any individual from enjoying the common wealth of the world and sharing its opportunities for abundant life." We must become better acquainted with our rural neighbors, with their problems and their possibilities, not in a patronizing spirit but for the sake of the contribution which they may make in partnership with all who love Christ and follow His teachings, to the building of His Kingdom. It provides valuable and interesting collateral material for leaders and members of study class groups, besides furnishing helpful information to many who are eager to know the facts concerning the missionary need and program.

J. M. S.

**Christians and Jews.** A Report of the Conference on the Christian Approach to the Jews, Atlantic City, New Jersey—May 12-15, 1931, by the International Committee on the Christian Approach to the Jews, International Missionary Council. Rumford Press, Concord, New Hampshire. 155 pp.

The Atlantic City Conference on the Christian Approach to the Jews dealt primarily with America and was the counterpart of the Budapest-Warsaw Conferences held in 1927 which considered the Jewish question in Europe.

In preparation for the conference an extensive survey of the Jews in America and Christian work among them was made by Charles H. Fahs, of the Missionary Research Library.

It is to be regretted that this survey does not appear in the printed volume, nor does the report contain a list of delegates present. The importance of the conference is evident at a time when within the Christian church itself there are those who question the right and the wisdom of any effort on the part of Christians to include Jews in a missionary program.

The report consists of two parts: the first containing the address; the second the findings of the conference. The former include an opening address by Dr. John R. Mott, and a strong statement on the "Validity of the Christian Approach to the Jews" by Rev. James M. Black of Edinburgh. Two of the longest addresses are by experienced workers among Jews—Dr. John Stuart Conning of New York, and Rev. C. H. Gill of England. They deal with major problems and issues and the present-day emphasis in the work of Evangelism. Two chapters are by the newly appointed General Secretary of the International Committee on the Christian Approach to the Jews, Dr. Conrad Hoffman. He deals with the "Methods of Christian Approach" and the "Possibilities of Closer Cooperation." Other speakers included Basil Mathews, Dr. Julius Richter, and Dr. Samuel M. Zwemer. Dr. Douglas Mackenzie of Hartford answered the question "What Is It in Our Christian Faith that We Desire to Share with Our Jewish Brethren?"

**Within the Four Seas—A Shantung Idyl.** By Paul Richard Abbott. 12mo. The Commercial Press, Limited, Shanghai, China. 1930.

This is another novel by a China missionary, who, though not born in that land, has evidently kept his eyes wide open during his score of years of service there. It is full of Chinese atmosphere and introduces the reader to many curious manners and customs of the 85% of China's population who live in her villages and seldom go beyond the market towns.

The author has perhaps overdrawn the transformation of his hero through



participation in the great war as a coolie in France, and his development into the courtly "Sir Galahad" of a charming little French girl, who as his happy wife works wonders in his crude ancestral home; but he has written a very interesting story teeming with adventure, altogether wholesome, and definitely missionary. Those who would become familiar with the Chinese background for the study of China's life, her culture and her need, will find it in this story in more attractive and more readily assimilable form than in the ordinary study book.

C. H. F.

**If I Be Lifted Up.** By Samuel Shoemaker, Jr. 12mo. Revell and Company, New York.

This is a timely, clear, helpful, scriptural, spiritual interpretation of the application of the dynamic without which Christianity has no saving power and no distinct message. This book meets a real need in modern life, for its appeal is vital and its method effective.

J. MCD.

**Uncle John Vassar.** By Thomas E. Vassar, Revised by H. N. Miller and E. N. Hardy. 12mo. 190 pp. \$1. American Tract Society, New York. 1931.

A life like that of John Vassar is an inspiration to higher living and more devoted service. He was a man of strong personality, unusual power and high purpose. Born in 1813 in Poughkeepsie, New York, of the same family that founded Vassar College, he enjoyed few educational advantages and worked in his uncle's brewery for some years. In his early life John was very profane, though his parents were godly people, but he was converted during revival meetings when he was 29 years of age. Later he left the brewery business as inconsistent with his Christian profession and he became a colporteur of the American Tract Society with a salary of one hundred and sixty dollars a year and traveling expenses. John Vassar was a remarkable personal worker with a passion for souls. His experiences in city and country, in the army and on the road,

reveal the same great need that exists in America today. Every pastor, and others interested in Christian work, will read this life story with deep interest and profit.

**Twice Born Chinese.** By Charles E. Scott. 12mo. 159 pp. \$1.50. Revell. 1931.

Chinese who have been transformed by surrender to Christ are the best evidences that the Christian Gospel is adapted to the needs of China and the world. Dr. Scott, a missionary of the Presbyterian Church for over twenty years and the author of "China From Within," tells here some stories of men and women who were so transformed by the power of Christ. A medicine faker became a personal worker for Christ, and ten other Chinese struggled through trials to triumphs. These are stirring pages from the history of Christianity in China—graphically told in terms of individual experiences.

**The Religion of Jesus.** By Toyohiko Kagawa. 8mo. 127 pp. \$1.25. John C. Winston Co., Philadelphia. 1931.

Our readers are already familiar with the remarkable character, history and work of this famous Christian leader in Japan. Dr. Robert E. Speer supplies an excellent biographical sketch of Mr. Kagawa, the apostle to the poor, who in spite of many great physical handicaps, has become a noted author, lecturer, evangelist and social worker. At present Dr. Kagawa is in America, lecturing in a number of universities and colleges.

The major part of the book is a translation (by Miss Helen Topping), of Dr. Kagawa's interpretation of the "Religion of Jesus." He bases his knowledge on the New Testament and, while at times he seems to differentiate too much between God and Jesus, he accepts Jesus as the divine revealer of God and the Redeemer and Saviour of Man. He accepts the religion of Jesus as a religion of love, of righteousness, of sacrifice, of service. Dr. Kagawa closes with the words: "In modern life on this earth, love is all



dried up like a dry desert. But we want to restore once more a world of light, freedom and love, satiated with the power of the grace and love of Jesus, which is like the soft rain of spring."

"The Way of Jesus Is the Way of God, of the Cross, and of the Holy Spirit."

**India: Land of the Black Pagoda.** By Lowell Thomas. 350 pp. \$4.00. Century, New York.

Lowell Thomas, an experienced traveller, an expert narrator, and the author of a dozen popular volumes, knows what to look for and how to describe what he sees. He went to India expecting to stay two months, and he fell so completely under the spell of the East that he remained two years. He roamed "back and forth for a total distance of over 60,000 miles." He does not go far beneath the surface nor attempt a discussion of problems, but writes as a reporter of the impressionist type. He has given us one of the most readable books of travel in recent years, word pictures of a land that impresses every visitor, as it did Mark Twain, "a land of dreams and romance, of fabulous wealth and fabulous poverty, of splendor and rags, of palaces and hovels, of famine and pestilence; mother of history, grandmother of legend, and great-grandmother of tradition." In this era of close relationships, no intelligent man can be indifferent to a people who constitute one fifth of the human race and whose problems and aspirations are affecting the whole world. This book gives the reader a clearer conception of India, but we regret that it does not give greater prominence to the constructive forces that are operating. Mr. Thomas makes few references to missionaries, but what he does say is sympathetic, particularly regarding medical missionaries, whom he highly praises. The lack of an index is a defect that should be corrected in any further printing.

A. J. B.

**World Revolution and Religion.** By Paul Hutchinson. 200 pp. \$2. Abingdon Press, New York. 1931.

This book reminds us of the definition given of a pessimist—the man who blows out his candle to see how dark it is. No one can dispute the serious and disturbing conditions that face humanity today—the disturbing factors of political, social, racial, and religious changes in every land. These are ably sketched and emphasized as indicative of the dissolution of the old order. But according to the author it is because of these upheavals that the outlook for organized religion is dark. When he speaks of the racial revolution the Mission Boards and the missionaries come in for severe criticism. He says: "Missions as a reciprocal activity in which the white humbly acknowledges that he has as much to receive as to give, seems to them obvious nonsense, and they will have none of it. All of which forces the observation that it is very doubtful whether Christian missions can survive the coming and inevitable end of white world domination."

In the chapter on religious revolution the impression is given that even as Darwin dealt the death blow to the old argument for the existence of God based on "design," so Einstein's "relativity" touches the realm of morals. "In a relative world, what becomes of right and wrong? And what is good? That, in its simplest form, is the staggering question which, from this day forward, confronts religion."

There is scarcely any reference to the Bible, and distaste is expressed for the Apostles' Creed. The author fails to see that thrones and empires have passed away, but the Church of Christ stands. The Sixtieth Chapter of Isaiah and the closing chapters of Revelation are more optimistic.

We cannot call this a helpful book. We do not agree that our present Christless civilization can be saved from extinction by a new humanism. "Nor the church that now is will not at all survive" (p. 197). The concluding paragraph holds out some hope



for a new kind of a church (not built on the old foundations nor with the old name: "It will not be a church of one continent, or one race, or one creed. It may not be called by any of the titles that we know; not even by that title which seems very sacred to us, Christian. But it will be composed of those seeking and courageous souls in all lands who, in response to mankind's deepest and immortal urge, go out to do battle with all that is false and inimical to human development and who likewise go out passionately to find God.")

We need not go out to find God, nor go far. He finds us, in Jesus Christ, who is with His church all the days until the end of the age. S. M. Z.

**India's Religion of Grace and Christianity Compared and Contrasted.** By Rudolf Otto. Translated by Frank Hugh Foster, D.D. 143 pp. 6s. Student Christian Movement Press, London.

Dr. Otto is known to most readers of theological books as the author of "The Idea of the Holy." His exceptional knowledge of Sanskrit literature and his acquaintance with contemporary religious life in India make this recent volume of especial value to students in this field. We say that the religion of Christ should not be judged by the faulty practice of its present-day adherents, but by the Gospel of its Founder. Likewise in passing judgment upon Hinduism we should know the teaching of its earliest books. What Dr. Otto has to say of the sources from which he quotes does not detract from the supremacy he accords our faith and withal gives us a broader view of the striving of the Holy Spirit with the children of men and a happier belief in the innate reaching out of the human heart towards God and salvation by grace. If the author finds much in common between the two faiths he also finds more of contrast, and this contrast should be recognized and emphasized in India. A full glossary of the Sanskrit terms used adds to the value of the book.

J. C.

**Korea: The Old and the New.** By Ellasue Wagner. 160 pp. \$1.50. Revell, New York. 1931.

Kaleidoscopic changes are taking place in Korea as throughout the Far East. The clash of the new civilization with the old produces staggering results. In 1880 there were still signposts along the highways with the words: "If you meet a foreigner kill him; he who has friendly relations with a foreigner is a traitor to his country." Today the young men with their Western learning and civilization think in terms as remote and different as is possible. There is an unquenchable thirst for Western education. "Schools spring up over night; books pour out of the press. The last decade has witnessed a revolution greater than, and more far reaching than, the French Revolution. Old shackles have been broken. This is a new Korea today." The effect of all this is seen in the everyday life of the people—in their dress and especially in the greater freedom of womanhood and a special interest in the preservation of child life. Superstitions are disappearing and the last chapters speak of the influence of Christianity in producing, directing, and controlling these stupendous changes. This is a fascinating picture of present-day Korea with the background of the heritage of the past by one who is in charge of a social evangelistic center in the old capital.

S. M. Z.

**Tukaram: A Translation from Mahipati's Bhaktalilamrita.** (The Poet-Saints of Maharashtra Series.) Translated from the Marathi by Rev. Justin E. Abbott, D.D. xx-346 pp. \$1.25. Obtainable from the Author, 120 Hobart Ave., Summit, N. J. 1930.

This fictitious story of an adventurer with his Hindu god, who through the path of *Bhakti* is supposed to have reached highest bliss, gives some insight into the inner life of non-Christian mystics. Missionaries may find here an introduction to the beliefs of a powerful and influential religious cult in India, and all will see in this



story an example of devotion to God. Fact and fiction form an indivisible blend but the teachings here presented are surprisingly near those of the Christian Gospel. "Thou art unique in Thy possession of a pitying heart" (p. 215). "There is no end to happiness, where there is mutual sympathy and love" (p. 230). "Wrong thinking is the root of sin, and it has led many into trouble" (p. 322).

M. A. Q. D.

**By the Waters of Babylon.** By Louis Wal-  
lis. 8vo. 222 pp. \$2. Macmillan. 1931.

There are rich dramatic, as well as religious, values in the Old Testament history, biography and prophecy. Human nature and human needs have not greatly changed except as men and women have come into closer fellowship with God—the eternal, the righteous, the loving heavenly Father. Many of these eternal values are clearly brought out in this novel of the times of Zedekiah, king of Judah. It was a time of moral laxity, and the worship of Baal; of the oppression of the poor by the rich and of fear of foreign invasion. Jeremiah was prophesying in Judah and Ezekiel in Babylon. Running through the story—which is slow of movement but well told—is the rationalistic view that Jehovah of the Hebrews was a tribal god, unlike Merduk the god of Babylon, and Amon-Ra of Egypt, chiefly in being represented as a lord of mercy and justice to the poor and needy. The collection of the Old Testament canon is here described as a work of scribes who gathered the best of Hebrew literature—but without any conscious leading of the Spirit of God.

**Coming to Terms with the Universe.** Rev.  
McNeil Potat. 12mo. 85 pp. The  
Association Press, New York. 1931.

This little book, made up of three addresses delivered to Southern students, glows with a great desire to guide them into a real faith in Christ. The sincerity of the presentation, and the clarity of the argument leave little to be desired. Each of the three ad-

resses is good, but the second on coming to terms with the moral universe, *i. e.*, human society, is outstanding. Its picture of Christ, is magnificent, meeting with full approval the modern students' demand for inner instead of outer authority, for an expressive and not a repressive moral code, and for simplicity and unity of moral obligation. It is a vision of great beauty and power, a real contribution to present-day Christian thought. P. W. H.

**Life of Cardinal Newman.** By Gaius Glenn  
Atkins, D.D. 338 pp. \$2.50. Harpers,  
New York.

Nearly a century has passed since Newman, then a young Oxford Don, startled the religious world with the first of the epoch making "Tracts for the Times." The ideas that he set in motion have profoundly influenced Christian thinking ever since. Protestants cannot accept Newman's ultra High Church opinions, which took him into the Roman Catholic Church; but they reverence his purity of character, his high aspirations, his unwavering devotion to Christ, the beauty and power of his writings, and the spirituality that enriched Christian literature with the "Apologia" and the immortal hymn—"Lead, Kindly Light." This extraordinary man could not have had a more discriminating biographer than Dr. Atkins, professor of homiletics in Auburn Theological Seminary. He has a genius for analyzing character and motives and rare skill in depicting them. We concur in the opinion that this book is characterized by "spiritual insight, a sympathetic interpretive mind, and masterly literary style, and that it is safe to say that it will find a place beside the two or three great books inspired by the life of Newman since he died forty-one years ago." A. J. B.

**The Daughter of Abd Salam—The Story of a Peasant Woman of Palestine.** By Florence Mary Fitch. 75 pp. Richard G. Badger, Boston.

Seven months spent in Palestine gave the writer opportunity to study the home life of the people. This story



of a woman of Bethlehem throws a flood of light on village life among Moslems, from birth to death. The story grips the reader and between the lines folklore and superstitions not generally familiar are accurately revealed and the facts themselves are a plea for missions. A woman speaks: "Yet we were only half-glad. The baby was a girl! But she was a beautiful baby, and she was mine! We called her Rasmeya, which means 'first class.' She grew strong and Mohammed loved her and I forgot my disappointment. Before she was a year old, she was betrothed to A'hmud, son of Mousa, Mohammed's cousin. He was three years old. Mousa gave her a present and promised to give her something at every festival to keep her for his son; the formal betrothal was to come when they grew older. But one cold winter morning little Rasmeya sickened and by afternoon she was dead. I washed her little body. We sewed a fresh garment about her. Others dug the grave and we carried her out and buried her. The women said, 'She was only a girl.'"

S. M. Z.

**Gods of Wealth and War.** By James L. Stewart. 8vo. 288 pp. \$2. Revell, New York. 1931.

Like Dr. Stewart's earlier novels this tale of adventure in modern China is melodramatic and full of hair-breadth escapades. It describes vividly the scourges that beset China physical, human and demoniacal. The most realistic are the scourges of locusts and of bandits with the very vivid picture of the trial of innocent men before a Chinese court presided over by a Chinese chief. Dr. Stewart describes dark and baneful superstitions in contrast with the enlightened and helpful influence of Christ. The elements of probability do not seem to hamper the author but the story moves along rapidly with sustained interest to the end. Dr. Stewart knows China and the Chinese and his tale reveals the present-day conflict with communism and banditry. A story of love

and heroism runs through the narrative, the hero finally triumphing over countless dangers and difficulties.

**Report of the World's Committee of the Y. M. C. A.'s.** 300 pages. 4s. Geneva. 1931.

The comprehensive report of the World's Committee of Y. M. C. A.'s published for the 20th World's Conference of Y. M. C. A.'s contains a vivid statement of the seventy-five years history of the oldest international youth organization. There is also a description of the modern tendencies (political, economic, educational, and religious) which affect youth, and an explanation of some of the "signs of the times" which are particularly prominent among young people today. The third chapter gives a survey of the activity of the World's Committee during the last five years—its reorganization, extension, and deepening, etc. The last part relates to the problems with which a youth movement is confronted in attempting to formulate a message adequate for the present time and regarding the attitude to be adopted towards moral, international, interracial, economic, and sport questions. These issues are approached in a spirit of frankness and determination. A statistical chart of information regarding the Y. M. C. A. throughout the world closes this volume.

**Miracle Lives in China.** By Rosalind and Jonathan Goforth. 12mo. 157 pp. \$1.50. Harper and Brothers. 1931.

Dr. and Mrs. Goforth have had unusually rich experience as missionaries in China for the past forty years. They have passed through many trials and sufferings for Christ and have witnessed many evidences of His wonderful power to change Chinese lives. The stories of over twenty of these "Trophies of Grace" are heart stirring narratives. The record of facts and the Chinese atmosphere reveals the difficulties that face Christians in China and the power of God to overcome all obstacles.



### PERSONALS

DR. F. J. SCRIMGEOUR, for a long period before the Great War in charge of the Edinburgh Mission Hospital in Nazareth, has resumed medical work and is giving voluntary service in Morocco, at the Tulloch Memorial Hospital in Tangier.

\* \* \*

REV. W. T. MITCHELL, of the American Presbyterian Mission, North India, has retired after a service of 35 years, recently as director of the Mainpuri High School. That post is now being filled by an Indian Christian.

\* \* \*

KRU SENG SAA CHAIRATT and his wife are the first missionaries to be sent out by the Siamese churches. They are carrying on work at Korat, in East Siam.

\* \* \*

DR. YOSHIMUNE ABE, Dean of the Boys' School, Aoyama Gakuin, Japan, has been elected Dean of the Theological Seminary in the same institution, succeeding Dr. Arthur D. Berry.

\* \* \*

DR. GEORGE B. CUTTEN, President of Colgate University, was elected President of the National Council of the Y. M. C. A. for the ensuing year.

\* \* \*

DR. THOMAS JESSE JONES, Director of the Phelps-Stoke Fund, and leader of two former Commissions for the study of educational facilities and methods in Africa, has again spent a few months in that country as a Carnegie visiting lecturer.

\* \* \*

DR. J. H. RUSHBROOKE, General Secretary of the Baptist World Alliance, has accepted invitations to visit Australia and New Zealand next year. Arrangements are being made for him to preach and speak in the chief centers of population in Australia. He will tour New Zealand and attend the Jubilee Assembly of the New Zealand Baptist Union at Christchurch.

\* \* \*

MR. ERNEST F. NEVE, M.D., C.M., F.R.G.S., a missionary of the Church Missionary Society at Srinagar, Kashmir, has been elected a Fellow of the Royal College of Surgeons. Dr. Neve went to Kashmir in 1886, and has built up a wonderful work there, the hospital under his charge having 150 beds, with an average of 2,160 in-patients, and 48,000 visits of out-patients per annum. In addition to this there is a large leper hospital supervised by Dr. Neve, but financed by the Kashmir State.

\* \* \*

MRS. RICHARD HUMBLE, the youngest daughter of the late Dr. James Stewart, of Lovedale recently made a successful flight from Cape Town to England. She and her husband started off from Cape Town in a De Havilland Puss Moth and

(Concluded on page 723.)



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## MISSIONARY

## REVIEW OF THE WORLD

DELAN L. PIERSON, *Editor*

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## COMING EVENTS

October 6-11—INTERNATIONAL CONVENTION OF DISCIPLES OF CHRIST, Wichita, Kan.

October 14-15—MEETING OF FRIENDS OF THE LEPERS. American Mission to Lepers. Fifth Ave. Presbyterian Church, New York.

November 10-12—ANNUAL MEETING OF THE WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES, TOGETHER WITH THE INTERNATIONAL GOODWILL CONGRESS, Chicago.

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.

November 29-December 1—UNITED STEWARDSHIP COUNCIL, Philadelphia, Pa.

December 2-4—FEDERAL COUNCIL OF CHURCHES, ANNUAL MEETING OF EXECUTIVE COMMITTEE, Philadelphia, Pa.

December 30-January 3, 1932—STUDENT VOLUNTEER CONVENTION, Buffalo, New York.

## THE STORY OF AGRICULTURAL MISSIONS

By Benjamin H. Hunnicutt  
 of the School of Agriculture, Lavras, Brazil  
 and William Watkins Reid  
 of the Staff of the Methodist Episcopal Board  
 of Foreign Missions

HERE is the first full story of one of the most interesting developments in Christian missions. Mr. Hunnicutt is one of the really great agricultural missionaries, an ex-newspaper man, publicist and author of many important magazine articles, pamphlets and books. As founder, he has been active from the beginning in the work of the International Association of Agricultural Missions. In this volume these two men have united their knowledge and skill to produce a book of interest and importance.

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## PERSONALS

(Concluded from page 721.)

flew via Johannesburg, Bulawayo, Chinsali, Nairobi and down the Nile to Egypt. From there they made a short flight to Jerusalem and back, then continued over Tripoli, across the Mediterranean to Italy, Rome, Paris, London, and Rensselaer. Their actual flying time was 107 hours. It took Dr. Stewart a much longer time, entailing much more arduous travelling to cover much less mileage in Africa, when he explored Lake Nyasa, and later pioneered the mission to the Kibwezi in Kenya, transferred after the railway was constructed to Kikuyu.

\* \* \*

## OBITUARY NOTES

MISS HELEN TETLOW, died August 21st at Kuling, China, where she was on vacation from her missionary work for the Episcopal Church at Karazawa, Japan.

\* \* \*

DR. CAROLINE A. MACDONALD, of Canada, and Japan, died at London, Ontario, July 18th. Dr. MacDonald went to Japan for the Y. W. C. A. in 1904, but since 1913 had devoted her time almost wholly to prison and settlement work. She was an elder in the Japanese Presbyterian Church of Tokyo.

\* \* \*

MISS CATHERINE BENNETT, who served in the Protestant Episcopal mission hospital in China and the Philippine Islands the past eight years, died in St. John's Hospital, Brooklyn, on July 14th.

\* \* \*

MR. CHARLES T. STUDD, founder of the Heart of Africa Mission, died at Ibambi, Belgian Congo, July 16th, at the age of seventy-one. Mr. Studd was one of three brothers who devoted their lives and money to religious work.

\* \* \*

REV. C. G. SPARHAM, a missionary of the L. M. S. in China for forty-five years, died July 30th, in London. Since his retirement in 1929 he had organized a Forward Movement of the Religious Tract Society of England.

\* \* \*

LARS OLAF JONATHAN SÖDERBLOM, Lutheran Archbishop of Sweden, died on July 12th. He was regarded a central figure in ecumenical Protestantism, due not only to his scholarship but to his leadership in two great movements—that of making the churches a mightier force for world peace; and that of binding all churches into effective unity. To him was largely due the success of the Universal Christian Conference on Life and Work, held at Stockholm in 1925. His contribution to world peace was signified by his being awarded the Nobel Peace Prize in 1930, in reality a tribute to the Christian Church.

## NEW BOOKS

The Preaching Value of Missions. Helen Barrett Montgomery. 166 pp. \$1. Judson Press. Philadelphia.

The Frontier Peoples of India—A Missionary Survey. Alexander McLeish. 202 pp. 5s. World Dominion Press. London.

The Making of Modern Missions. Stacy R. Warburton. 200 pp. \$1.50. Revell. New York.

To the Ends of the Earth and Back. J. Walker McSpadden. 362 pp. \$3. Crowell. New York.

We Are Alaskans. Mary Lee Davis. 335 pp. \$3.50. Wilde. Boston.

Within the Four Seas. Paul Richard Abbott. \$3.50. Stechert. New York.

The Pacific. Stanley Rogers. Illus. by the author. 254 pp. \$2.75. Crowell. New York.

The Dawn of Literature. Carl Holliday. 366 pp. \$3.50. Crowell. New York.

Christians and Jews—Report of the Conference on the Christian Approach to the Jew. Atlantic City, 1931. 155 pp. International Missionary Council. New York.

Japan Mission Year Book—1931. Edited by Luman J. Shafer. 450 pp. Yen 2.50. Kyo Bun Kwan. Tokyo.

Bible Characters in the Koran. John Walker. 136 pp. 6s. 6d. Alexander Gardner. Paisley, England.

Will America Become Catholic. John T. Moore. 252 pp. \$2. Harpers. New York.

The Shepherd's Darling. Brenda. 224 pp. 2s. Pickering & Inglis. London.

Only Us Three. E. A. Bland. 190 pp. 2s. Pickering & Inglis. London.

The Lord's Day or the Sabbath—A Reply to the Seventh Day Adventists. Norman C. Deck. 156 pp. 3s. Pickering & Inglis. London.

The Steep Ascent—Report of the China Inland Mission, 1931. 48 pp. London.

Annual Report—Women's Missionary Society of the United Presbyterian Church. 912 pp. Women's Missionary Magazine. Xenia, Ohio.

Annual Report—American Bible Society. 1931. 384 pp. New York.

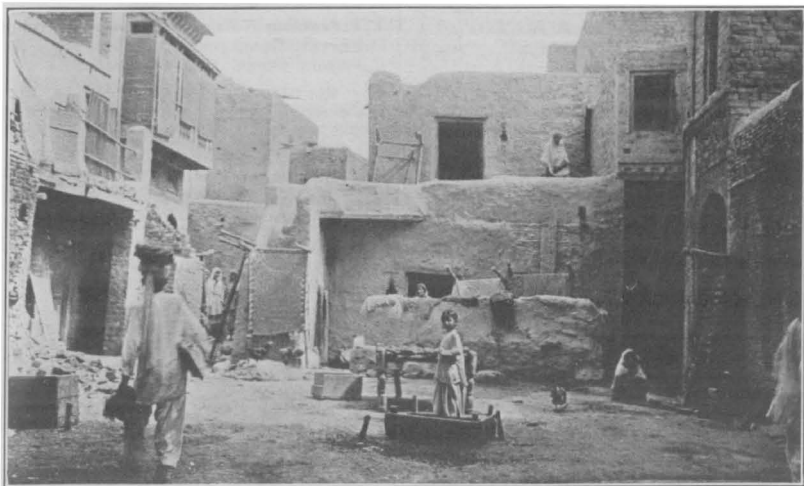
Annual Report—Board of Foreign Missions, Reformed Church in Am., 1931. 128 pp. New York.

Annual Report—American Tract Society, 1931. 44 pp. New York.

Annual Report—The Missionary Convention of the Cumberland Presbyterian Church, 1931. 175 pp. Evansville, Ind.

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SCENES IN AN INDIAN VILLAGE COURTYARD



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SCENES IN RURAL INDIA





## POVERTY AND THE GOSPEL

BY ARTHUR CLINTON BOGGESS, Ph.D., Berea, Ohio  
*Department of Missions, Baldwin-Wallace College*

**A**LMOST every Christian land has a higher standard of living than places outside of Christendom. Extreme poverty is the exception in Christian countries: it is the rule in non-Christian lands. The term is frequently used in Christian lands to denote an absence of luxury. Much of the poverty in non-Christian lands is so extreme, often so abysmal, that the word acquires a new meaning. It is doubtful whether the average economic condition in the most favored non-Christian land is as high as that in the least-favored Christian land.

The above statements give rise to questions that do not answer themselves. What is the connection between Christianity and economic life? After studying Economics for more than a quarter of a century, teaching the subject for over twenty years; after more than five years of residence in India; after visiting more than once Canada, Mexico, Japan, China, and the Straits Settlements; after visiting forty-two of the states of the United States and eleven European countries, I venture to give a partial answer to these questions. Illustrations will be drawn from conditions in India, but the method

of reasoning is applicable to other countries.

Child marriage hinders the economic development of India. The first of the hundreds of babies that I saw in India was a very tiny bit of humanity, lying in the lap of Mrs. Lee in the Lee Memorial Orphanage in Calcutta. This orphanage receives not only orphans but also friendless children whose parents are living.

"Do you expect this child to live?" I asked Mrs. Lee.

"It is doubtful," she replied. "Its mother is only twelve years old and you can't expect much in such cases."

That was my first day in India. While twelve-year-old mothers are not in the majority in India they are pathetically common. The presence of this custom does not obtrude itself upon the casual traveler or even on the permanent resident, especially upon foreign men.

The chief reason for the misinformation in regard to the youth of wives and mothers is probably the *purdah* system — the seclusion of women. High class Hindu and Mohammedan women never see any men who are not their near relatives. They never see their prospective husbands until the wed-



ding ceremony. The Indian women seen by a Christian male traveler or resident in India are Christians, outcastes, or women members of various reform sects. The real authorities on the subject are women missionaries and physicians, especially those who have been converted from either Hinduism or Mohammedanism after reaching maturity.

The worst effects of child marriage cannot be described here. Such a description is prevented by the accepted canons of good taste and by the laws against printing obscene matter. The most terrible bit of printed matter I have ever seen is a copy of a petition sent to the Viceroy of India by fifty-five women physicians practicing in India asking that the cohabitation of husband and wife be forbidden until the wife is fourteen years of age. The memorial consisted largely of a statement of the actual facts of cases treated by these physicians in which the wives who were patients were from *seven to twelve years of age*. In the most fortunate cases death was almost immediate. The less fortunate cases suffered much worse than death. It is difficult for one who reads this memorial and who knows that similar cases are treated today to write with becoming reserve when arm-chair writers and speakers assert ignorantly that child marriage is no longer practiced. Missionaries have no need to depart from the truth in order to produce horrible pictures. Actual conditions are far too hideous to need any lurid enlargement.

As the result of the memorial presented by the women physicians to the Viceroy (or at least subsequent to its presentation) the age of lawful cohabitation was fixed

at twelve years and later raised to fourteen years, but it is practically impossible to know what goes on behind the walls of the women's quarters in an Indian household. A woman policeman cannot be furnished for each household. The United States cannot claim that there is no theft, murder, drinking of intoxicants, fraud, or profanity because all of these are illegal.

Candidates for collegiate degrees in India are given their final examinations by the Government and are placed in the first, second, or third division, respectively, according to the quality of their work. At a meeting of the Hindu Marriage Reform League held in Lucknow, I heard the Mohammedan Headmaster of one of the High Schools of that city say: "I have made it my business to investigate the matter during the last seven years and during that time not one married man has passed in the first division." No comment is necessary.

It would be easy to dismiss the question of the evils of child marriage by saying that maturity comes earlier in the tropics than in high latitudes. This is neither Christian nor accurate. Parents of twelve are not mature either physically or mentally. Full growth is not attained much earlier in the tropics than elsewhere. Nor is any known system of education able to produce by the twelfth or thirteenth year such knowledge as will qualify one to train children. An Indian mother says that she well remembers her mother calling her from play to allow her (the playing child's) baby to nurse.

Extreme youth of parents results in economic inefficiency in both parents and offspring. Such parents are almost inevitably poorly



educated and weakened in physique. The offspring are less virile than those of mature parents. Any stockraiser knows better than to



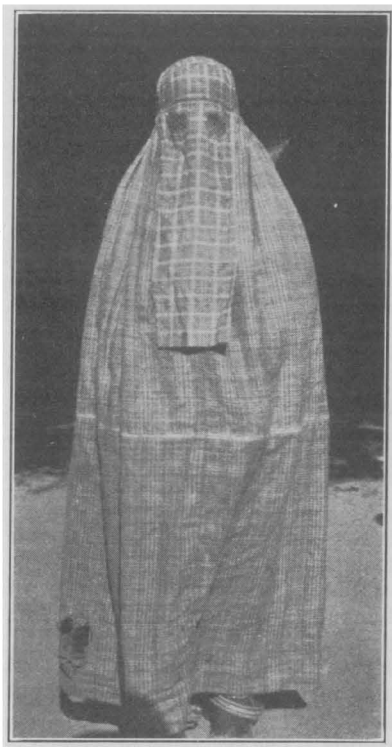
A CHILD WIFE IN INDIA

breed his stock at the earliest possible moment. Mankind will degenerate physically and mentally from too early mating.

#### The Purdah System

The seclusion of women has a very injurious effect upon economic life. My wife went with one of my Mohammedan students to call on his wife. The family was wealthy and the woman was beautifully and expensively dressed but the courtyard of the women's quarters was devoid of grass and had only a few small trees. This was in Lucknow

which is noted for the beauty and number of its trees and parks. The lady of the house was sitting on a bed and when the husband, who spoke English and acted as interpreter, was asked what his wife did all day he replied: "She sits here." She could not work, because it would be considered unbecoming to one of her rank. She could not go calling because she was in strict seclusion. Servants cooked, swept, made the beds, helped their mistress dress, even brought her a drink of water or



A MOSLEM SCHOOLGIRL IN A "BURKA"

her jewels. The woman was illiterate and her life was devoid of intellectuality. The husband had brought his wife from their coun-



try home to their city house in a closely curtained automobile.

"Didn't you let her pull back the curtains and look at the country when you were not in sight of any one?"

"Oh! no. Never."

"Does she ever go calling?"

"No. If she ever left her women's quarters except when absolutely secure against either seeing or being seen by a man, her own parents would kill her because of the disgrace to the family."

Imagine such a wife for a college student studying law! It is no wonder that it is a breach of etiquette to speak to a Hindu or a Mohammedan about his wife. Most of the college graduates who profess those faiths have wives who are absolutely illiterate and an illiterate woman who lives in strict seclusion is not to be compared in intellectual development to an illiterate person who does not live in seclusion. I remember with what surprise I learned that an Illinois man of my acquaintance could not read. He was nevertheless well-informed and a good thinker. Women in seclusion, who are illiterate, are neither well-informed nor good thinkers.

The purdah system has also bad effects on the health of the women. I was once riding with the capable English physician who had charge of one of the chief hospitals of Lucknow, when our conversation turned to questions of civic health. He told me that he believed that one-third of the population of that great city would die from tuberculosis. The seclusion of women is not the only reason for this awful condition, but it is a chief reason. Some of the women literally spend their lives in quarters so small, so dark, and so poorly ventilated that

tuberculosis thrives. Women whose purdah is not of the strictest type leave their homes from time to time shrouded in a sheath of cloth that resembles a great meal sack with the bottom resting on their heads, the opening near the ground, and only two small openings for the eyes. When such a woman coughs she coughs inside the garment, and the filth of not a few of them shows that they are rarely washed.

The picture is bad enough, yet it is far from complete. To the lack of exercise and frequent lack of fresh air and sunlight must be added also the undernourishment caused by abject poverty, the reckless childbearing usually begun at an unhygienically early age, the abundant time to muse over one's ills; the utter lack of knowledge of the laws of health; and in the majority of cases the impossibility of being cared for by a competent physician. Even a competent physician is sometimes hampered in his work by the ignorance or brutality of relatives of the patient. Neither the word *brutality* nor the word *bestiality* expresses what I mean. They positively slander the brutes and beasts, as will be evident from the following incident related to me by an eminent English physician. An Indian woman was brought to the hospital suffering from tuberculosis in an advanced stage. The physician recommended that she be placed in the general ward and not in a family ward. The former meant that she and her husband could never be together without the presence of others in the room. The latter meant that they could be in a room alone. Although the physician gave conclusive reasons why this course should be followed, the husband absolutely refused to ac-



cept any arrangement except that of the family ward.

It is impossible for one who has not lived with the purdah system to understand its far-reaching consequences. The Lieutenant-Governor of the United Provinces of Agra and Oudh held a reception for the great landowners. The Lieutenant-Governor ranks next to the Viceroy and his wife helped him receive. One landowner's wife was present because only one landowner

purdah. There would be no women at any public gatherings; no women teachers, except those in purdah schools; no women in business; no women visible when one man visited another in his home, no matter how long the visit might be; no women at funerals; no women at picnics, parties, summer excursions. Women would be in their own quarters in their own homes and would see there no men except their very near relatives.



COOKING A MEAL IN AN OUTDOOR KITCHEN IN INDIA

was a Christian. Mohammedan and Hindu women must remain in seclusion.

One of my well-educated Indian friends who visited the United States, said to me upon his return that what most impressed him in America was "the women." He had for the first time seen women preside over large assemblies, run business houses of various types and sizes, meet men on an equality in a myriad phases of life. It was a marvel to him. One grows weary trying to imagine what our country would lose if our women were in

A purdah woman cannot appear in court, her depositions must be taken by women only, usually Christian women are granted access to the women's quarters for this purpose.

One morning I was at the office of a Christian physician in Lucknow when the covered palanquin of a purdah woman, borne by several coolies, was set down in the yard at a distance of several yards from the office door. The doctor examined the patient as follows: Doctor (shouting from the office door):



"Are you constipated?"

Patient (totally concealed in her palanquin): "Yes" (or "No," as the case may be).

Doctor: "Have you diarrhea?"

Patient: "Yes" (or "No," as the case may be).

Doctor: "Have you fever?"

Patient: "Yes" (or "No," as the case may be).

This meager diagnosis completed, the doctor wrote out a prescription and handed it to a servant of the patient.

Two typical illustrations of the strictness of the purdah system may be given. A Mohammedan woman had been in hard labor in childbirth for many hours. A Christian man physician, who was the only physician available, pleaded with the husband to be allowed to relieve the woman of her fearful suffering and, if possible, to save her life. The husband refused and the wife died in agony.

At another time a devastating flood visited an Indian city. The substantial and roomy high school building was opened for refugees whose mud houses had collapsed and, in many cases, had been submerged. One man whose family was in momentary danger of drowning asked that a room be reserved in the high school building for his purdah women. The school authorities declined, because to have granted the request would have endangered more lives than would have been saved. The endangered purdah women were not brought to the school building.

The large majority of non-Christian women in India keep strict purdah and they are effectively precluded from almost all wage-earning occupations. It is almost impossible for such women to have any knowledge of business. Many

an American man finds his wife, his mother, or even his daughter, a valued counsellor in business matters. Many American widows support their families. Many American women support by their earnings their aged parents. Such things are impossible in lands where the seclusion of women is practiced. It is also true that the ill-health caused by the system is cumulative. Children of weak parents are themselves weak.

### The Caste System

The caste system prevents the helpful economic development of a country that is bound by it.

Guests were expected at my home in Lucknow and as there was no running water on the second floor I asked the Hindu gardener to carry some water to that floor. Indian servants are usually very obedient to American and British employers, but the old gardener, though polite and respectful, declined to carry the water. He told me that he was of the gardener caste and that he could carry water for the plants, but not for laundry, bathing, face-washing, or other personal uses. If he did so, he would be outcaste and none of his caste members would have anything to do with him. Having no caste rules to break and having at hand no servant whose caste duty it was to carry the water for me, I carried it myself. Such caste rules are foolish, but that does not change their economic effect so long as they are observed.

As is well known, a man of one caste can neither eat with a person of a lower caste nor can he eat what has been cooked by one of a lower caste. It follows that no two men of different castes can eat together. All hotels must have



Brahman cooks. Very careful caste men do all of their own cooking when away from home. The students in a dormitory for Hindu men have as many cooking places as castes and no student must enter the cooking place of any caste but his own.

Marriage must also be within one's own caste unless the party of the higher caste is willing to descend to the lower caste. Even then the relatives of the degraded party would be likely to become outcastes. This restriction on marriage would not be severe if there were only a few castes with many persons in each. Castes are very numerous and in not a few cases it becomes difficult to find a suitable partner. It is somewhat as if a red-haired woman must invariably marry a red-haired man or a cross-eyed person must marry a cross-eyed person.

It is our custom to promote what economists call the mobility of labor. An oversupply of workmen in one occupation is relieved by some of them changing to some other occupation. Such a method of relief is not open to the caste man. A leather worker is always a leather worker. A laundryman is always a laundryman. When electric fans were introduced into India the caste whose work it had been to pull the big *punkas* or fans in the houses was out of work. Their condition was serious.

Perhaps the most serious economic consequence of the caste system is the immobility of labor which it produces. A minor economic consequence is the waste that results from the extremely large number of cooks that the system requires.

The joint family system is difficult to define. A simple case oc-

curs when a father and mother and their married sons and their families live together. The difficulty comes in knowing just when and how the family should divide when the father and mother have died. Some joint families are very large. Such are the ravages of disease and so short is the average span of life in India that the head of a large joint family is sometimes less than thirty years of age. It is to be remembered, however, that an Indian woman may be a grandmother at twenty-five years of age.

This system frequently makes an able man assume the rôles assumed in America or England by an old-folks' home, an orphanage, a poorhouse, a home for the feeble-minded, a hospital, and even an insane asylum. It also seriously interferes with what we would regard as a normal movement of labor from place to place.

#### Belief in Transmigration

Hindu belief in the transmigration of souls has pronounced and unexpected consequences. No orthodox believer in transmigration will kill an animal because to do so would be the equivalent of committing murder. No one can tell whose soul may be incarnated in a rat, a snake, or any other animal merely waiting for death, from natural causes, before that animal will again be born in human form.

Bubonic plague is endemic in India. Plague does not thrive where there are no rats. San Francisco stamped out the disease by actually starving the rats. Rats are numerous in India because of the belief in transmigration and therefore plague flourishes. During one of the five years I spent in that country 750,000 persons died from plague. Innoculation would save



almost everyone from plague, but ignorance and superstition cause millions of Indians to refuse to be inoculated.

Each year the Indian Government issues a report of the number of persons killed by wild animals during the year. A considerable proportion of the deaths is caused by snake bite. The cobra and the karait are the most deadly. The belief in transmigration is directly responsible for many of these deaths for the snake is an especially sacred animal and is preserved from harm even though the deadly character of its bite is known. Peacocks, monkeys, deer, wild hogs, and many wild birds and animals are also allowed to exist in such large numbers as to cause great losses to the farmers. The bad economic effects of a belief that leads to the death of millions in the prime of their wage-earning power is obvious. It is equally clear that a system of game preservation that resembles in its effects, though not in its causes, that which proved so burdensome in early England and France, is decidedly wasteful.

#### Effects of Superstition

The best thinker among my Hindu students returned to college one day after a long absence and said that his young son had been born under an unlucky horoscope; therefore he had been busy doing things to avert the threatened disaster to the child. He had gathered leaves from seven different varieties of sacred trees; collected water from seven different sacred streams; collected dirt from seven different important places; given a dinner to all of his high-caste neighbors; and had given to the priest two hundred rupees, which, at that time, was the wages of a

working-man for eight hundred days.

I said: "Do you believe in such things?"

"No."

"Then why do you do them?"

"Because my wife and my mother are both absolutely ignorant village women and if I had not performed these ceremonies they would have killed me."

Inquests on the bodies of Indians who have died are not common and millions die with no physician in attendance. An illiterate woman may be very skilful in the art of poisoning. Indian women may be illiterate but they have power over their literate husbands and sons. This student was very poor and by this series of performances he was thrown into debt for years, if not for life, at a time when his education was unfinished.

#### Holy Men of the East

The presence of several millions of religious mendicants (the so-called "holy men") in India is a very considerable economic drain. These men are not the counterpart of the American clergymen. Many thousands of them do not preach, teach, or write. Their Christian counterpart is found in some of the ascetics of ancient or medieval times. So great is the hold of these men on their coreligionists that people who are themselves all but starving will contribute to their support. Occasionally an educated non-Christian revolts at the imposition. A Hindu told me that when he attended a religious festival at Allahabad a holy man asked him for money. The student replied that the man had rendered him no service and that he owed him nothing. The beggar said that the student's father and his grandfather



had both contributed to him and that the student must do so. "And then," said my student, "I gave him the smallest piece of money he had ever received and if my mother had not been with me I would not have given him anything."

The reverence in which these men are held is illustrated by the fact that when they, in an absolutely nude condition, march to the river at an especially sacred reli-

hammedan said to me that he could not understand how an educated woman could make a suitable wife. My answer was that educated women would not be willing to occupy the position assigned to his wife by the typical Mohammedan, but that they gave no trouble to Christian husbands because of their education. I recall, however, with what evident pride one Hindu man told me that he had received a



SOME CHRISTIANS IN AN OUTCASTE INDIAN VILLAGE

gious festival, the women kneel and kiss the dust of the ground over which they have walked. Such women would give anything they possess to these beggars. The one festival mentioned above is the only occasion upon which any exception is made to the law that one garment must be worn by each adult.

The economic drain of this large parasitic class is clearly apparent.

No non-Christian religion has produced in its adherents the same care for the education of women as for the education of men. A Mo-

postal card from his wife. Since about one Indian woman in a thousand can write her husband had good reason to be proud of her.

Mohammedanism assigns to women a position so degraded that one can well believe the statement that in comparison to the Mohammedan cities of northern Africa the morals of Sodom and Gomorrah were positively prudish. Hinduism offers to women as the supreme comfort the hope that some time in the course of transigrations she may be born a man.

The economic effects of an igno-



rant and degraded womanhood are almost wholly bad. Physical weakness, intellectual weakness, lack of business experience and training, degrading moral standards, expensive superstitions, are a few of such effects.

#### Summary for India

The indictment against non-Christian practices for economic inefficiency is to my mind conclusive. All of the practices mentioned are common and have the sanction of religious teaching. None of them has the sanction of Christian teaching. It makes a vast economic difference whether an uneconomic practice is rare and is condemned by public opinion and the prevailing religious teaching or whether it is common and is either commanded or sanctioned by the prevailing religious teaching.

Some of India's undesirable economic conditions are ascribable to non-Christian practices although they may result from the operation of more than one cause. One marked evil is the lack of diversification of industry. Far too large a proportion of the population is engaged in farming. Too few raw products are manufactured at home. The caste system, the ignorance of the people, the lack of physical strength, make it hard to introduce new occupations. It is the fashion to attribute the dire poverty of India to overpopulation, but Belgium has supported the largest population per square mile in the world without either asking or receiving pity on account of overcrowding. The United States would immediately be overcrowded if ninety per cent of its population would engage in agriculture. A diversification of the industries of India, if accompanied by such an

improvement in physical, intellectual, and moral standards as would naturally follow the common adoption of Christianity, could so employ the population as to raise the standard of economic life well above the poverty line.

A common error is to suppose that because the Indians have farmed for some thousands of years they have nothing to learn about farming. The success that has attended the teaching of agriculture in India by Christian foreigners proves the error. It is true, however, that the adoption of many of the most productive methods in agriculture is at present made impossible by the extreme smallness of the individual units of cultivation. Landowners have large holdings, but they also have so many tenants (often numbering thousands) that each cultivator has a very small bit of land. The use of a tractor, a self-binder, a threshing machine, or any other equipment that can do a large amount of work in a short time is impossible without cooperative farming.

Non-Christian beliefs result in such practices as produce an unsatisfactory economic condition. Would a general adoption of Christianity furnish an effective remedy? All of the evils given in the preceding list would be either mitigated or abrogated under a Christian régime. Christians do not practice child-marriage, the purdah system, caste nor expensive and ineffective religious rites; they do not revere beggars; they do not assign woman to a degraded position; they do not believe in transmigration.

Christianity teaches, with clear and persistent emphasis, the worth of the individual. Sex, race, caste, nationality, make no difference in



the Christian valuation. Its adoption as a rule of practice would recreate the non-Christian world. It is not an accident that no country unaffected by Christianity has a universal system of education. It is not by chance that history furnishes no record of a non-Christian people becoming Christian, or adopting Christian ideals, without the economic standards of that people being raised. A non-Christian Croesus flourished at the expense of a multitude of abjectly poor peasants and slaves, but the average standard of life was extremely low. Christianity promises to raise the mass rather than to elevate a few.

Christianity develops the intellectual capacities of a people, increases their physical strength, helps to secure the proper mobility of labor, dispels superstition, makes practicable the diversification of industry, banishes the fearful curse of child-marriage, abolishes the necessity of grinding poverty. These benefits come, not to the men alone or the highest caste alone, but to the population as a whole.

"Seek ye first the Kingdom of

God and his righteousness and all these things (needed material things) shall be added unto you" is a simple unequivocal promise. It is explicit and has been proved abundantly. There is a strong tendency to attempt to reverse the process. To the natural man the seeking of the Kingdom at any time seems unnecessary and especially as a preliminary to the seeking of material things. The truth is that the terms of the promise can be neither successfully reversed nor neglected. Any nation that seeks the Kingdom of God and consistently practices the rules of that Kingdom will have an assured and abiding and general prosperity. A Christian nation may not be a nation of wealthy people but it will not be a nation in which starvation or abject and unrelieved poverty prevails.

The United States is at present the wealthiest country in the world. Its only salvation from drifting into a degenerating materialism is to recognize its responsibility for the spiritual welfare of its own people and also for the rest of the world. Many millions need the teachings we can give to them.

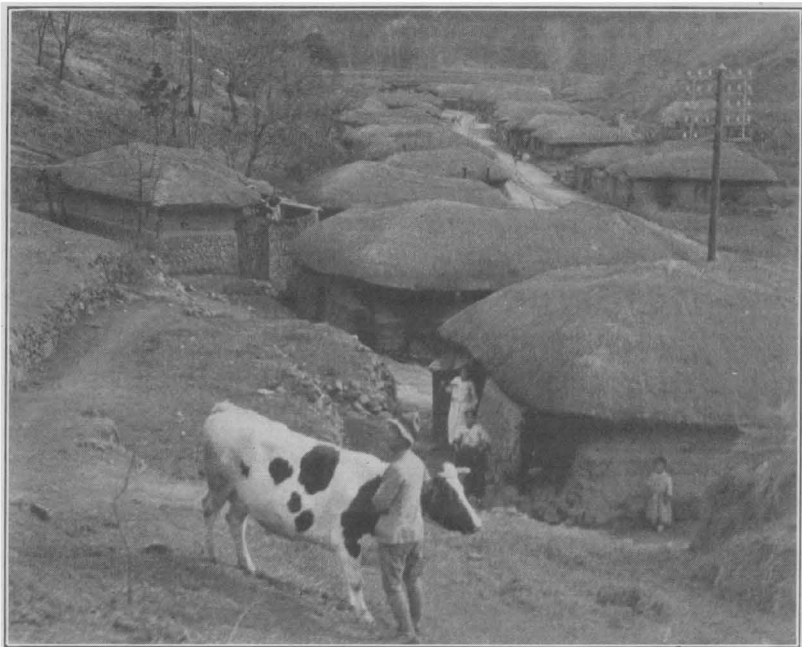
#### **SHALL WE "FORCE" OUR RELIGION ON OTHERS?**

Christianity is not our religion. It came to us from Christ through other people. We adopted it and there is no reason why we should fail to pass it on to others. Christianity is just as much native to Africa or Persia, as to America and England. Most nations have changed their religions at least once; and if a better faith offers, it should be accepted. Japan is largely Buddhist, yet Buddhism was born in India. Africa and China have large Moslem populations, but Islam was born in Arabia. Christianity was born in the East and is not our faith over against the rest of the world.

But no one is forcing Christianity on other people. If we open a Christian school, nobody is obliged to attend it; and even if one does attend, he need not become a Christian. If we open a Christian hospital no one needs to go into the hospital. If we publish the Bible, nobody is required to read it. There is no fair sense in which force can be used with reference to mission work. Non-Christian people can take or leave the missionary message precisely as anybody in Christian lands can take or leave the message of any minister if he chooses.

—CLELAND B. MCAFFEE.





A KOREAN VILLAGE—MR. CHOI AND HIS PRIZE HOLSTEIN

This young Christian Korean was started in business of stock and poultry raising and largely as a result this village has been changed from poverty, drunkenness and lawlessness, to thrift, sobriety and law-observance.

## HELPING KOREANS OUT OF POVERTY

*Christian Farm Schools in Chosen*

BY DR. FRANCIS O. CLARK, Seoul, Chosen

*Agricultural Adviser of the National Council of Korean Y. M. C. A.'s*

**A**FTER spending fifteen months in Chosen, traveling 30,000 miles and visiting all of the thirty-eight mission stations, I am convinced that the economic conditions of the country can be most quickly improved by instructing the people along lines of diversified farming and by teaching them the best methods of dry-farming and stock raising. The emphasis of the government has been largely on improving the culture of rice, and therefore most of the land available for this crop is now being fairly well managed.

In order to reach the largest number of people, we conducted twenty-one ten-day farm schools, to which the real "dirt farmers" were invited, together with leaders particularly interested in the movement. These schools were very practical. One-half of the time was spent in lectures, one-fourth in question and answer discussions, and one-fourth in demonstrating how to prepare soil, make and use simple farm machinery, select the best seed, judge stock, etc. Lutz, Bunce, Kim and Pak started one school, while Clark, Avison, Hong,



and Lee began the other. At the end of five days, we exchanged schools. By this system it was possible for each instructor to perfect his work and discuss topics which he was most thoroughly prepared to demonstrate. Mr. Lutz and party specialized on dry-farming, soils, fertilizers, crops, horticulture, bee keeping, etc. The other group discussed animal husbandry,

thirty to fifty cents per day, but more than one-half the farmers could not afford to pay this amount. We have selected from this large group forty or fifty who, we hope, will carry on definite farm projects, on which farmers are expected to demonstrate improved methods of cultivation, the use of legumes, green manures, and important crops, giving special atten-



LOCAL COMMITTEE OF THE HEIJO (PYENGYANG) Y. M. C. A. EXPERIMENTAL FARMS  
(Dr. F. O. Clark is in the front row, fourth from the left.)

as applied to Korea, and the various phases of farm management, financing, marketing, home industries, etc.

We enrolled a paid attendance (five cents a day) of 4,280 and an estimated attendance at night meetings of more than 40,000. Many walked from twenty to fifty miles, carrying sufficient bedding and rice to last the ten days. One poor fellow spilled his rice in the mud and was forced to gather it up, wash it and use it for food. Korean inns provide board and room at

tion to improved methods of planting and to selection of seed for future planting. This program will require the services of men trained in animal husbandry and farm management. Since the income of the average farm family in Chosen is less than \$140 a year, it will be necessary to help these men get a start in buying simple equipment, improved seed, fertilizer, and good stock.

Last November and December a practical school of agriculture was conducted where these project



farmers were taught and further training was given to Korean rural leaders. From this leader's school, the best men were chosen to help continue a large number of short ten-day schools.

There are many young men in Chosen who have been educated in literature, political science, history, etc., but who find little practical use for their education. Some who

how to produce other crops than rice. A bushel of wheat can be produced with much less labor than a bushel of rice, and on land that will not produce the latter. Since their food contents are similar, the problem of feeding the people in such countries as Japan, China, and Chosen can be greatly lessened by growing a larger variety of cereal crops. The area of tillable soil in the country can be nearly doubled if we introduce variety farming and the proper use of hill lands in a program of intensive crop rotation and stock raising. Fruit, mulberry and nut trees should be grown on the hillsides and the level land should be saved for the cereals.

Everywhere we go in Chosen, the people come out to farmers' meetings in great numbers and are anxious to get information on improved farming.

Fortunately this idea of better farming has been definitely associated with the Christian religion. In many cases, churches have appointed agriculture committees and have cooperated in the purchase of land with a hope of demonstrating improved methods of agriculture to neighbors. We have invited such communities to send representatives to the farm schools. At some schools we selected a particular farm for which we worked out a detailed plan of management covering a period of three years. We construct or demonstrate better tillage machinery and the method of properly preparing the soil for planting.

All the missions of the Federal Council in Chosen are cooperating in this farm school movement and the mission workers, together with the Korean church leaders, are largely responsible for the attend-



A YOUNG KOREAN AND HIS PET  
ROOSTER

are willing to work with their hands may be benefited by taking these practical courses and will become qualified to conduct demonstration farms or to teach agriculture in the primary and middle schools now conducted by the various missions. The main purpose of the farm schools is, however, to give a practical course adapted to the immediate needs of the Korean farmers.

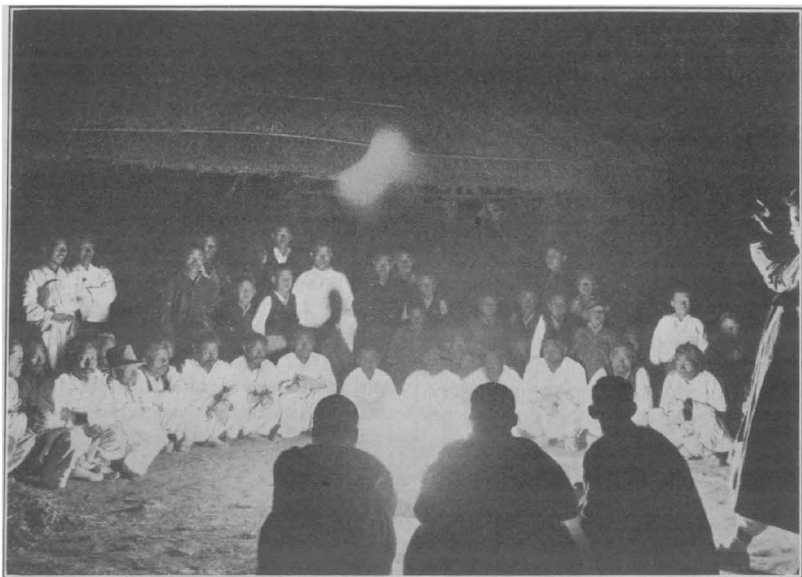
An eminent Japanese professor emphasizes the importance of teaching the farmers of the Orient



ance at sessions of the farm schools.

The women of Chosen must be convinced of the need for a change in diet and must be taught how to prepare various kinds of foods. It is a common impression that milk, eggs, and fruit are too expensive for ordinary people to eat. Under existing conditions this is true, but by improved methods of farming the people can raise these products on land that is now being largely

of demonstration farms. It is also necessary to raise the economic level among Christians in Korea in order that they may be independent and may support their own churches. At the cost of \$100 a year for three years (for equipment, seed and fertilizer) a group of ten or twelve men, trained in agriculture, may be able to train Korean leaders and in ten years can turn over the main part of the pro-



FIRST MEETING TO ORGANIZE A Y. M. C. A. IN A KOREAN VILLAGE

wasted, they can learn how to feed stock on plants that can grow between the seasons of human food crops.

Such a change can be brought about in Chosen only when the practical side of farming is demonstrated to the people. The influence of the missionaries and the Christian Church is great, and a united effort will make these schools more successful and prepare the way for a large number

gram to them. In fifteen or twenty years, the income from the farms should be doubled, thus enabling the Korean Church to be adequately self-supporting. The mission forces should take the lead and supply the necessary men, women, and means to make this demonstration of applied Christianity. The church must prove to the people that it really cares for their human welfare as well as for their spiritual life.



## TOURING THE VILLAGES IN NYASALAND\*

BY MRS. T. CULLEN YOUNG, Loudon, Nyasaland, Africa  
*Missionary of the Church of Scotland Mission*

A FEW years after David Livingstone's death, Dr. Robert Laws founded the Livingstonia Mission on Lake Nyasa. In the pioneer days the youth had to be bribed to come to school. Frenzied Ngoni warriors came to raid the weaker tribes along the shore of Lake Nyasa. He heard the war *impis* round his house yelling death to the "white spirit," and often he had to be ready to flee, with steam up in the little "Ilala" and his surgical instruments and few treasured wedding-presents buried under the sitting-room floor.

Today all has changed. The Government has entered into partnership in the work of training the Africans for the future, and the Mission moves out into new responsibilities. But the foundation has been laid by the pioneers. When Dr. Laws left Nyasaland behind him, after over fifty years, he was carried on the Governor's train, the guard of which was one of his own old pupils, while others were in trusted positions in Government offices.

Livingstonia graduates are scattered all over Africa—Tanganyika Territory, Belgian Congo, the Two Rhodesias, South Africa and even Kenya. Many teachers have withstood the temptation of bigger pay and are now teaching village schools, often remote from their own home and friends.

The country is advancing but, fundamentally, the women are

keeping it back. They are hanging on to the old ceremonial rites and customs, especially when tragedy comes to the village, while at the same time they grope in a dim and misty way after the new things which may be good for their children, but which seem to attack the roots of their own lives. Nevertheless there are other women who are taking their place bravely and beautifully in the uplift of their country.

The Livingstonia Institution, built on an escarpment 4,500 feet above sea level on the western shore of Lake Nyasa, includes a large Secondary School with a Normal Course for the training of teachers, a Medical Course, producing trained hospital assistants and other courses for evangelists and ministers. The Industrial Departments, which include carpentry, printing, engineering, building and agriculture absorbs hundreds of young Africans. The Mission had two out-districts comprising the most beautiful and varied scenery, in the midst of which lie the villages from which come the raw material of African youth.

The Lake District is a strip of sandy country lying along the shore and stretching inland to the foothills. Here cotton and tobacco flourish. The people are mostly fishers, traders and boatmakers. They also plant large quantities of groundnuts. On the whole, they are more enterprising than the inlanders, as they came earlier into contact with outside trade. Creamy nets lie drying on the shore of the

\* Looking back on twenty-six years in the Livingstonia Mission the most uplifting experience has been to watch the Master touching the life of the African village to new impulses and ideals.—J. C. Y.



lake, canoes turned up on the sand, naked children playing under the banana trees.

A small slip of a girl went down to the lake one morning with a pot on her head. She washed her brass bangles at the water's edge with the fine sand and then went in herself. She never returned. The empty pot told the tale. The father tied a sick cow to a stake and next morning the crocodile had it by the nose. One shot killed the monster and the small bangles revealed the tragedy. The cry of an African mother who has lost her child is unforgettable.

"A-ye-we!" she calls, as she throws up her arms and beats her breast, "Had I not three sons and they were taken? Did I not call this child Dongo ('mud,' so that the spell might be broken), and she also has gone. A-ye-we!"

Beautiful lake shore! you look so peaceful and Christian with those school-churches and much hymn-singing, but beneath and beside it all does there not still lie the terror and the doubt? There is the old woman who dreams dreams and then calls the people to sweep the village, to throw away the embers of their fires and come with white fowls to the mountain to appease the wrath of God who is about to send disease. There is the woman who makes evil potions, and who sits over her pot, covered with bark-cloth from head to foot. There is the man working in the Mission Printing-Office who was taken ill and went home to the lake shore to consult a medicine-man who told him that enemies were willing his death. A month after, my husband saw him lying on his mat wasting away, practically dying in the grip of the belief that he was bewitched. Only

education, with loving friendship, will win the conservative, timid, witch-bound African.

The other district lies beyond the range which forms the western edge of the Great Rift. This district, for which the Institution staff also holds itself responsible, is equally rich in rivers, woodland and mountains. Here coffee and wheat flourish, while tea has been started and other parts are recommended for tobacco.

Once away from the station and all its activities, we go whirling along in a bush-car at great speed. The open road has a wonderful effect on our spirits. We feel at peace with the world, acknowledging God's goodness to the blue sky. Suddenly there is a shout from the front runner:

"All you hear me, my name is January!"

"Since when did you take that name?"

"This morning," is the gay rejoinder. Shrill voices come from the isolated huts on the near hills, asking who we are and where we are going. Our men shout back, satisfying the curiosity of the hill-folk, usually with jokes which make everybody laugh.

In the afternoon we pull up at the Mission rest-house, a simple dwelling, with whitewashed walls, two rickety bedsteads, a table and one or two chairs.

Next morning we make an early start to climb Usowoya Mountain before the sun is high. The man in front constantly warns the man behind of the defects of the road. "Down, left, right! Tree-stump, my brother," and the man behind takes warning against putting his foot into a hole or jabbing his toes.

We reach the top and find the school there in the clearing and



morning classes begun. I sit on the school bell—a drum—until our chairs arrive. The numerous children look at us at first from a distance and comment on our peculiarities.

My husband spends the afternoon in school and later sits under the big tree—the village talking-place—with the men, while I strike off towards a group of women. They are no longer shy. After much friendly chat there comes a pause for their intuition tells them that the mission lady has always something more to say after the banter. They wait, and then we give one of those messages which is always waiting to be given. Once more our hearts have been laid bare and we are friends for life.

The old elder is making a pair of wooden crutches to enable a young man to go to the hospital at Livingstonia. His leg has been poisoned for a long time by a horrible ulcer. One evening, at the station some months later, we meet a smartly dressed youth standing outside the hospital. He smiles and says, "Don't you know me?" and he lifts his wooden leg covered with trousers and canvas shoe. The leg was made by a station carpenter.

After a service with the villagers the following morning, we run along for miles on the top of the ridge. Up here the school-centres are far apart as it is not very thickly populated. My husband calls from behind, "Do you see that dark clump of trees at the top of that rocky knoll on your right? That is where old Kajiwunde was caught as a boy by Ngoni raiders about 1855." The young boy of six or seven years was taken away as a slave to Ngoniland where we met him. He was then a very old, bent

man, sitting beside his kraal splitting black crow's feathers for his burial headdress.

About two hours later, we draw up at a school carrying on in the open air at a forest clearing. The school building has collapsed from the depredations of white ants. Only the skeleton of the new building has been erected so far. The children sit on logs while the teacher uses a deformed tree stump for a chair. The blackboard hangs upon a tree branch. The local Christians have arrived and all gather together for a talk, hymn-sing and prayer.

The young girls are wearing round their necks, threaded on a string, one large crimson bean with black keel. "Why are you all wearing one bean?" "Because it is beautiful," they answer, but I know otherwise. Later some big girls come and sit near the door of the tent. I hand them my small mirror, and the interest is intense as one or two see their own faces for the first time. The reserve has broken down. "Why are you wearing that bean?" I ask. At once the answer comes: "A snake won't bite us if we wear it, but if one does bite us then we put the bean in water, stir, and drink, and all will be well."

Some days after we descend the Usowoya Hills to the plains again. This part of the plain is well populated and we find the people in the throes of great fear. Two lions have been in possession of the villages for several nights, helping themselves to goats and pushing at the doors of huts. We get a great welcome here; many old friends come to greet us and talk.

In the late afternoon I notice a woman sitting by herself on a little knoll beside a solitary hut in the



middle of a maize garden. I become consumed with curiosity as she sits apparently doing nothing. I get up and make straight for her. Not finding a path I get into difficulties, but finally reach her. As I approach I see her putting her hands behind her back. She is an oldish woman. We greet. I pull a bit of wood and sit down beside her. "Have you been reaping today?" "Can I reap? can I hoe? have I hands?" and she slowly brings her poor, mangled hands to the front. "How did that happen?" "Did the Ngoni not do it when I was a girl, when they raided our villages and wanted my brass bangles which were difficult to take off?" We cross the Rukuru in a dug-out and sitting on the bank, we watch the bush-car, beds, bedding, tent, table, food-baskets and suit cases brought across, the men trying to balance these things with themselves in the old, leaky canoe.

We hold straight westwards till we come to the "Gate" of the Nkamanga country, which is the Njakwa Gorge. This gorge is just a great tangle of vegetation, closing in overhead in parts, with a deep river rushing over big boulders or swirling in deep, dark pools. If you ask a native to go to the Nkamanga country, he immediately looks around for another to accompany him. The old people said that the god of the river, in the shape of a red-crested snake, came down from the hill every year and went into these pools. People made offerings to it—human ones are whispered. We have seen beads and flour laid down at the crossing which consisted of tree-branches tied together with strips of bark and laid between two gigantic boulders.

Next we enter a tsetse belt and

keep flicking with our eland tails. Buffalo spoor is fresh on the path. We sleep in a small, deserted bush-village. When the people, who are sleeping in their garden watch-huts, hear of our arrival, one wom-



A NKAMANGA SCHOOLBOY WEARING  
KILT MADE OF TREE-BARK FIBRE

an runs towards the empty village crying: "Don't sleep in that end hut there; it has gone wrong!"

Next morning I ask the women what had gone wrong with the end hut. Dead silence! Finally one young woman answers, "Twins were born in it and if your carriers had slept in it their legs would



have swollen in lumps and the trouble would have come back upon us for not warning them."

We are soon on the path again, lifting up our hearts in prayer that the seed sown may bring forth fruit in the hearts of those attractive people. At the largest centre of population and of historic interest in the Nkamanga plain, the chief, Chikuramayembe IX, comes out to greet us, wearing a yellow-brown *kanzu* decorated with silver braid, a long chain with the king's medallion and a red fez.

This was formerly an ivory trading center. Here we have a very large, cruciform-shaped, school-church with teachers and many scholars, including boarders from more distant villages. The heart of the missionary's task is to persuade these teachers to take a more active part in the supreme task of helping those boys and girls to gain an unblurred vision of Jesus Christ. Now that the Government has stepped in one must avoid the danger of giving a purely secular education. The head teacher's wife has a Bible class of thirty married women five mornings in the week.

Next day we are off on the wings of the morning for we have many schools to visit—right to the northern Rhodesian border. At all these schools a well-attended women's class is sure proof of the character of the teacher.

Nkamanga is an almost circular plain, surrounded by hills and open only to the south where the Rukuru River comes down from Ngoniland. Most noticeable to the west is the peaked mountain Chikang'ombe—the hill of worship—at the foot of which lies the village in whose care lay once the sacred hill. It is said that girls were set apart, in perpetual virginity, as "wives of God,"

but the details of the service they rendered are still obscure.

Two days further west lies the other sacred mountain of Nkamanga, called Mwanda—the centre of a still earlier worship. Among a variety of tales, God is said to send abroad from Mwanda in the rumblings of his thunder, the first announcement of the approaching rains.

Having visited all the schools in Nkamanga we go further west and finally come to a centre on the edge of the great Vwaza Marsh. Here, while the camp is being got ready, I renew acquaintance with the women and children.

Next morning we enter the solitude of the Vwaza Marsh, the home of buffalo, elephant and many of the larger antelope. Our load men do not lag behind that day. The man who carries the rifle and ammunition is the most popular. An old woman appears walking towards us. We greet her. "Are you not afraid to travel here alone?" She seems deaf so we repeat the question. She then looks up with a beautiful smile and asks, "Have I not a Father?" She had learned about her heavenly Father at the services in some small village school. One cannot calculate the stupendous use God makes of the village teacher at these lonely outposts. Of our Nyasaland schools we have reached the farthest west.

It is the month of October. The whole country is a yellow throbbing haze. The rivers are dry. Only those which have their source far up in the Nyika are running. The marshes, the bane of our travels earlier in the year, are cracked solid. Once more we take the same road to the same rest-house. We turn up into the hills but are warned by the people on the plain



that the village at the summit is deserted. A number of deaths during the past months had ousted the people. The spirits had thus shown their disapproval! The real cause was no doubt the bad water supply—a small stagnant pool. With a whole village population dipping and lifting mud, contamination was certain.

We reach the top, 5,000 feet above sea level, after sunset. A long, silent street. Substantially built mud and thatch houses on either side. Not a soul to greet us. Clay pots on verandahs, firewood stacked in corners, barns full, beer pots closed with cob-webs, bunches of herbal medicine drying, burnt embers in the dip in the centre of the huts—a complete flight before the anger of the ancestral spirits and their weapon of death. We pitch our tent for the night and leave at dawn. We pass the well-built school-church, with rustic forms and desk intact. Nothing could have more signally exemplified the power of superstition over the even partially-educated African.

On we go, steadily mounting through thick vegetation, getting glimpses by the way of towering boulders with the river completely hidden, rushing far beneath; no doubt old worshipping centres as all those awesome places were. At noon we come to a village with a school. The village is very dirty. The people are dressed in mudded bark-cloth; especially the women have an untidy, beery look. Beer pots are in abundance. Our tent is pitched and once more we are as a circus to these people. The school is examined, and the teacher is shown his defects and encouraged. He wants to return to the fertile, kindly plains to teach beside his

own home. The people like him however and speak well of his teaching. He is trustworthy, one of those live Christian souls. He agrees to stay on for another term, and we are glad, for his teaching is badly needed. We have talks with the people, man-to-man talks, woman-to-woman talks. They agree that all is not right in their mode of life and new resolutions are made. In the morning we have a last word with them and go forth. We shall not see them for another year.

Now we have reached the seven thousand feet level, and are above the tree line. Only in the gullies are there tangles of vegetation, and old, big, gnarled and twisted trees. There are now no villages of any size, only groups of huts of from two to five, widely scattered. At them all we stop and pitch our tent in the near gully for the wind can be terrific at night. Indeed, we often lie thinking of the tent ropes and their chance against such odds.

The people of the Nyika are the Poka. They are squat, heavy and broad in the make and tend towards hairiness. They are knotty and bent at the knees with the constant climbing, and the big toe in each foot is noticeably enlarged. They are wonderful agriculturists. They grow potatoes, onions, peas, beans of several varieties, maize, millet and wheat. In fact, they are the only people in this region who understand the maintenance of the soil without having been taught; although like all Africans, they tend towards wastefulness of the soil by perpendicular ridging on the slopes. Until quite recently they would have nothing to do with schools. There is only one vacation school even now, and the teacher is a volunteer from the Institution



who comes for short periods. We have many meetings and talks with these scattered highlanders. The young girls follow us to the second and third camp just to spend part of the day with us. To their great joy, my suit-case is turned out, including the mirror, and the use of everything explained. All reserve breaks down, questions are asked and answered, friendship cemented.

Finally, after much climbing we come to the highest inhabited spot, a hamlet of five huts. The tent is pitched. I saunter along to the huts and find some women shelling beans and ask them why they have chosen such a high and exposed spot to live on, when their gardens are far down the sheltered valleys. After a little, one very old woman wearing a long string of the oldest type of bead in the country—prussian blue and white chalcedony the

size of a pigeon's egg, remnant of Arab influence, can contain herself no longer and, as is the native custom, gives her answer by asking a question. "Did we not flee from the fertile valley of the Rukuru when the Ngoni raided us?" She rises and, throwing up her skinny old arms, stamps one heel on the ground and then the other, signifying no doubt what revenge she would take if she could.

We spend a few days resting at a camp on a lake on the mountain top, and then wend our way homeward slowly, camping frequently at beautiful, cascading streams. We are nearer the eight thousand feet level now. No longer tired, we descend to face the program of another year. A sudden halt! the whole caravan listens! The first thunder rumbles in the west. "Ah," says a voice, "God has not forgotten us: Mwanda speaks."

### WHY GO INTO MISSIONARY SERVICE

*Responses by newly appointed missionaries of the American Baptist Foreign Mission Society at the presentation service at Kansas City*

**Walter R. Werelius, M.D.**—We would preach Jesus Christ and Him crucified, and resurrected, the living Saviour.

**M. Vincent Young.**—The missionary force across the Burman border is far too meager, so I am very anxious to join my father and my brother who are now on that field as ambassadors of Christ.

**Alfred C. Davis.**—We go to Assam because Christ is dear to us; because we believe that Christ supplies all of our needs; because we are convinced that Christ fulfils the needs of all.

**Julius Kish.**—Twenty-four years ago I was an immigrant boy. A Baptist missionary told me it was my duty to bring Jesus Christ to my people. I have never forgotten what he said.

**Dwight Yut-Sen Lawyou.**—My work in San Francisco in helping to bring little children to Christ will be only answering His plea as He said: "Suffer little children to come unto Me."

**Nancy Ellen Espy.**—As I go to Milwaukee to work among the Polish people it is my hope that I may so live Christ and so present Him to them that they will want to accept Him as their way of life.

**Elsie Larson.**—The most important purpose of my life will be to bring to the people the message of Christ who can satisfy every need and whom to know is life eternal.

—*Missions.*



# A FARMER MISSIONARY ON FURLOUGH

BY BRAYTON C. CASE, Pyinmana, Burma

*Superintendent of the American Baptist Agricultural School*

**N**O ONE can make missions as real to the home church as the missionary himself. The missionary is often used to revive the church and the home church and the Christian men in it, who are living their religion in many walks of life, can do much to revive the missionary. Many enriching experiences come on a furlough. Missions hold the respect of serious-minded men. In college, or bank, or factory, or store, strong men give serious attention to the missionary's work. Interest in the whole world's welfare is in the air and the spirit is gaining ground that a man to be respectable should give genuine service. However inadequately the churches may be able to get this spirit expressed in missionary offerings, and though the organized expression of religion in regular church channels may sometimes be disappointing, there seems to be a decided advance in the influence of real religion over the lives of thoughtful men in the world of action. Many of the biggest men in America cheerfully give a good share of their time as well as money to religious and philanthropic causes.

In the state agricultural colleges many of the leading men are active workers in the local churches. They are interested in missions and desire to be of service in their advancement. There is a missionary spirit about these institutions. The colleges breath the spirit of "Here we are for your special service." A wealth of fresh information also is to be found in these institu-

tions. I went to the mission field equipped with what I thought was the latest and best, but at home I found myself an intellectual hayseed growing whiskers. Revolutionary discoveries had been made. New departments of knowledge had sprung up that suggested new improvements on the mission field. Suddenly I was let loose like a starved cow on fresh pasture, feeling I would like to gorge myself with it all in a single day. I wrote volumes of notes, gathered armfuls of free pamphlets, bought trunkfuls of books. The volume of delicious succulence nearly choked me. At last with desperate self control I pushed aside the bulk of it and picked out a few choice bits and tried to digest them. Then with new found strength prepared to return to the old job.

These institutions are doing a similar service for others in many walks of life. At a "Farmers Week" in midwinter two thousand country people came and plunged into an educational and inspirational deluge for six days. The regular college activities were stopped and every classroom and professor was grappling with hungry seekers. Regarding the country church, country school, nursing, health, cooking, clothing, music, crops, poultry, farm animals, gardening, games, community organization and many other lines, experts were giving instruction and council to groups and discussing problems related to their particular needs. Eager learners and able and devoted men joyously



poured themselves out to be a blessing.

During another week came a torrent of boys and girls—club members from the farms and homes all over the state. Each one was selected to come because of some special achievement during the previous year and they all were eager to benefit by this privilege. They represented three quarters of a million club members all over the country.

Throughout the year large parties organized from different counties in the state arrived in automobiles to spend a day at the college. They listened to specialists tell what were the latest discoveries related to their particular needs. They saw practices demonstrated on the college experiment station, observed specimens prepared in laboratories, and talked with these leaders about what they saw. There was mutual respect and goodwill from both sides, and their feet stayed on the ground. Their talk dealt with real country life and present pressing problems. It was thrilling. This one day meeting might be of a county poultry association, county market gardeners, dairy or fruit growers' association, or a state seedsmen's or a live stock convention. I even saw a professor lecturing on disinfectants and hair tonics at a barbers' convention.

Still another type were the short courses for farmers lasting two weeks. Different subjects would be taken up at different times in the year and conducted by different departments of the college, such as short courses on poultry, or fruit and vegetable growing, or dairying. Experts from outside in commercial or state work were sometimes called in to supplement the local staff.

In addition to these, schools were organized running two weeks for various types of rural leaders. That for country preachers coming in the summer time was one of the most interesting. With the cooperation of the religious organizations of the state a curriculum was drawn up which included subjects helpful to country pastors in small rural communities. Outstanding church leaders taught the subjects on the religious side of the work such as sermons for a country church, pastoral work, Sunday-school management, etc., while members of the college staff taught subjects such as rural recreation, rural family life, gardening, poultry, cooperation and marketing.

Similar schools were conducted for Sunday-school teachers and workers among young people. There were schools for leaders of the Grange which is the fraternal organization for country people very widespread over America. Also a similar school was held for the local leaders of the Boys and Girls Farm and Home Clubs.

These numerous activities were conducted with the hearty cooperation of existing local agencies working for the betterment of country life. The leaders of the agricultural colleges were not trying to put over something on these local organizations but, with sympathetic understanding and a helpful Christian spirit, were cooperating to contribute those elements they possessed for making country life richer and more satisfying both in a material and spiritual way. This tremendous volume of helpful influence from the state agricultural college was being poured into the surrounding country life every month of the year and in practically every one of the forty-



eight states—a big help to farmers.

Out among the farms and homes in practically every corner of each state was still another hand of the agricultural college reaching out to bless and serve. This was the local resident agent of the college extension department. Nearly every county had a county agent who lived there and visited the country people and advised them regarding their farm work. He got local farmers to demonstrate improved practices. He came to be a friend of everybody who was looking for a better way of living and working. I have seen these men conducting meetings which would make a missionary envious. I heard them preaching principles of pruning and practical living perched on a tree-top with a saw, and talk on soil improvement and soul culture from out of a hole in the ground with a spade in hand. Around them gathered hard-handed, sunburned farmers, eagerly listening and asking questions and carrying home a better way of life as well as some better practice in agriculture. These were new types of missionaries with a contagious enthusiasm and devotion to the all-round betterment of their communities, that made me wish we could import several shiploads of them to turn loose on our mission fields. In addition, in many counties there was a woman home demonstration agent giving her attention to the needs of the farm homes and sometimes still another man or woman for boys' and girls' clubs. Altogether there are over five thousand of these extension agents at work in America.

Cooperating with all these state agencies and back of them all is the United States Department of Agriculture. It employs more people in Washington than any other de-

partment of the government, and its agents are constantly traveling over the country encouraging and advising with the various local agencies. I found these agents in real missionary headquarters. The maze of offices, clicking typewriters, and hurrying feet was bewildering but into whichever door I stuck my head there I met a smile of welcome and the question: "What is your difficulty? What can I do for you?" When they discovered I was a missionary like a seven-year locust returning to devour any green thing, they redoubled their efforts to get the latest bit of information that might be of service. Scores of people laid themselves out and some even went around the city to help me get the thing I needed. From intensely busy men at the head of bureaus to office stenographers, the spirit of being enlisted in a great missionary enterprise was present.

In a multitude of places I found this purpose at work—to be of the greatest possible service to the common country people—and it gripped the heart of this farmer missionary. This avalanche of kindness and help and inspiration overwhelmed me. The magnificent Christian men I met through these contacts brought me wonderful new friends, filled me with new spiritual power, gave me a new vision and made my furlough a rich experience.

The spirit of this great movement, permeated by Christian men seeking to render a Christian service to the country life of the world, was expressed at Jerusalem in 1928. Before the Christian people of the world who think in rural terms for rural needs, the following statement was made under the



heading, "The Christian Mission in Relation to Rural Problems in Asia and Africa":

Man is an integral part of God's physical creation, and much of his best education, as well as his moral and spiritual development, can still be drawn from the environment that rural life affords.

The moral and spiritual values of the farmer's work, his stewardship of the soil, the greatest material resource which God has given His children; the farmer's service to his fellowmen in producing the primary physical need of mankind—food; the farmer's need of discovering God's laws and how to conform to them, how he can more fully be a worker together with God; these are distinct and peculiar opportunities for Christian teaching and preaching among rural folk.

We recommend that as soon as practicable the Committee of the International Missionary Council employ a competent staff member to give full time to the service of rural missions in all parts of the world.

In harmony with these recommendations, Dr. Kenyon L. Butterfield has gone to India, Siam and China to study needs and to counsel regarding rural problems and share his experience so that missionaries and Christian leaders may more effectively develop a Christian way of life in body, mind and soul among rural communities.

Dr. Butterfield, formerly president of the Massachusetts Agricultural College, until recently president of the Michigan State College of Agriculture, was a member of the American Country Life Commission appointed by President Roosevelt. He has been president of the American Country Life Association and has recently returned from a tour of South Africa in the

interests of a better Christian country life. Dr. Butterfield is right in the centre of this great stream working for a better country life. He stresses the need of spiritual regeneration as well as agricultural and social improvement. Country ministers as well as the Christian laymen of the countryside look to him for leadership.

On the mission fields we are up against the problem of leading our rural converts to grow in the fullness and richness of the Christian life. Tied down by the limitations of extreme poverty, bodies undernourished, disease sapping their strength, with the result that little spiritual inspiration stirs their souls to attempt greater and better things because they are Christians. If the new impulse which comes into their lives through Christ does not find expression in doing something better, in growing a better crop, building a better house, cleaner clothes, using more soap and water on the babies; better-fed children in addition to better praying and better preaching; if it does not find some such expression, the impulse will wither and die. God cannot bless a lazy, shiftless Christian. If he does not try to do something better with his religion he will lose it. You know the number who slide back till they are not much better than baptized heathen.

Dr. Butterfield has made his report on India. His help has been received enthusiastically by those who lift their eyes to new visions and seek to help bring rural peoples a larger measure of that fullness of life which should be theirs as followers of Christ.



# HASHIMOTO-SAN SIGNED THE PAPER

*A Rural Experiment in Japan*

BY THE REV. E. M. CLARK, PH.D., Kobe, Japan

*Missionary of the Presbyterian Church, U. S. A.*

**S**IGN HERE.....! No, you are not being asked to buy a gold brick, nor to give away something which you desire to keep. You are reading the climax of the story of a two-year persecution of a young farmer who was baptized nearly two years ago in a small village in rural Japan. The document read thus:

I do not believe in Jesus Christ. I hereby promise in the presence of all those here assembled that I will never again cross the threshold of a Christian meeting house.

SIGN HERE .....

Hashimoto-san signed the paper, the only other alternative being to be cast out with his wife and children into a cold world with no visible means of livelihood.

Rural Japan is primitive Japan. Those who have lived only in the cities and larger towns, as also those who visit Japan for only a brief period, have much to say about the marvelous developments which have characterized the past few decades. Their observations are correct. Perhaps they have even slightly underestimated the progress which has been made.

But there is another Japan. I am thinking of the Japan which still believes the old story, initiated by priests of the older religions when Christianity first began to leak into the country, that Christian missionaries are in Japan for the purpose of subjecting the empire to foreign countries, by first inducing the people to embrace a foreign religion.

In recent years much has been said and written with regard to the rural problem. And it is high time! After nearly two thousand years we decide that it is time to give the agriculturists a chance to hear the Gospel! In Japan, after sixty-odd or seventy years of work by Protestant missions, the rural areas are as yet practically untouched. Probably there is truth in the claim of the mission and church leaders that the policy of concentrating their efforts in the larger centers of population has been justified by the results. The existence today of a large number of self-supporting churches in all of the cities and most of the large towns may, with a fair amount of accuracy, be accepted as proof of the wisdom of the policy hitherto followed.

However, recent local and international conferences have sensed the situation aright in placing a new and powerful emphasis upon the need for a progressive policy in rural evangelism. "Hereafter the missions must, more and more, undertake what the younger churches are still unable to do. They must press out into the pioneer areas," is the substance of much discussion in mission meetings and other conferences. In Japan this recent emphasis has, as yet, advanced scarcely beyond the stage of academic discussion.

Two years ago the Japan Mission of the Presbyterian Church in the U. S. A. adopted a policy in conformity with this idea. At the same time it took a rather drastic



step in extracting itself by the roots from the work which it had formerly been doing, in cooperation with the Church of Christ in Japan, in the cities and larger towns. As far as evangelistic work is concerned the mission is now "feeling its way" into a closer and more spiritual relation to the younger church, and at the same time into a policy of effort on behalf of the neglected classes. In line with this policy new plans are being laid for work for the industrial classes and the underbrush is being cleared for pioneer work in the rural areas.

A study of the problems of rural evangelism in Japan is not within the scope of this article. The writer has been requested to relate briefly the facts relative to an experiment which he is sponsoring in the hope of casting a little light on the specific problem of how the Gospel can be brought to the farmers without the mission getting into a predicament similar to that from which it has recently been obliged to extricate itself in relation to the formerly "aided" churches.

When the mission adopted its new policy of emphasis upon work for the hitherto neglected classes it adopted also a policy of "self-support from the beginning." When we attempt to make this policy applicable to the peasant class we find ourselves facing the difficult proposition of inducing a poverty-stricken, heavily indebted and overtaxed group of people to give financial support to a propaganda the avowed purpose of which is to displace its time-honored religious institutions by one which it has been taught to fear and disrespect.

To anyone who has a first-hand acquaintance with the serious eco-

nomie condition and the deep-dyed conservatism of the Japanese farmer, it is quite evident that it is useless to expect any missionary or Japanese evangelist to enter a rural community and establish a church on the basis of "self-support from the beginning," in the traditional meaning of the phrase. In the first place, it requires about three years to break through the crust of anti-Christian antipathy and prejudice and to gain the confidence of the farmers.

In the second place, all of the farmers of a rather large region would have to become Christians, or at least a good proportion of a still larger area would have to be Christians before anything like self-support could be attained. It is difficult to conceive of a group of people increasing their already staggering load of debt in order to support a church. An average debt of five hundred and fifty yen for every farmer in the country has to be reckoned with. In view of such circumstances one may reasonably hope that in a group of villages there might be a sufficiently large number of Christians after about ten years to support an evangelist by contributing rice, vegetables and small amounts of money.

We are making an experiment in an attempt to meet the situation and to make it possible to carry on evangelistic and social work in a rural area comprising one small town and a large number of farmer-villages. The total population is approximately forty thousand, living within an area of approximately ninety square miles. This work is to be self-supporting in the sense that, given a certain original equipment, it will perpetuate itself indefinitely without financial aid from outside sources. There is



nothing new in the idea. Mission industrial schools are working on the same principle. The only new feature of the present experiment is its application to the rural problem in Japan.

Our white leghorn chicken ranch is in the center of an entirely unevangelized region in rural Japan. A small tract of land, a house sufficiently large to provide a home for a small group of workers, a stock of about one thousand good hens with houses sufficiently modern in their arrangement and equipment to be a source of education to the farmers of the community (a total financial outlay of approximately three thousand dollars), is the extent of the original investment from which we believe it will be possible to carry on indefinitely an evangelistic and social work for farmers, on a basis of self-support from the beginning.

In the present experiment, the lack of funds to start the project off on a paying basis, compels us to add gradually to the equipment, the hope being that it will be complete by autumn. In the meantime the mission is supplying funds to support the project. This involves part time of a missionary and a Japanese associate, two student helpers and two laymen assistants, and the expense of the upkeep of a Ford car by which itineration is done. Under the supervision of the missionary the material equipment is being acquired and developed with the assistance of a young layman who has not the educational qualifications to enter our Theological Seminary but who is determined to do his bit in making Christ known to the people of his country, especially to the farming class to which he belongs. Believing himself to be without the spe-

cial qualifications which an evangelist ought to possess, he believes that he can be a soul-winner by managing the chicken ranch and thus producing the income by which the more directly evangelistic work can be supported. Direct evangelism is being carried on by the missionary and an associate, with the additional aid of two theological students and another young layman. The plan is that from next April the poultry manager, an evangelist and two lay assistants will be residing there and the work will get into full swing, as is impossible now with only Sunday trips. It should be half supporting by that time and fully supporting by autumn when all of the stock and other equipment should be complete.

At present, with only Sundays and occasional holidays and vacation periods spent on the field, a small church is being developed in the central town, and children's meetings are held every week in eleven of the surrounding villages. The adult life of these villages also is being slightly touched by the distribution of Christian literature and by personal conversations, as well as by occasional lectures. But this is only laying the foundation for a more intensive and effective work which can be done only when the evangelist and his associates are living on the field and identifying themselves with the life of the peasants. Then the time and energy of the missionary will be released for the developing of a new project in another community. The missionary, in this case, happens to be a professor in a theological seminary and so has not much time for such projects except on Sundays. He feels that, by creating the opportunity for Japanese



brethern and giving only such guidance and assistance as is necessary, a great deal can be accomplished.

What these Japanese Christian workers receive is very small, being limited by the income of so small a chicken ranch. But they raise their own vegetables and it is hoped that soon they will receive contributions of rice. In the rural districts there are not so many demands upon the purse as in the larger towns or cities. In actual cash about one fourth of the amount usually paid to a city pastor or evangelist will be sufficient.

It is hoped that in addition to the directly evangelistic work in the surrounding villages, Gospel schools may be conducted at this center, during times when the farmers are at leisure. During such periods the Bible will be studied, and other courses will be given on subjects vitally concerning the farmers. They will be taught methods of making profitable use of the one hundred and sixty days of the year during which they now have leisure from their agricultural duties. Day nurseries may also be started in order to care for the children of mothers who are obliged to spend their days in the rice fields.

By such service of love the walls of prejudice will be broken down and the farmers will be ready to listen to the spiritual message of Christ. All lines of endeavor must at all times be subservient to the one aim of making Christ known and making Him real to the people. We must win to Christ the great farming class which comprises forty-eight per cent of the population of Japan proper (fifty-five per cent when colonies are included). They are staggering

under terrific economic injustice and many are being forced into the ranks of social radicalism! Some such methods as the one with which we are now experimenting must be put into operation throughout the length and breadth of Japan. Its thirty million farming people, living in twelve thousand villages, must be given the Gospel of Christ as the only and all-sufficient alternative to social radicalism and as the all-sufficient remedy for their spiritual troubles.

There is one other feature of the plan. "How will this scheme link up with the native church?" The plan is to foster the growth of an organized church in the central town and, as soon as it has reached a stage of sufficient church-consciousness and stability, to relate it to the Church of Christ in Japan. The surrounding village work should then become a home mission project, either of the local church or of the larger body, the property being given to the holding company of the Church of Christ in Japan, or sold to it on an easy instalment plan. In the latter case the fund thus returned to the mission might well be used to open another such project in a new community.

To those acquainted with similar methods in operation in other mission fields this will not seem to be a new experiment, but it is the first of its kind in Japan.

Hashimoto-san, to whom we referred at the beginning, is a young farmer, an adopted son, living with his wife and three children under the paternal roof in a small village within the bounds of the project described. With two other young men of the same village he believed in Christ and received baptism. These three Christians and six other inquirers had been coming to



town each Sunday evening to attend the service. Then the old, primitive, conservative Japan asserted itself in the person of the foster-father of Hashimoto, and by ceaseless persecution he rendered the life of his adopted son miserable until finally, upon threat of being cast out with his family from the home, he signed the statement denying his Christian faith.

We might say, "Why did he not let the father cast him out? Would not God provide for his own? What a testimony he could then have given!" It might have been so, but in Japan we have what is called *giri*. It is a sense of binding obligation on account of favors received. This young man had been adopted and reared in that home. In view of his *giri* it was next to impossible for him to follow a course of action contrary to the expressed command of the father. Had he done so and been cast out from the home his action would have furnished one more argument to be used as a weapon in the hands of the anti-Christian propagandists. "See! this Jesus teaching leads children to disregard their sacred obligations toward their parents." Under present economic

and social conditions in Japan it would have also been impossible, humanly speaking, for Hashimoto-san, with no other training than that of a farmer, to have found a means of livelihood. He stated that if he had only himself to consider he could easily die if he could not find a means of support. But he could not believe that God wanted him to throw his wife and children out in the cold. This feeling and his strong sense of *giri* resulted in his signing the paper.

As a result of this opposition none of the three Christians nor the inquirers of that village are able to attend church services now. But we do not believe that this is the end. Hashimoto-san feels much like a certain other apostle felt on a certain occasion. Some day, we believe, he is going to "come through" and when that happens he will be a power to help build the church in that village. In the meantime we must work patiently on, breaking down that spirit of which Hashimoto-san's father is typical. This will make it easier for thousands of other young men and women, of whom Hashimoto-san is typical, to follow the dictates of their hearts in matters of faith.

*Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste? HAG. 1: 4.*

What a message for our modern world! See what we have built! Look at the skyscrapers we have built, the railroads we have built, the automobiles we have built, the aeroplanes we have built, the bridges we have built! We have built everything material, but can you honestly say that we have tried to build religion into the world? And until we try to build religion the way we have built other things there is no use in talking about peace and about prosperity. As long as people spend a thousand dollars on the upkeep of their cars and are satisfied to give ten cents a week to missions, how can you expect that we are going to have peace and prosperity in the world? You can take that first chapter of Haggai, translate it verbatim, and you have the case of our modern world.

—RAYMOND CALKINS.



## ARE MISSION BOARDS NON-CONDUCTORS? \*

BY PAUL W. HARRISON, M.D., Muscat, Arabia

THE general principles that govern the administration of missionary work are fairly simple. Christians have a message that Jesus Christ came to save men. We take that message to other countries as well as to our own. We believe that Eternal Life is available for all in Arabia, India, China and other lands; and that this life is their one great need.

Second, this work of proclaiming the divine message is the task of the entire Church. All are not able to go in person, but the entire Church is to pray and to sacrifice for this enterprise and so the entire Church is to be busy carrying this knowledge of Christ to the whole world. That is the main task of the Church. We were given no commission by Christ except this one.

The contribution which the Church makes as a whole includes prayer and sacrifice—the sacrifice of money and of time and of effort. Wherever we live and work we may contribute a part of our lives to this enterprise, but those who carry the message in person may be looked upon as contributing more, though that is not certain. But essentially in this task there are only two factors: there is God above and His servants here below. We divide the enterprise most conveniently: here there is the work of the missionaries abroad and the work of the Church at home.

In the work of the missionaries abroad, we have seen certain imperfections that profitably might be corrected. Now we will consider

the other half of this enterprise, namely, the work of the Church at home. This must never be defined as simply contributions in money. One who prays for the work faithfully does much more than a man who simply gives money.

A hundred years ago or more, some few Christians became interested in carrying out Christ's command and organized the American Board. That was followed by the organization of many other boards until now we have them in practically every one of the different denominations. These boards were originally the secretaries or correspondents of the churches which could not easily do the work directly. The function of a board is simply to put into a practical program the intention and energy of the Church.

Those boards have grown and have done their work exceedingly well. They have stirred up the Church to greater and greater effort, but their very success has created a serious problem. They have come now to fill the whole missionary horizon. I have been in the mission field twenty years and as far as our home connections are concerned we have seen almost nothing else. In many annual meetings, where we sit together to discuss our various problems, I have never heard anybody say that the *churches* at home this year can give us only ninety per cent of what they gave last year. As we sit in an annual meeting we don't see any church, all we see is the Church Board. We are out there to do the work of the Church of

\* Fourth lecture at Princeton on "Our Missionary Policies"—revised.



Christ, and in fact we are simply the Church's representatives.

A board is a very opaque thing. It should be made more transparent so that the missionary on the field can see the Church at home. He can't now. His financial support comes through the board, and much more is involved than finances. If we want to adopt a certain policy or make a change in our constitution, nobody writes home to the churches in America for permission. The question as to mission policy is of interest to the churches because this work is their work. But as the missionary enterprise is organized we write our questions to the board and receive our directions from them.

This capacity also shuts off from the Church any adequate view of the field. I have been busy this past year going up and down America trying to pick up a little of the financial slack in our own denomination. The people that I have visited have not been impressed with the fact that the Arabian mission is in great need of more money, but they have been made to feel that the board is in debt, and is asking for special contributions. The Church does not seem to know about the great need in India or China, but knows only about the board and its debt.

Here is a development which is harmful, because the missionary on the field needs most of all the inspiration that comes from an intimate contact with the Church at home. The Church also needs nothing perhaps quite so much as to feel the responsibility and the appeal of the task out on the field. The missionary and the Church do not feel this contact as they should because between them is this opaque organization which we

term the Mission Board. The Church sees the board from this side and the field sees it from that side, but they do not see each other as they should.

Wherever we find a circle that has sent out one of its own number to the mission field and receive letters, there you find the warmest hearted missionary interest. In my denomination one county in Iowa is outstanding in its missionary interest and in its gifts and prayers. This is because from that county perhaps a dozen missionaries have gone out, and are now working in the different missions. They write letters home so that there is an unusual contact between the field abroad and the church at home. The result is a tremendous lift in the church life at home, and also out on the field. It is the contact of love and prayer, but there is not quite enough sense of responsibility. The actual weight of the enterprise does not rest on those people.

Think of the men who have been the outstanding missionary leaders in the last twenty years! It has been the leadership of mission secretaries and not of missionaries who actually work in the mission field.

There are reasons for that, many of them good reasons, but the result is that throughout the Church there is developing a disquieting distrust of our present mission administration. I believe that this would not be the case if the missionaries themselves were recognized as the leaders in the missionary enterprise. When missionaries come home and the Church can see in them the embodiment of the enterprise, there is a degree of amelioration of this particular symptom. After the last six and a half



years in Arabia nothing has alarmed me more than this growing feeling that I have noticed that the churches at home and the missionary administration are in some way out of harmony. There is a feeling that money is wasted or used unwisely in the missionary enterprise.

The accusation is not true for mission finance is wonderfully well handled by Mission Boards, but the thing that alarms me is that this feeling is so widespread. At the Atlantic City Missionary Conference these topics were under discussion:

Missionary certification and relation of missionaries to British Government.

Extraterritoriality and safety of missionaries in China.

Religious freedom in Egypt.

Legislation in the Portuguese colonies.

Regulation of Christian education in China.

Memorandum of the Mandates Commission.

Central examining office.

Medical survey.

Subcommittee study.

Lending libraries.

Miscellaneous matter.

That list of topics comes from a *business* office. The churches at home expect to pray for missions and sacrifice for them. They look on the enterprise as a spiritual work, one which stands or falls with its relation to God. When a central conference, which is supposed to head up the missionary enterprise for counsel, sets up a program of that kind, it is not surprising to find the churches uninterested and unsympathetic. The churches know that in a missionary enterprise we are dealing with a spiritual adventure, with a divine message. It is a good deal more

important to teach people how to pray and sacrifice for that enterprise than it is to work through a lot of technical minutiae such as were discussed in Atlantic City.

The significant point is not the details on that program but the way the churches feel about it. This is illustrated at the moment by the extraordinary enthusiasm among board secretaries over the Jerusalem Conference while in the churches I have found no particular enthusiasm for the results of that conference. At the moment I am not interested in making any estimate of the Jerusalem findings; the point is that the Church feels one way and the leaders of the missionary enterprise feel another way. In that growing separation between the Church and its missionary leadership we find one great reason why the support of the enterprise is going down and not up.

But the thing we want to discover is how such an unsatisfactory situation can be improved. It is safe to say that the missionary enterprise will be heartily supported with prayer and energy and sacrifice whenever the Church as a whole is in a state of spiritual exaltation and revival no matter what the handicaps may be. But if it is true that in these days we are in a state of spiritual declension, then the missionary enterprise must expect a less active support. If that is the case, then it becomes the more important for us to study carefully ways of conserving and using all our spiritual resources.

That argument stretches in two directions. The missionary enterprise not only makes demands upon the Church but it also makes very great contributions to the Church.



So it comes to this: that our policy in the mission administration at home should bring to the service of the missionary enterprise abroad all of the spiritual resources of the Church at home and should also bring to the Church at home all of the impetus and uplift and inspiration that can come from carrying forward missionary work abroad. Therefore I want to propose some definite policies which it seems to me might alter this situation for the better, in the fields abroad and in the Church at home.

A few weeks ago the pastor of the Fourth Presbyterian church of Chicago, told me that they have under discussion a very interesting plan which, as yet, is only a dream but which I hope will become an actual reality. The plan is for that church to take on the responsibility for the mission in Teheran, one of the very promising stations in Persia. The unique feature of this plan is not simply the privilege of paying the bills of the station. There is nothing new about that. They are thinking of taking that particular field to actually administer the work just as they might administer an Italian mission in Chicago. That will involve the sending out of a strong committee to look the work over and get an accurate line on its different departments. It will involve sending a representative over there frequently to study the situation and bring back a report, and to consider changes in the appropriations made to different departments of the work—to actually “run” that station.

Do you see the benefits which may be expected from such an arrangement? All of the spiritual resources of Fourth church will be behind Teheran and there will be a

volume of prayer and of interest and of sympathy and of understanding in Chicago and in Persia very different from what they would have otherwise. Fourth church might also hope to gain a very great thrill and impetus in its own spiritual life. They need money for a new building in Persia. Who is responsible for that? The Fourth church is a strong church, and if the officers are convinced that such a building is needed they will help to provide such a building. Equally the field will feel the benefit of that kind of supervision and sympathy and sacrifice, because if there is a particularly difficult field of work there, or a particularly difficult enterprise, they need not money only for that enterprise, they need prayer, they need the whole spiritual backing of the church in America.

This is something very different from writing a few letters back and forth when there is no feeling of responsibility. Moreover the intimate contact which will result, will have other good effects. That work in Teheran must commend itself now to the accountants of Fourth church. It will be supervised very carefully, and will be pushed forward with more courage. The mission will feel special responsibility to the members in the Fourth church.

When a committee from the church visits the field, the missionaries will say: “See what we ought to do! There is this whole province in Persia, with half a million people untouched as yet; it will take ten evangelistic missionaries at least, and two hospitals, and three schools to occupy that province for Christ. That will require an added budget of seventy-five thousand dollars a year.” You couldn’t send



that request to the board that is in debt already. But a commission of half a dozen men from Fourth church can go back, after they have seen the need, and have slept on the hard stone floors a couple of nights, so that they can really get enthusiastic over this proposal, they can tell Fourth church that it is absolutely necessary. They will not call for seventy-five thousand dollars; these business men will show the people how, by business economy and care in organization, fifty thousand dollars will do the work.

We have still to learn what our churches *can* do if we once actually show them the thrill of the opportunity and can cause them to feel the real responsibility out there in the field. The resources of our churches at home are as big as all outdoors, but the trouble is that we do not succeed in getting the actual situation to impinge on their hearts and their consciences a tenth of one per cent. There is a way of doing it so that our consecrated laymen and women in some of these churches would respond to the need. If we are going to delegate this responsibility to boards, if we are going to look at it through two or three intermediaries, we will get nowhere. That is a great trouble with us now.

It is obvious that at first only the stronger churches could undertake a thing of this sort. A church would also need to have some prospect of continuing a strong church. But there are many churches that could safely be entrusted with that type of enterprise and there are many different types of stations. A number of small churches might carry the responsibility of some area abroad, and a central body could pick up the slack and take

care of areas which it was not easy to adjust in this way.

But if we can get fifty per cent of our missionary work directly impinging upon the conscience and upon the heart of the churches in this way, we will transform the missionary situation. Moreover this will make it easier to care for the fifty per cent which remains to be administered more or less as at present. We have been making an effort to approximate this result and still retain the old organization. We have the project plan whereby a definite work is given over to the church, but all the church is asked to do is to pay the bill; the church is not supposed to administer the enterprise. We might even get something out of the project plan if a church which asks for a project would enthusiastically develop it. Here is a hospital that will cost twenty-five hundred dollars a year. If any one proposes to send out six thousand, the board objects because this project is a two thousand five hundred dollar project, and if contributions exceed that then the extra money will be put into the general treasury for other things. It sounds all right but it is wrong. The church must feel the weight of its responsibility, and have the opportunity of enthusiastically meeting it. We must bring the field into vital contact with the church and the church into contact with the field, without any opaque partition between which hinders either one from seeing the other, and from gaining spiritual impetus from the other.

Working as I do in an old and very conservative denomination, I have been surprised to discover how much of a growing appeal is made by the Faith Missions. I visited recently a church in Holland,



Michigan. That church supports two missionaries. One is a member of our own mission and one is a "faith missionary, so-called," working in South America. The church provides her salary and the salary of the other missionary. I asked the minister which money they found the easier to raise. He said it was much easier to raise the salary of the "faith missionary." There is a simple reason for it. The church members feel that they are directly responsible for her, for there is no board that can take care of her. If the money does not come in, she will go hungry.

I am not defending the method of Faith Missions as above our own. They are doing a very small fraction of the missionary work of the church. God has chosen the more conventional method for His larger tasks so far as we can see.

But it remains that they have something to teach us. The faith missionary also feels the responsibility of her position and maintains her contact better with the church at home. That is the other side. Under the present arrangement the missionary writes letters to the board in place of to the church. His salary and his appropriations do not depend on his live contact with the church.

Missionaries are guilty of many sins of omission. I was talking to a man in New York City. He gave to a missionary a printing press and type and many supplies. Its receipt was not even acknowledged. The donor never heard a word from that "grateful" mission-

ary. If the missionaries act that way, then it will be impossible to keep up missionary interest.

I was talking with a minister who was working faithfully to maintain the interest of his church in a missionary whose salary they paid. They had written many letters but received no reply. If the church failed to pay that missionary's salary and he went hungry, then he would be writing some letters. After all, it is the church that works out there in Arabia and India and China, and success depends upon putting the sacrifice and prayer and interest of the church into it. God's power, I suppose, could work out there regardless of the church at home, but He has commissioned His church to do the work. We find the power of God released in the foreign missionary enterprise on the field exactly in proportion as the church at home prays for it and sacrifices for it. For the good of the church at home and for the success of the work on the field it is important that we bring these two partners together. It is a matter of the utmost importance to devise practical means of doing so. They are not beyond our reach, and I think they can be begun tomorrow in many churches in your own denomination. Working out from that as a beginning, we can revise our whole missionary plan of administration in a way that will revive the church at home and will promote the evangelization of the nations abroad. We will enjoy the blessing of God in doing it.





# TOPICS OF THE TIMES



## The Laymen's Foreign Missions Inquiry

Before sailing for the Far East to make their intensive study of foreign missions in India, China, and Japan, the thirteen Commissioners of the interdenominational Laymen's Foreign Missions Inquiry met at Lake Mohonk, New York, (September 9th to 16th) for a week's conference.

The task of the Commissioners will be to appraise the facts regarding foreign missions as revealed by the field workers of the Institute of Social and Religious Research, and to prepare a report based on these preliminary studies and on the experience of the Commission in the Far East. The purpose of the Inquiry is to evaluate the activities of missions in India, China and Japan, to note the effect of missions on the life of Orientals, and to work out a practical present-day missionary program.

The Commission is made up of carefully selected business and professional men and three women—there might have been more women. They are supposed to conduct an unprejudiced, honest, thorough and friendly investigation of the way missionary work is being conducted, the use of mission funds, the type of missionaries most effective and the real results of Protestant missionary effort.

In view of the changes that have taken place in mission lands in the past twenty-five years, and in view of some hasty criticisms made by travelers, it is time that such an inquiry was made on the field. The value of the findings of the Commissioners will be in proportion to their understanding of the true objective and spirit of Christian missions, the thoroughness of their study and the fearlessness,

honesty and good judgment indicated in their report. It will be worse than useless to try mechanically to apply secular business aims, principles, standards and methods to the spiritual work of the Church. No laymen's commission of inquiry could have appraised correctly the work of Jesus Christ or the apostles in the first century.

The results of this Laymen's Inquiry will be disastrous if faults are overlooked or glossed over for fear lest adverse criticism have a bad effect on givers at home. The home constituency must feel assured that the investigation will be honest at all costs and that the full report of the Commission will be published. Mission boards will be expected to act on the recommendations without fear or favor.

The subjects of inquiry by this Commission may well include answers to the following questions:

1. Have Christian missions, as conducted today, as their main objective, the purpose for which they were originally established—to make Christ and His salvation known to all people?

2. Which forms of mission work are most effective in winning men to intelligent, open and whole-hearted allegiance to Christ?

3. What definite spiritual results (leading men into harmony with God through Christ) are evident in medical, educational, industrial, social and preaching work?

4. From the standpoint of Christian evangelism, is too large a proportion of time, money and personnel devoted to institutional work?

5. Are interdenominational mission colleges and universities effective Christian missionary agencies?

6. Are government subsidies and union with government institutions a help or a hindrance to mission schools and hospitals—from a missionary point of view?

7. Are short term missionary teachers and doctors effective missionaries?



8. What is the result of sending to the field men and women who have doubts as to the authority and truth of the Bible and the unique supremacy of Christ or who have not the primary objective of winning non-Christians to Christ?

9. Spiritually and evangelically what is the effect of large proportions of non-Christian students and of non-Christian teachers in mission schools and colleges?

10. How can workers and money be used more effectively to accomplish the purpose for which Christ came to earth and for which He commissioned His disciples?

11. How can the Church at home be kept in closer and more sympathetic touch with the work and the workers on the field?

12. How much autonomy should be given to missions and National Churches; what relation has autonomy to self-support?

The denominations participating in this Inquiry include the Presbyterian Church in the U. S. A., the Dutch Reformed Church in America, the United Presbyterian, the Methodist Episcopal, the Congregational, the Protestant Episcopal, and the Northern Baptist.

The Commissioners are:

Dr. William Ernest Hocking, Chairman, Alford Professor of Philosophy at Harvard University, and Mrs. Hocking.

Dr. Clarence A. Barbour, President of Brown University.

Edgar H. Betts of Troy, N. Y.

Dr. Arlo A. Brown, President of Drew University, Madison, N. J.

Dr. Charles Phillips Emerson, Professor of Medicine and Dean of the Medical School of the University of Indiana.

Dr. Henry S. Houghton, Dean of the Medical College of the University of Iowa.

Dr. Rufus M. Jones, Professor of Philosophy at Haverford College.

Dr. William Pierson Merrill, pastor of the Brick Church in New York.

Albert L. Scott of New York City.

Mr. and Mrs. Harper Sibley of Rochester, N. Y.

Dr. Henry C. Taylor, Burlington, Vt.

Miss Woodsmall, Y. W. C. A. Executive.

Dr. Frederick C. Woodward, Dean of the Faculties of the University of Chicago.

With the Commissioners at Lake Mohonk were the Directors of the Inquiry representing the seven participating denominations, Directors of the Institute of Social and Religious Research, the field workers of the Insti-

tute, Dr. John R. Mott, of New York, Mr. Kenneth MacLennan and Mr. F. H. Hawkins of London.

Many of the Commissioners, their wives, and secretarial staff sailed from New York on September 29th, and expect to spend the latter part of October, November, December, and January, in India. The party will then proceed to China and Japan. The results of the Inquiry are to be published and are expected to afford the laymen of America a basis for deciding intelligently upon their personal relationship and responsibility to the missionary enterprise.

Without doubt the Commissioners will study the subject honestly, sympathetically and intelligently. They need the earnest prayers and cooperation of all Christians at home and on the foreign field in their difficult task. Above all they need spiritual insight and the guidance of God to clarify their vision and their judgments.

## China's Catastrophe

Deluge, destruction, death, pestilence and plague are some of the terms used to describe the recent destruction in China by devastating floods. If one would apprehend the disaster that has befallen that land and people, we must recall that central eastern China is a vast delta, the surface soil of which has been carried down during the centuries by the two great rivers, the Yellow from the north and the Yangtse from the west. Here and there are low ranges of hills sloping toward the sea, but in the main, all is a vast plain extending in places a thousand miles westward from the Yellow Sea and hundreds of miles from north to south. The surface between is so level that the Chinese engineers found it possible centuries ago to dig the Grand Canal across the country from the one great river to the other, thus forming a strategic inland waterway for the transportation of rice and other commodities. It is this widespread region, the most populous in China, that is largely sub-



merged today. A semiofficial dispatch from Nanking, states that "50,000,000 persons in sixteen provinces are in distress or adversely affected" by the disaster.

Midsummer is naturally the rainy season in the region and the month of July was this year unprecedentedly hot. Thermometers for weeks registered well over the hundred mark and in some sections reached 107 degrees in the shade. The rains were torrential; cloud-bursts were frequent and thunder, lightning and deluge ran on intermittantly for days and nights.

The result was that the rivers rose and overflowed their banks, backing up the waters in numerous tributaries, spreading dire disaster. The Yellow River is reported to have risen in places eighty-five feet, causing her banks to crumble as rarely before, while the Yangtse attained to levels unknown since the 40's and 60's of last century.

The Yellow River, being largely unnavigable has few cities along its course, so that the destruction there has been chiefly sustained by smaller towns, villages and widespread rural areas. The Yangtse, on the contrary, is navigable for sea-going craft from the coast to Hankow, some six hundred miles inland and for steamers of smaller size far into the interior. Scores of great cities, such as Shanghai, Nanking, Hankow, Ichang, Chungking, and innumerable towns line its shores, so that it may be readily realized what inundation in such an area must mean.

The situation at Hankow may well serve as illustration. We think of it as one city, but it is really three, Hankow proper to the west, at the mouth of the Han River, Hanyang its twin city on the east side, and the great capital, Wuchang, just across the Yangtse to the south. The population clustered there runs into the millions.

Floods having occurred periodically for generations, native governors have constructed what they thought to be adequate defenses by erecting sea walls and cross dykes, but owing to the

constant wars of recent years these have frequently been left unrepaired. This year the great Yangtse rose above its former highest recorded mark of 50 feet 5 inches and poured its sediment laden waters pitilessly upon the populace, especially in the congested centres of the poor. Soon consternation and calamity were everywhere rampant. Some recalling former years thought to stem the flood by taking refuge upon beds and tables. That proving inadequate, they removed to the small lofts or out upon the roofs, only to find the inexorable waters still following. Then slowly foundations settled, the mud walls gave way and the unfortunates after enduring hours of blistering sun or the pelting of the storm, were hurled helplessly into the depths below.

The majority, however, more fortunately warned, made their way to the embankments and there found safety. The best of these proved to be the elevated roadbed of the Hankow-Peiping railway line. Along this they filed in endless procession dragging with them their children and the few possessions salvaged from the destruction of their homes, until it is estimated a quarter of a million unfortunates were huddled along its sides and surface. Even then the margin of safety was small and at one time only a narrow six inches stood between them and destruction.

Hankow is a treaty port and has British, French, Russian, German and Japanese settlements. These suffered less, being on somewhat higher ground and more adequately protected by dykes and pumps. Yet even in the British quarter all was inundated and communication was chiefly by small sampans, the people living upstairs in their houses and making entrance and exit not infrequently by their upstairs windows and balconies. Under such conditions the plight in the native quarters was appalling. There semi-stagnant water after a time covered all to the tops of the tile roofed homes while all about floated straw and refuse, wooden utensils and bits of fur-



niture, and in the midst of the flotsam and jetsam, the now risen and decaying carcasses of pigs and poultry, dogs, cats and rats, and the bloated bodies of the unfortunate. Salvaging squads went to and fro constantly in boats seeking to remove some but who could adequately cope with such swift and swelling disaster!

There is no one in many cases left to tell of the catastrophes that befell. Others surviving tell the usual attempts to climb to the roofs as the floods rose, or the mad clamor for lofts in local temples and the slowly crumbling mud walls surrounding the village—then one by one or in groups the end came.

A traveller by one of the last trains that made its way from Peiping to Nanking, tells of the express crawling through the last two hundred miles of its course while on both sides so far as the eye could see lay nothing save a waste of waters. Here and there tops of houses, window arches or trees emerged, or a floating straw roof on which hens perched as a last refuge. The track itself was lined mile after mile with forlorn groups, clinging, crying pitifully, or sitting stolidly amid a few quilts, pots and children, awaiting what the fates may bring. Already some 500,000 have died as a result of the flood.

A staggering catastrophe indeed, and this to one of our neighbors! There will assuredly be vast need for foodstuffs, building material and all the welfare work which the modern world can command.

JAMES L. STEWART.

### What Shall We Do?

Now is the time for America, with its surplus of wealth and abundant crops, to prove a friend to China. The 400,000,000 of that great land have always been poor. Recently, war, banditry, famine and plague have brought additional sorrows. No wonder the impoverished people listened to Russia and believed that Bolshevism might prove a way out of their difficulties. They were misled and have

been seeking stability through civil strife. Their ancient gods have proved powerless and they have not yet learned the way of Christ in time of trouble. Let American Christians help China—generously and unselfishly—proving that there is a better way and a better spirit than that of Bolshevism and that God not atheism shows the way to life and truth and brotherhood.

### Remember the Missionaries

Probably no Christians experience voluntarily "the joy of doing without" as generally as do the missionaries on the frontiers. A visit to the homes of many in the southern mountains, on the western plains, in the interior towns of China, Korea, Japan, Burma, Siam, India, Mesopotamia and the Islands of the Sea revealed the courage and cheer with which missionaries forego innumerable comforts and conveniences which we in America have come to look upon as necessities. In many cases these comforts that would add to health and efficiency are not obtainable in the country of their adoption; more often the cost is prohibitive for a missionary's salary supplies little more than the bare cost of living. We saw many of them wearing old clothes, using old and worn out furnishings, enjoying few books and almost no magazines, able to take few rest periods and saving in every way to give their children an education and health advantages.

Now is the time to remember our home and foreign missionaries for Christmas. No one who has not been away from home and intimate friends for several years can imagine the heart-warming joy with which these absentees at the front receive messages and other remembrances from friends at home. These gifts seem to bridge the chasm and put a new glow into life.

Most of those interested in Christian missions have some friends or correspondents on the field. Many churches have their own representa-



tives and are not content with merely a formal and corporate remembrance. Now is the time to prepare and send cards, letters and gifts to these absent, self-sacrificing workers. They are not complaining of hardship; they are not alone but they deeply appreciate the clasp of a friendly hand from across the land or sea. Here are a few suggestions for Christmas gifts:

1. Money for their own needs or for their work. Many take from their meager salaries to make up for cuts in appropriations.

2. Books and magazines—only the best and most wholesome—not modern trash. Biography, classics, recreational reading, some serious and inspirational literature; good children's books and books on child training.

3. Things that women appreciate and find it hard to procure in out-of-the-way places—handkerchiefs, scarfs, aprons, stockings, stationery, etc.

4. Things for the home—table and bed linen, soap, rugs, pins and sewing kits, throw-downs, bureau scarfs, pictures, etc.

5. Gifts for children—toys, dolls, games, books, pictures, and appropriate clothing, caps, ribbons, etc.

6. Gifts for men—fountain pens, magazine-pencils, ties, handkerchiefs, kit of tools.

7. Miscellaneous — colored picture rolls, pictures, attractive Christmas and Easter cards that can be used, scrapbooks for hospitals and for nurseries, kindergarten supplies, music, victrola and records, typewriter, thermos bottles and jugs (unbreakable), bags and traveling conveniences, new cloth, seeds.

Remember to send these gifts and messages in ample time to reach recipients before Christmas—send at least six weeks or two months or more in advance for foreign lands and two weeks for American points by mail—longer by freight or express.

Address clearly and accurately and declare the value. Fully prepay and, if gifts are dutiable, send money to the missionaries to pay the duty. Ask the

Mission Board if you are in doubt. Study the field and the needs and taste of the ones to whom you send. Pack carefully but do not seal and mark "Gift—not to be opened until Christmas."

*Above all* write a loving word of greeting and remember the missionaries and their work in prayer—understanding, sympathetic prayer. This they value above all.

## Bondage and Freedom

Two hundred millions of our human brothers and sisters are bound by the fetters of caste. Millions of them are in the chains of poverty, ignorance, superstition, degradation, social ostracism—this is the effect of modern Hinduism.

One hundred and fifty million are under the pall of a hopeless pessimism that is permeated with atheism. They seek peace through negation; they seek release through extinction. This is the fruit of Buddhism.

Two hundred million are in bondage to fatalism. They conceive God as an oriental potentate and their religion is a mixture of idealism and materialism, of law and lust, of faith and blind fate. This is the product of Islam.

Three hundred million are chained to the dead past and to a superstitious fear of the spirits of the dead. They have law without a gospel, ethics without life and love—such is the fruit of Confucianism.

One hundred and fifty million are kept in bondage by fear of evil spirits. They are ignorant and unenlightened, enslaved to fetiches, witch-doctors and superstition. This is the product of Animism.

All men, of every race and tribe and nation are under bondage to sin—unless they have been set free.

Christ Jesus came to set every one free from sin, fear, superstition and hatred. He has brought light to enlighten the world; He has made it possible to break the bonds of sin, has opened spiritual prisons and stricken off fetters of evil. He has given purity



for lust; faith for fear, and love for malice.

"If the Son shall make you free, ye shall be free indeed." Have we been set free? If so, it is that we may help to free others by making Christ and His salvation known to them.

### Has Prohibition Failed?

Harold H. Kelley, of the Seaman's Church Institute in Los Angeles, who has spent most of his life in work on the waterfront, says:

"My experience, assures me that dry law observance and enforcement is improving. I carried papers on the waterfront in San Francisco in the 'gay nineties' and knew the saloons and rampant drunkenness thoroughly. San Pedro, port of Los Angeles, was formerly notorious among seafaring men as the toughest small port on the coast. Drunks were everywhere, saloons were many and wide open, and it was reputed unsafe for a lady to venture near the docks alone. We are safe and sane here now.

"Our institute receives about 500 visits per day from merchant seamen. Frequently several days will pass with no man entering intoxicated, and five drunks a day would surprise us. Even that would be only one per cent. Seldom does one see a drunken person. This despite the fact that about 30,000 merchant seamen enter this port each month, and that about half of each year the United States battle fleet with about 15,000 men is based here. A uniformed service man intoxicated is a rarity nowadays, whereas navy tradition has it that in the old saloon days it was normal for twenty per cent of those returning aboard from shore leave to be drunk.

"The decade since the 18th amendment was adopted shows immense improvement. A new generation is growing up which never saw a saloon. Very few of our younger seamen are drinking. Eighty-five per cent of the waterfront drinking here is accomplished by about thirty "repeaters" known to the police. They are virtually bums."

Commander Evangeline Booth, of the Salvation Army, recalls the time when they spent Saturday nights picking up hundreds of drunks on the Bowery in New York. Now there are comparatively few. The temptation is taken away from thousands of weak men and women, who do not wish to be besotted.

### "Wash One Another's Feet"

"Did Jesus mean these words literally?" asks the Rev. H. J. Sheets, in *The Indian Witness*. The ceremony is practiced, in a formal way, annually, in Jerusalem by officials of the Greek Orthodox Church, by the Armenian Church with silver pitchers and basins, by the old Syrian Church and by the Roman Catholic Church in Italy. These rites are a commemoration but are not in obedience to the Spirit of Christ's command. Mr. Sheets gives a very suggestive interpretation proposed by an Indian Christian preacher. Mr. Sheets says:

At the close of a Sunday morning service a Brahman said to me, "What you preach is very good. I too have learned to respect and even love your *Yisu Masih* (Jesus Christ.) But why don't you do what He did? Startled I lifted up my eyes to the picture to which he was pointing. It depicted Jesus washing the feet of His disciples.

Before I could reply, the Indian pastor turned to the Brahman with the words, "*Baboo Ji*, that's exactly what we are doing. You say you Brahmins, the priestly class, sprang from the head of the Creator, that the Kshattri, the warrior class, sprang from his arms, that the Vaishya, the merchant class, sprang from his waist, and that the Sudra, the low-caste, untouchable, sprang from his feet? We are working among this last class and by our teaching, our healing, we are cleansing the low caste, body, mind and soul, and thus are washing the feet of India."

The preacher continued, "And *Baboo Ji*, the day is coming when you will look upon India's 'feet' and find them so clean, that you too will turn to Jesus and like Peter, cry out, 'Lord, not my feet only, but also my hands and my head.'"

The example of Jesus lay not in the form of the act, but in the spirit which prompted it. It is the principle of self-sacrificing service which is involved.





# METHODS FOR WORKERS



EDITED BY MRS. F. I. JOHNSON, 150 FIFTH AVENUE, NEW YORK

## THE STRANGER WITHIN THY GATES

BY HALLADAY WOODS, PH.D., Ridgewood, N. J.

MISSION STUDY COURSE ON THE RURAL FIELDS OF THE  
NATIONAL MISSION BOARDS

### THE SOUTHERN HIGHLANDERS

**OBJECT:** To awaken interest in and give information about the Southern Highlanders in America and so to lead to an appreciation and support of the work done by the National Mission Boards in that field.

**LENGTH OF THE COURSE:** Three meetings.

**TYPE OF THE COURSE:** Three divisions:

#### 1. Preliminary Period

To arouse interest and give a background for the study periods.

Starts one month previous to the following periods.

#### 2. Study Period

Forum discussions on the problems in the field.

Three discussion periods of fifty minutes each.

#### 3. Lecture Period

Lectures or slides or moving pictures on the way in which this problem is being met by the Church Boards.

### DETAILED ANALYSIS OF THE THREE PERIODS.

#### 1. Preliminary Period

#### LIBRARY MATERIAL:

Arrangements are made in the local library for a table or room to be reserved for the members of the class. Here the following information is mounted on cards. We suggest cards, for the number of

people using a single sheet tears or soils it. Cards stand up better and are more easily handled. The material referred to on the cards is displayed on the tables, one for fiction, one for magazine articles, etc. Material should be clearly marked whether it is to be used in the room or to be taken out on library cards.

#### Card Number One—General Books:

- C: "The Southern Highlander and His Homeland," by John C. Cambell (Russell Sage Foundation, 1921).  
K: "Our Southern Highlanders," by Horace Kephart (Outing Pub. Co., 1923).  
HC: "Folk Songs of the South," by John Harrington Cox (Harvard University Press, 1925).  
J: "Highways and Byways," by Clifton Johnson (Macmillan, 1904).

#### Card Number Two:

The Home of the Southern Highlanders—

Map C: Pg. 12.

Location—

C: 10; 19.

K: 50; 53; 354.

Regional description—

C: 335; 348.

Climate—

K: 71-72; 217-219.

C: 243.

Travel—

K: 14; 24-27; 196; 299.

The Southern Highlanders—

Origin—

K: 16-18; 145-152; 211; 379-380.

C: 23; 56; 71.

\* The initials in front of the title will be the key letter by which that book is referred to on latter cards.



Poor Whites—

K: 356-359.

J: 96-120.

Mountain Highlanders—

K: 360-377.

J: 121-146.

Types and classes—

C: 86-89.

Population—

C: 79-81.

Language—

C: 144-147.

K: 276.

American Speech As Practised in Highlands; *Century Magazine*, 117: 617-623, March, 1929.

Elizabethan America; *Atlantic Monthly*, 144: 238-244, August, 1929.

Prohibition—

*Outlook*, 146: 1384, July 20, 1927, and 150: 1350, December 19, 1928.

*Colliers*, 77: 10, May 22, 1926, and *American Mercury*, 12: 431-434, December, 1927.

Present Conditions—

K: 188-190; 380-395.

C: 244; 300-322.

"Change Comes to the Appalachians"; *Current History*, 31: 961-967, February, 1930.

"Southern Mountaineers, Past, Present, and Future"; *MISSIONARY REVIEW*, 51: 198, March, 1928.

Education—

C: 260; 264-298.

"Clinic the Neighbors Built"; *Survey*, 64: 73, April 15, 1930.

"How a Possum Starts a School"; *Literary Digest*, 102: 22-23, September 28, 1929.

"Overcoming the Will of God in the Kentucky Mountains"; *Hygeia*, 8: 539-541, June, 1930.

"Affairs on Turkey Knob"; *Hygeia*, 8: 119-122, February, 1930.

"Public Works"; *Survey*, 62: 476, August 1, 1929.

"Vocational Education in the Southern Mountains"; *Education*, 50: 429, March, 1930.

"What a Possum Brought to Dark Hollow"; *Literary Digest*, 104: 26, March 15, 1930.

"Health Project on Yan Side of the Mountain"; *Hygeia*, 4: 7-10, January, 1926.

"Nurse on Horse Back"; *Woman's Journal*, 13: 5-7, February, 1928, and *Literary Digest*, 96: 29, March 31, 1928.

"Story of Buckhorn Kentucky"; *MISSIONARY REVIEW*, 49: 538, July, 1926.

"Moonlight Lady"; *Pictorial Review*, 25: 5-7, January, 1926.

"Kentucky Experiment in Reading"; *Library Journal*, 50: 954, November 15, 1925.

"Heredit"; *Atlantic*, 144: 349, September, 1929.

"Buncombe County's Excellent Work for Adult Illiterates"; *School Life*, 12: 176, May, 1927.

"My Little Learning"; *Atlantic*, 135: 749, June, 1925.

Religion—

K: 266-273.

C: 176; 189.

Churches—

C: 188-194; 152-172.

Backwoods Morality—

*Outlook*, 151: 65, January 9, 1929.

Card Number Three:

Short Stories on the People (from magazines)—

"River Road"; *Atlantic*, 143: 452-461, April, 1929.

"Shady Cove"; *Atlantic*, 145: 205-221, February, 1930.

"Shame"; *Bookman*, 70: 374-384, December, 1929.

"Valley Folks"; *Atlantic*, 143: 646-653, May, 1929.

"Down Yan"; *Mentor*, 16: 33, August, 1928.

"Snake Night Up Posey Holler"; *Atlantic*, 142: 309-316, September, 1928.

Short Stories and Novels—

John Fox

"Little Shepherd of Kingdom Come."

"The Kentuckians."

"The Heart of the Hills."

"Christmas Eve on Lonesome" (The Last Stetsom and the Pardon of Becky Day).

Charles Egbery Craddock (Miss Murfee)

"In the Tennessee Mountains."

"The Prophet of the Great Smoky Mountain."

"The Juggler."

Ellen Glasgow

"Barren Ground."

Alice MacGowan

"Judith of the Cumberlands."

## 2. Study Period

### FORUM DISCUSSIONS:

Small groups under leader. It is advisable to give the leader a list of 20 to 25 individuals to whom he can give assignments. The more people who have some part in the work the



greater the interest will be. But no assignment should be more than five minutes. A long paper given by one person on any part of the field will kill the discussion. Three- or four-minute reports on the customs, the language, etc., and then a digest of these reports by the leader to form the basis for discussion.

If possible, have several small groups rather than one large one. This enables the members of the group to have a common interest. For example, a group of the men and of the women and of the young people would have different lines of approach. We list a group of discussion for two classes. One for the men and one for the women.

#### GROUP NUMBER ONE—WOMEN:

##### *First Meeting—*

##### The Land and the People—

The Location of the Southern Highlands.

The Origin of the People: Georgia Crackers; Poor Whites; Southern Highlanders; Mill Folk.

##### *Second Meeting—*

##### The Character of the People:

Language, customs, home life, position of women.

##### *Third Meeting—*

Ethical standards.

Churches and church schools.

Educational work.

Present conditions and needs.

#### GROUP NUMBER TWO—MEN:

##### *First Meeting—*

##### The Changing South—

Industrial condition as it affects the Southern Highlander.

Cotton, agriculture, lumber.

##### *Second Meeting—*

Latent Possibilities in the Highlands.

State and Federal Grants.

Educational Problems.

##### *Third Meeting—*

##### My Brother's Keeper—

Our obligation to this group in America.

My Brother's Keeper, "Am I? Morality says, Yes. Good manners say, No. What shall we say?"

## WORK AMONG SCANDINAVIAN SETTLEMENTS

### *Card Number One:*

#### History and Description\*:

##### NORWAY

"Norway," Hammer.

"History of the Norwegian People," Gjerset.

"Things Seen in Norway," Hammer.

"Norway," Gathorne Hardy.

"The Story of Norway," Hjalmar Borjeson.

"Norwegian Towns and Villages," R. M. McBride.

"Norway Jungman," Beatrix (good for pictures of Norway).

"Norway and the Norwegians," *Geographic Magazine*, 45: 647-696, June, 1924.

##### SWEDEN

"Book About Sweden," Asbrink.

"History of Sweden," Hallendorf.

"Sweden," Heathcote.

"Wayfarer in Sweden," Whyte.

"Swedish Scenery"; *Mentor Magazine*, 17: 23-32, April, 1929.

"Swedish Nation"; *Fortune*, 130: 719-720, November, 1928.

"Soul of Sweden"; *Living Age*, 334: 119-127, January 5, 1928.

"Bounty of Sweden"; *Dial*, 77: 181-199, September, 1924.

"Land of Selma Lagerloff"; *Living Age*, 319: 40-42, October 6, 1923.

### *Card Number Two:*

#### The Life and Character of the People—

##### NORWAY

"Aspects of Norwegian Life"; *Travel*, 40: 5-9, February, 1923.

"Children of Loneliness"; *Survey*, 36: 567-571, September 2, 1916.

"Norway and the Norwegians"; *Geographic Magazine*, 45: 647-696, June, 1924.

"Norwegian at Home"; *Illustrated World*, 38: 540-544, December, 1922.

"The Growth of the Soil and Hunger," by Hamsun (apotheosis of husbandry).

"Kristin Lavransdatter," Undset (mediaeval life).

\* If the local library does not have the books listed it is possible to secure their loan through the Congressional or State Library. The more books on the one subject that are available, the less possibility will there be of one book being in use and so that particular field closed for further reading. If you have aroused the interest of a person enough to get him to the library to look for a book, it is advisable to have enough copies on the subject so that he will read further.



- "The Son Avenger," Undset (rural life).  
 "Peace," Garborg (every-day life).  
 "The People of Juvik and the Trough of the Wave," Garborg (peasant life).  
 "The Last of the Vikings," Bojer (fishermen a few decades ago).  
 "The Immigrants," Bojer (the character of the pioneer immigrants).

#### SWEDEN

- "Wayfarer in Sweden," Whyte.  
 "National Life in Swedish Literature"; *Nation*, 106: 342-343, March 28, 1918.  
 "Swedish Life and Character"; *Mentor*, 17: 23-32, April, 1929.  
 "Sweden's Royal Family"; *Mentor*, 17: 33-35, April, 1929.  
 "Soul of Sweden"; *Living Age*, 334: 119-127, January 5, 1928.  
 "Swedish Nation"; *Fortune*, 130: 719-720, November, 1928.  
 "At Court of King Gustaf" (the social life and customs); *Pictorial Review*, 32: 17, April, 1931.  
 "Sweden, Land of Democracy"; *Living Age*, 323: 670-673, June 27, 1925.  
 "The Wonderful Adventure of Nils," Lagerlof (for the life of Sweden).  
 "Jerusalem," Lagerlof (for peasant of Dalecarlia).  
 "God's Orchid," Bergman, Hjalmar (life in a small town).  
 "Peter Egge," Solstad Hansins (more recent peasant novel).

#### Card Number Three:

##### Scandinavian Literature—

- "Scandinavian Literature," Larsen (a good outline).  
 "Best Books in English on Norway"; *Library Journal*, 55: 176, February 15, 1930 (very good).  
 Four Norwegian novelists—Bojer, Garborg, Hamsun, Knick.  
 "Norway's Best Stories," Larsen, Hamma Astrip (editor).  
 "Swedish Best Stories," Larsen, Hamma Astrip (editor).  
 "Swedish Drama," Strindberg.  
 "Swedish Poetry," Sotrk, C. W.  
 "Drama in Norway"; *Living Age Magazine*, 334: 86, July, 1928.  
 "National Life in Swedish Literature"; *Nation Magazine*, 106: 342-343, March 28, 1918.  
 "Swedish Novelists," Undset, Lagerlof.  
 "Science, Art and Literature"; *Mentor*, 11: 38-40, April, 1923.

#### Card Number Four:

##### Scandinavians in America — Magazines

- "The Marriage of Nations"; *Review of Reviews*, 79: 78, May, 1929.  
 "Vikings of the Middle West" (by Rolvaag; very good); *American Magazine*, 108: 44-47, October, 1929.

"Norsemen in America and at Home"; *Review of Reviews*, 73: 175-178, February, 1926.

"Heirs to the Vikings in America" (character of the first immigrants); *Current History Magazine*, *New York Times*, 23: 616, 1925, (good).

"And West Is West" (Norwegians in United States); *Saturday Evening Post*, 196: 12-13, March 15, 1924.

"And East Is East Sweden in U. S."; *Saturday Evening Post*, 196: 6-7, February 23, 1924.

"Swedes in U. S."; *Literary Digest*, 60: 34, January 25, 1919.

"Swedish Protest from Seattle"; *Nation*, 108: 719, May 3, 1919.

"America Through Swedish Glasses"; *Ind.*, 118: 484; May 7, 1927.

"Norwegians in U. S."; *Literary Digest*, 60: 39, February 8, 1919.

"Norway's Contribution in Education"; *Education*, 45: 513-522, May, 1925.

"Background of Swedish Immigration"; *American History Review*, 31: 708-723, July, 1926.

"The Swedes Among Us"; *American Mercury*, 8: 9-13, May, 1926.

"New York Versus Stockholm"; *Living Age*, 329: 685, June 26, 1926.

#### The Scandinavian in America — Novels

- "Pure Gold," "Peder Victorious," "Giants of the Earth," Rolvaag.  
 "Red Rust," Canon, J. C.  
 "So Big," Ferber.

#### 1. Preliminary Period

##### POSTER MATERIAL:

Posters to arouse interest in Scandinavians—

The following firms will supply posters free or for a nominal charge:

##### NORWAY:

Norwegian American Line, 22 Whitehall St., New York City. Jacob Steffens.

##### SWEDEN:

Swedish State Railways, 551 Fifth Avenue, New York City.  
 Swedish American Line, 21 State St., New York City.

#### 2. Study Period

##### FORUM DISCUSSIONS

##### Group Number One—Women

##### First Meeting:

The Scandinavians at home—

The history of the countries.

The character of the people and their literature.



## Second Meeting:

The Scandinavians at home continued and the emigration to America—

Social and religious life of the people in America.

Cause and date of immigration; type of pioneer.

## Third Meeting:

The Scandinavian in America—

The settlement in America; States settled.

The social and religious life in America.

Their contribution to American life.

Their needs and problems.

*Group Number Two—Men*

## First Meeting:

The Melting Pot—

Emigration to U. S. The Quota. Northern and Southern Europeans.

## Second Meeting:

The Farmers of the Middle West.

The Farm Party, Past and Present.

## Third Meeting:

The Farmers of the Middle West (continued).

The Farm Party, Present and Future.

## 3. Third Period—General Lecture

Suggested material:

Stereopticon lectures can be obtained from the Central Distributing De-

partment, General Council Presbyterian Church in U. S. A., 156 Fifth Avenue, New York City.

Lecture No. 22N, "To Keep America Christian," 65 slides, illustrating all phases of the work of National Missions.

Lecture No. 27N, "Landmarks and Cornerstones." How National Missions grew up.

Lecture No. 18N, "At Work with the Immigrant." The Old World backgrounds from which the immigrant has come; of his new life in America.

Lecture No. 6N, "The Little Towns and the Open Country." Rural life as a whole; the problems it presents; the relation of the church to everyday life of the people.

## Material for general lectures:

Article, "Home Missions and the Modern World," by Carl Wallace Petty. Given at the National Home Missions Congress and published by Council of Women for Home Missions and the Missionary Education Movement, New York City.

The following chapters from "The Adventures of Mr. Friend," by Harold Hunting: A Square Deal for Apple Growers, The Church and World Farmers.

The following chapters from "God and the Census," by Robert McLean: The Church and the Community, The Fight for Civic Righteousness, There Had to Be Schools, The Church and Bread and Butter, Why Does the Enterprise Lag, This Means Me.

## A SERIES OF WORSHIP SERVICES\*

(In Outline)

For Missionary Meetings on Rural Peoples and Problems

(For Young People or Adults)

Arranged by Mrs. Myron S. Collins, Editorial Sponsor of *The Kappa Phi Candle Beam*, Morgantown, W. Va.

## JESUS AND NATURE

But one—but one—oh Son most dear,  
And perfect image of the Love Unseen,  
Walked every day in pastures green  
And all his life the quiet waters by  
Reading their beauty with a tranquil eye.

To Him the desert was a place prepared  
For weary hearts to rest;  
The hillside was a temple blest,  
The grassy vale a banquet room

Where he could feed and comfort many  
a guest.

With him the lily shared  
The real joy that breathes itself in  
bloom;  
And every bird that sang beside the nest  
Told of the love that broods o'er every  
living thing.

He watched the shepherd bring  
His flock at sundown to the welcome fold,  
The fisherman at daybreak fling  
His net across the waters gray and cold

\* Poem upon which the series is based—to be read at first service and in part, at least, at succeeding meetings.



And all day long the patient reaper  
His curving sickle through the harvest  
swing  
gold.

So through the world the foot path way  
he trod.

Breathing the air of heaven in every  
breath;

And in the evening sacrifice of death  
Beneath the open sky he gave his soul to  
God.  
—Henry van Dyke.

Subjects for a Series on "Jesus and Nature":

1. *The Sea*—

Walked—"All his life the quiet  
waters by  
Reading their beauty with a tran-  
quil eye."

Ref.—Matt. 13: 1-3; Mark 4: 1.

2. *The Desert*—

"To him the desert was a place  
prepared  
For weary hearts to rest."

Ref.—Matt. 4: 1-11; Mark 1: 35.

3. *Hills and Mountains*—

"The hillside was a temple blest."  
Ref.—Luke 6: 12; Matt. 5: 1-2.

4. *Valleys*—

"The grassy vale a banquet room  
Where he could feed and comfort  
many a guest."

Ref.—Mark 6: 35-46.

5. *Flowers*—

"With him the lily shared  
The real joy that breathes itself in  
bloom."

Ref.—Matt. 6: 24-34.

6. *Birds*—

"And every bird that sang beside  
the nest  
Told of the love that broods o'er  
every living thing."

Ref.—Matt. 6: 24-34.

Songs appropriate for this Series:

"Fairest Lord Jesus."

"For the Beauty of the Earth"—especial-  
ly first two verses.

"This Is My Father's World."

"Song of Galilee."

"Into the Woods My Master Went."

"Trees"—Kilmer.

"All Things Bright and Beautiful."

"God of the Earth, the Sky, and the Sea."

"The Spacious Firmament on High."

"When Morning Gilds the Skies."

Unison prayer for use with this Series:

Our Heavenly Father, Father of Christ, help us to walk with nature as did Christ. May our hearts be, as his, open and ready to draw from her our refreshment from the irritations of life and our invigoration to meet future ones. Let our eyes like His, see her beauty and the great goodness and power in the changing seasons, in the early dawn, in the glorious sunset, in the night under the silent stars, in the day with its rich gifts of color, fragrance, and song. Give us Christ's capacity for joy in life and grant us the power to pass on to others his message of gladness. Amen.

JESUS AND RURAL PEOPLES

Verse from poem, picturing three types of rural folk:

"He watched the shepherd bring  
His flock at sundown to the welcome  
fold,  
The fisherman at daybreak fling  
His net across the waters gray and  
cold  
And all day long the patient reaper  
swing  
His curving sickle through the har-  
vest gold."

1. JESUS AND THE SHEPHERD

(See fuller outline)

"He watched the shepherd bring  
His flock at sundown to the welcome  
fold."

Ref.—Luke 2: 8-20; Luke 15: 1-7;  
Matt. 25: 31-46.

Songs—

"Saviour, Like a Shepherd Lead Us."  
—Psalm 23.

"The King of Love My Shepherd Is."  
—John 10: 16.

"The Lord Is My Shepherd."—Matt. 9:  
36.

Solo—"The Ninety and Nine."—Matt.  
10: 1-7.

Paintings—

"The Good Shepherd" and others.

Stories, etc.—

"Katrina's Good Shepherd."  
The Indian's 23d Psalm.

Short talks—

Shepherd Peoples of Today—Where  
They Are Located—Their Needs.  
How Missions Can Help to Meet These  
Needs.



## 2. JESUS AND THE FISHERMEN

"He watched—  
The fisherman at daybreak fling  
His net across the waters gray and cold."

Ref.—Matt. 4: 17-22; Mark 1: 16-18;  
Matt. 13: 47-50.

*Songs—*

"Peace, Be Still."  
"Let the Lower Lights Be Burning."  
"Dear Lord and Father of Mankind."

*Paintings—*

Zimmerman's "Christ and the Fisherman" and others.

## 3. JESUS AND THE FARMER

Watched—"All day long the patient  
reaper swing  
His curving sickle through the harvest  
gold."

Ref.—Mark 2: 23; Matt. 13: 1-23.

*Songs—*

"We Plow the Fields and Scatter."  
"Bringing in the Sheaves."  
"Far and Near the Fields Are Teeming."

Ref.—Matt. 13: 24-30 and 36-43; Mark  
4: 26-29.

*Paintings—*

"The Gleaner."  
"The Angelus," etc.

*Stories—*

Ruth—May be dramatized from the  
Scripture.  
"The Angelus."

## AN IDEAL SOCIETY

BY MRS. S. M. HAZLETT, *Hustis, Fla.*

An ideal society is one that will go  
Upward and onward each day;  
With hearts full of love and eyes that  
can see  
All the guideposts along the way.

We come to a guidepost of MOTIVE in  
sight

Ah! what is your motive, I pray?  
Did you join us for love of the cause we  
uphold:

For the Christ whom you strive to  
obey?

Or are you the one who puts self in the  
way,

Who wants just to be counted in?  
Then, turn, read the guidepost, "Go—  
love—preach—pray"

And help with true motive to win.

We journey along, true motive is ours;  
But what means this next post to you?

PROMPTNESS it reads: are you always on  
time,

Are you ready your duties to do?

Or are you so tired—so ready to shirk?  
Is laziness your only sin?

Then—stop—read the guidepost, "Be  
ready—on time"

And help us with promptness to win.

Behold the third guidepost, GOOD CHEER  
it may read

Just reading the words makes one  
glad;

Do you do with good cheer what you're  
asked to do here;

Are you willing and happy to lead?

Or are you so sad and ready to groan

And critical of all who take part?

Then—stop—read the guidepost, "Be  
cheerful, be brave"

And strive on with gladness of heart.

We reach the next guidepost and FAITH-  
FULNESS see

And reading, our thoughts run on thus,  
Are you following on to do the Lord's  
will

Do you still "carry on" while you  
trust?

Or are you so weak—afraid you may  
fail,

With the spirit of hope very faint?

Then stop—read the guidepost—consider  
the goal

And remember the giver of strength.

The next guidepost SERVICE looms now  
into sight

Ask yourself what you can give:  
Time, talents and money, yea, and your-  
self

Can be spared to help others live.

Or are you so happy in pleasing yourself  
And just a few friends whom you  
reach?

Then stop—read the guidepost and get  
His command

"Go unto all nations and teach."

Look long on this guidepost—the guide-  
post of PRAYER

And Oh! what a help it can be;

For with it one enters that circle of love  
And all other perfections see.

It helps us in motive to be what we  
should

And leads us each day to improve;

Then stop—read this guidepost and ask-  
ing for strength

Go upward and onward in love.

*Note:* Make the guideposts out of white  
bristol board. Completely cover each with a  
different shade of cheesecloth; uncover as  
each is referred to. This is effective for use  
on "New Members' Day."



# 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*

## BOOKS FOR THE PHILIPPINES

BY FLORENCE G. TYLER

It is difficult to keep up with the flood of good books. Many intelligent people buy books, read them, place them on their library shelves and never look at them again. There is a place where these books would be read over and over again—almost memorized.

Thirty years ago America began to build up a public school system in the Philippine Islands. Over 5,000,000 Filipinos have attended these schools. They are "education mad," but often too poor to buy their textbooks. After they learn to read, they have no public libraries and few worthwhile books in their homes. Think of spending many years learning to read and then of having nothing on which to try your skill or to feed the mental appetite which has been created.

The Christian Literature Society of the Philippines, representing almost every denomination, is establishing libraries all over the island. Books addressed to them at Manila, P. I., will be carefully assorted and sent where they will be used most constantly in circulating libraries, student dormitories, private schools, hospitals, Sunday-school libraries, pastors' homes, prisons, reformatories, leper colonies, etc.

A little slip will be pasted in the front which says: "Dear Filipino Friend: I found this book interesting and helpful and would like a letter from you telling me what you think of it." This little slip will bear your name and address if you send it with your books.

Pick out three or four books which you have liked especially and try this

new plan of building libraries for the Philippines. If your whole church is interested, books may be shipped by freight at twenty dollars a ton. Book showmen are in order but send only the best.

## CHRISTIAN LITERATURE IN INDIA

*The Need for Advance*  
BY WILLIAM PATON

Of all the avenues along which the message of Jesus Christ is reaching the people of India none is more important than that of Christian literature. There are many who would say that in proportion to its importance it is the most neglected part of our missionary work. Our minds are accustomed to think of evangelistic work, of educational work, of medical work and even of certain kinds of social work, but we have not yet learned to think of Christian literature as a department of the whole enterprise worthy to be set alongside any of the others, and at the same time entering as a necessary element into them all.

Christian missions have been at work for a long time in India, and in comparison with some areas India may perhaps be regarded as better equipped with regard to Christian literature; yet it may be said without fear of challenge that even now the total provision is miserably inadequate. There are major vernaculars spoken by millions of people which possess no "Life of Christ," no "Life of St. Paul," none but a few inadequate commentaries, a very few devotional works, and literally nothing else. There are only three Bible dictionaries in all the vernaculars of India. In addition to the lack of such



devotional and expository literature as is needed by the pastors, Bible workers and catechists, there is an even greater lack of decent general literature imbued with a Christian spirit such as is suitable for reading by the mass of literate Christians. It cannot be too strongly emphasized that our outlook on the question of Christian literature must include the provision of such sane general Christian literature as the ordinary young person in all countries ought to be able to use.

Literacy is increasing rapidly in India and this fact adds a new urgency to the need for Christian literature. The Punjab, where the most rapid progress has been made, expects to have the bulk of its boys of school-going age in school at an early date. Missions all over the country are striving with the problem of the education of mass movement Christians. Never was more attention given to the development of rural work both by Christian missions and by government agencies of all kinds. It is universally agreed that an illiterate church must be weak both in power or resistance to the anti-Christian forces that beat upon it, and in power of self-propagation. Nevertheless, the question facing us all over India is, what are the boys and girls who are learning to read going to be given to read? When they have learned to read, are they to be left to the cheap material, often of more than doubtful morality, supplied by the vernacular press?

The provision of Christian literature in India assumes a fresh urgency in view of another fact. All over the educational policy of India is being discussed, and both in India and at the home base there is a desire for greater efficiency and higher quality in schools and colleges, and there is discussion of the need of more intensive work. It is not to prejudice any future decisions if it is suggested here that conceivably a wise missionary policy may find it necessary to restrict the number of schools and colleges under direct Christian control in order to create a deeper impression on those who attend

them. Suppose such a development were to take place and the total number of boys and girls, young men and women in Christian schools and colleges be diminished, it must still be recognized that in Christian literature properly used and developed we have an instrument which can be used in reaching far greater numbers of people than our direct educational work can ever touch. It is hardly too much to say that we have yet scarcely begun to use this weapon as it might be used.

The best educational and government minds of India are at one with the missionaries in this. Let us hear Mr. F. L. Brayne, the Punjab official whose rural work has attracted widespread attention: "The removal of illiteracy in England," he writes, "was merely the opening of the doors of a treasure house of literature unequalled in the history of the world. . . . But what is there in the Punjab for our youth to exercise their newly acquired art on? . . . The Educational Department proposes to lead all the children of the Punjab to a feast but the table is almost bare. . . . I fancy that if the literature came into being the desire to read would seem to be born."

## **WE HAVE SEEN HIS STAR AND ARE COME TO WORSHIP HIM**

### **A Symposium**

Behold wise men from the east came saying, "Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him. . . . and opening their treasures they offered unto him gifts, gold, frankincense and myrrh."

Some two thousand years later in a little bark hut in a Bulu village two women were making ready their gifts that they might worship their King. It was to be their first white Christmas. The pastor had announced the previous Sunday that this year they would give gifts to the sick and the poor in remembrance of the Christ Child's birth.

"What a blessing that my hen laid an egg this morning," said little old



widow Abom. "Only yesterday I said, 'And does a widow who walks only in weeds have anything to give?'" As she spoke she raised a hen from a basket in the corner and taking out a fresh white egg wrapped it in a strip of dried plantain leaf.

Mezene, her daughter-in-law, stirred the fire under the black kettle till the dark corners of the thatched house were bathed in a ruddy glow and in her dark face was revealed the joy of giving. Presently she removed the cover and took out a large peanut roll. She had spent many tedious moments shelling, roasting, and grinding the nuts and now it was ready, a gift with which to worship her King.

Soon they joined the other villagers out in the street. Aben, carefully adjusting her baby in its leather straps on her hip, said, "I am going to give my *edima jom* (most cherished possession), my best necklace and bracelets, for God has answered my prayers and given me my baby."

And so they talked over their gifts along the way. "My husband is taking a salt fish," said one. "And mine, a sack of salt," said another. And oh, marvel of generosity, "Mine, a goat," said a third. Others joined them, hands laden with baskets of food, rolls of cassava, hands of plantain and bananas, bundles of peanuts or gourd seed. Men, women, and children, some in gay and festive attire, others only in "weeds," but each with a gift in his hands.

The chatter ceased as they entered the bark church, festive with its palm branch arches and red hibiscus flowers. As they passed, each laid his gift on the table. "The poor will see much happiness this day," they whisper as they see the gifts piled high beyond their greatest expectation.

"Joy to the world! the Lord is come," everyone sang, till the whole hilltop echoed with the glad refrain. Followed a hush during the prayer and the reading of the beautiful story of the Christ Child's birth, and of the wise men who worshiped Him with their gifts, gold, frankincense and

myrrh. Rich gifts those! But these humble offerings of the tribe of Bulu and their simple worship of song and prayer, will a King accept these? Harken to the answer of the King Himself, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

## THE WORLD COURT AND THE WORLD

BY ESTHER EVERETT LAPE

*Member in Charge, The American Foundation*

Women whose interests range over the missionary projects of Asia, Africa, Latin America and the Islands of the Sea know well the necessity for reasonable, peaceful, and constant means of resolving the difficulties which arise from time to time between nations, the most civilized as well as the most backward. Indeed, the more complicated the economic order of a country becomes, the more likely it is to become involved in all kinds of disputes with other countries over raw materials, over trade routes, over treaty rights, etc. This article is, therefore, given not to arguing for the World Court, or for the adherence of the United States to it, for it may reasonably be assumed that readers whose minds have been nourished by careful study of the problems besetting the missionary movement all over the world need no persuasion to support the outstanding existing means of peaceful settlement through law.

The question of completing the adherence of the United States to the Court is expected to come before the Senate early next winter. The question is not whether we shall adhere, but whether the terms under which it is now proposed that we complete our adherence fully satisfy the conditions attached by the Senate when it voted for our adherence in January, 1926. The President and the Secretary of State and many other thoughtful leaders believe that they do, and in December, 1929, the President authorized the signature of the three protocols by the United States. They now await ratification, to which the



Senate must "advise and consent." These protocols or treaties are:

1. The protocol of signature attached to the Statute of the Court.

2. The protocol covering proposed amendments to the Statute of the Court.

3. The accession protocol, which accepts the reservations attached by the Senate to its 1926 resolution of adherence.

Surely the United States should join the fifty-four nations already in the Court and throw her influence clearly behind this successfully functioning agency for the application of the principles of international law to disputes arising between nations.

In the nine years of its existence the Court has given sixteen judicial decisions and eighteen advisory opinions. The largest number of cases arising out of any one situation—six decisions and two advisory opinions—were between Germany and Poland on various questions of the property and personal rights of Germans and of persons formerly German in the territory that passed from Germany to Poland after the War. Many of the other cases the Court has dealt with have arisen out of the readjustments after the War—boundaries, mandates, the respective rights of new neighbors, etc. Other cases have dealt with the responsibility for an accident on the high seas between ships of different nationalities, with a conflict on nationality laws, etc. Every decision the Court has handed down, whether a formal judgment or an advisory opinion, has been accepted by the nations concerned in the dispute.

The habitual use of judicial means of settlement is the shortest and the surest road to disarmament and to peace. It is also—and this point is of particular interest to those who are concerned for the weaker nations of the world—the shortest and surest road to international justice. No one pretends that there is justice in the decisions reached by war; and even arbitrations are likely to be founded upon expediency and compromise

rather than upon justice. But the World Court is in fact as well as in official title the Permanent Court of International Justice. In a number of instances judges on the Court have voted against the position taken by their own countries—the British judge against the British contention, etc. Decisions are reached upon a basis of law and equity and upon no other grounds.

The United States will be a part of this Court when the three protocols awaiting the consent of the Senate to ratification are ratified. The debates will presumably begin in December. At that time the senators should have clear evidence of the interest felt by their constituents in early ratification.

Detailed information concerning the whole Court question is available without charge from The American Foundation, 565 Fifth Avenue, New York, N. Y.

### THE AMERICAN INDIAN MOVES AHEAD

BY HELEN M. BRICKMAN

"The Indian problem in the United States," says Dr. Ray Lyman Wilbur, Secretary of the Interior, "is one that has been constantly with us from our beginning as a nation but which is now approaching dissolution."

Of the 350,000 people of Indian blood in this country, about 200,000 are still wards of the Government. Many, while nominally wards, are quite able to care for themselves and to assume full citizenship. It is the policy of the present administration to sever its ties with these Indians as quickly as this can be accomplished without interfering with their property rights.

Very few people realize that there are still 200 Indian reservations in 26 states and that 58 languages are still spoken. Oklahoma has 120,000 Indians; Arizona about 49,000; South Dakota 23,000; New Mexico 22,000; California 19,000; Minnesota 15,000; Montana and Washington each 13,000 and Oregon 4,518.

More and more the Indian people are coming in contact with the other



people of this country and are adopting their customs and their language. It seems inevitable that the Red Man will, within the next decade, lose many of his racial characteristics and become an integral part of the prevailing civilization of this country.

Through the 126 day schools, 58 reservation boarding schools and 19 large boarding schools located away from the reservation, some 65,000 young Indians are already receiving much the same type of education that the average white child is getting. Within the last year these schools have reached a new standard of efficiency and effectiveness. Competent and well-trained personnel is being recruited. The old uniform curriculum has been abandoned and each school is now following the courses of study prescribed by its state. In the boarding schools 37.8 cents per day per child as compared with eleven cents is now being spent for food. There is an annual clothing allowance of \$40 per child as against \$22. Labor-saving devices have been installed, thus relieving the children from performing the bulk of the manual work. The children in the boarding schools now perform only such tasks as might be expected of any children in a well-regulated home. The old military method of discipline is being discarded and competent boys' and girls' advisers appointed to the schools. Not only do these Indian children receive good academic training but special emphasis is laid upon training for trades and vocations. For those who should have more advanced training and education, scholarships are being sought.

On the reservations the thinking of the Indians still follows pretty much that of former years when the Red Man lived a life no longer possible for him today. These Indians find little to occupy their time and there is very little opportunity to earn a livelihood. It is for this reason that the young educated Indians are not urged to remain on the reservations but are being helped to find work in towns and

cities. One of the great tasks confronting all agencies at work with the Indians is that of making them economically self-supporting. If the Indian is to support himself and his family he must not only have the proper education and training but also the proper employment. To this end special employment centers have been established by the Government at six strategic points throughout the country.

The Indian Bureau, itself, has been lately reorganized, a cabinet form of government having been established with each line of work headed by a technical expert. This new Indian "cabinet" places an emphasis upon "human relations." Dr. W. Carson Ryan, Jr., formerly Professor of Education of Swarthmore College, has become the Director of Indian Education. Dr. M. C. Guthrie, detailed to the Indian Service in 1926 by the United States Public Health Service, is Director of Health. A. C. Cooley, formerly in charge of demonstration on federal reclamation projects is Director of Agricultural Extension and Industry. Coordinating these three divisions is an experienced social executive, Robert T. Lansdale, formerly Executive Secretary of the Council of Social Agencies of Montclair, New Jersey, and member of the staff of the New York School of Social Research. Mr. Lansdale is an assistant to the Commissioner of Indian Affairs. He is known as Assistant to the Commissioner on Human Relations. This outline of reorganization, worked out under the direction of Mr. Charles J. Rhoads, Commissioner of Indian Affairs, and Mr. J. Henry Scattergood, Assistant Commissioner, in consultation with Dr. Wilbur, brings great satisfaction to those who have been anxious that the affairs of the American Indian be administered more expertly.

Never before have the churches had more opportunity than at present to advance their work among the Indians. The present administration is most anxious that the spiritual wel-



fare of the Indian be not neglected. Recently, through the influence of the Indian Service Committee of the Home Missions Councils and the Board of Indian Commissioners, letters were sent by the Indian Commissioner to all superintendents on the field, suggesting that they call conferences to be attended by missionaries and government employees in order to "develop lines of cooperative effort which will promote active participation in a common program." The mission boards, in turn, have sent letters to their missionaries, urging them to cooperate with the local government officials and to promote the government program in every way possible.

### A TRAGEDY OF RACE

By N. USAMI

I look out on life, as it were, with a double lens. My father was born in Kyoto, Japan, of pure blood, the loyal subject of the Mikado. Trained in the University of Tokyo, he came early to America and settled in California. My mother was daughter of a clergyman, was wooed by my father, and finally they became man and wife. I was born in a beautiful valley of California.

Her father and mother had disowned her, and that is why she never mentioned their names in my presence. A feeling of great hatred to them entered my heart, and it is still there, fiercer than ever. Mother's God is a God of forgiveness, and I hope he will forgive the nursing of that feeling which I don't want to part with. Father's God is harder to understand, but if he can't forgive he is no God.

When mother took ill unto death, I hurried from the University of California to her side, and was never out of her presence. To me she turned for her every want. Her religion was as sacred as a dram of radium, and as silent and powerful in its working. When I recall the great spirit of my mother, her holy passion, her god-like devotion to her only child, her loyalty

to my father, I long to kneel in a quiet spot and pray to her.

The greatest kindness that has been ever bestowed upon me was the work of a young Hebrew in my college life. He has done more to soften my heart than any power other than my own mother.

At times the appeal of Shintoism reaches me like a faint, far-off cry, then the God of the Hebrews is heard in the life of the young man who befriended me, and then the God of the Cross comes home, in the spirit life of my mother.

### THE OPTIMIST'S CREED

*Promise Yourself—*

To be so strong that nothing can disturb your peace of mind. To talk health, happiness and prosperity to every person you meet.

To make all your friends feel that there is something in them.

To look at the sunny side of everything and make your optimism come true.

To think only of the best, to work only for the best and expect only the best.

To be just as enthusiastic about the success of others as you are about your own.

To forget the mistakes of the past and press on to the greater achievements of the future.

To wear a cheerful countenance at all times and give every living creature you meet a smile.

To give so much time to the improvement of yourself that you have no time to criticise others.

To be too large for worry, too noble for anger, too strong for fear, and too happy to permit the presence of trouble.  
—Selected.

### INDIAN CALENDAR

|                       |                                 |
|-----------------------|---------------------------------|
| January               | Moon of the falling flake.      |
| February              | Moon of the frozen lake.        |
| March                 | Moon of the wind's loud voice.  |
| April                 | Moon of the raindrops choice.   |
| May                   | Moon of the springing grass.    |
| June                  | Moon of the sassafras.          |
| July                  | Moon of the melon yield.        |
| August                | Moon of the clover field.       |
| September             | Moon of the reddened leaf.      |
| October               | Moon of the golden sheaf.       |
| November              | Moon of the wild bird's flight. |
| December              | Moon of the long good night.    |
| —HAZEL HARPER HARRIS. |                                 |





# WORLD-WIDE OUTLOOK



## WESTERN ASIA

### Is Mohammedanism Waning?

A WRITER in the *Jewish Missionary Intelligence* says that on visiting Istanbul (Constantinople), he saw but one old Moslem at prayer, and one other making his preparatory ablutions. In the famous Mosque, St. Sophia, there was not one worshiper apparent; in the street not a fez, nor a veiled woman was to be seen. A woman guide wearing a badge to indicate that she was one of the recognized guide corps of the city, spoke English well, smoked cigarette after cigarette, chaffed, scolded, and held her own with her fellowmen guides. Orthodox Mohammedanism was practically dead in Istanbul. Patriotism has taken its place to some extent.

### Hospice in Jerusalem

FOR the benefit of Presbyterian visitors to Jerusalem, and to make it possible for them to receive the Sacrament of the Lord's Supper in their accustomed manner, a group of buildings comprising a Church and a Hospice has been completed on a commanding site overlooking the road to Bethlehem. The *Quarterly Register* says that this was the result of a joint undertaking of the Church of Scotland and the United Free Church. The Hospice is now open. It has accommodation for about twenty visitors, and includes a library with already over 500 volumes relating to Palestinian subjects. While intended primarily for students, ministers, missionaries, members of all Presbyterian Churches will be welcomed.

### Modernized Palestine

WITH the completion of three hydro-electric power stations on the historic river Jordan, with the ribbing

of the long, narrow valley of the Holy Land with concrete canals, and the utilization for a storage reservoir of the Sea of Galilee on whose waters Christ walked two millenniums ago, the Holy Land is becoming modern and industrial.

And with the diversion of seasonal flood waters of the Yarmuk and the Jordan Rivers into the Sea of Galilee as a huge reservoir, and with the building of suitable dams and canals, 5,000,000 tons of water will be at the disposal of engineers every day during both the wet and dry seasons. These three power stations will total 48,000 horse-power output, and are the first step in a plan for the complete electrification of Palestine.

The first of these power stations is now completed at Jisr-el-Mujameh, drawing its water-power from a canal carrying waters from the Yarmuk River, a tributary to the Jordan. This station delivers 18,000 horse-power in electricity, with provisions for doubling this amount.

All three power plants together will supply the needs of every city, town, and agricultural settlement in Palestine. The government is to regulate the charges in a manner similar to the way public utilities are regulated in the United States.—*Science News Letter*.

### Unrest in Palestine

THE present situation in Palestine is reported to be serious because of Arab hostility against the British officials as a result of the recent clashes at Nablus.

The Moslems believe that when the Indian problem is less acute these 70,000,000 Moslems will be ready to help their fellow religionists in Palestine.



Shaukat Ali, noted Indian Moslem leader, who wears home-spun Moslem clothing and Moslem footgear with American horn-rimmed spectacles and smokes an expensive Havana cigar, says:

"The achievement of an understanding between the Arabs and the Jews must be preceded by the latter's renunciation of their national home idea, willingness to have restriction of immigration and revocation of the Balfour Agreement."

#### Medical Advance in Persia

**T**HE Government has taken over the control of all medical work in Persia, in so far as not allowing any one to practice medicine unless he has a Government license. This does not mean a diploma, nor imply any special knowledge of medicine, inasmuch as licenses were granted those already practicing. But hereafter, no license will be issued except to those having had five years' study of modern medicine, or a foreign degree. Thus, in the course of some twenty years, the old practitioners will have passed. Persian doctors have attained a much higher standard of medical knowledge and skill, which emphasizes the necessity for mission hospitals keeping abreast of the times.

Medical missionaries are now obliged to send their diplomas to Teheran to be registered, and no unlicensed practice is allowed. The Government is also demanding endless statistics of hospitals, together with the most minute details of the use of drugs coming under the Dangerous Drugs Act.

#### INDIA—BURMA—CEYLON

##### India's Moslems Fail to Agree

**T**HE negotiations going on between the two political parties among Moslems with a view to arrive at an agreement on the question of Moslem representation on elected bodies which will come into being as the result of introducing a new constitution in India have broken down, and the leaders of both parties have issued statements

blaming each other for the result. The Moslem nationalists take their stand on the principle that separate electorates are an evil, which if tolerated at all, should be tolerated temporarily as a necessity. On the other hand the perpetuation of separate electorates is a fundamental point in the creed of the other Moslem party. This vital difference was found impossible of settlement, and once again the Moslems are in a disunited condition unable to make their united demand known to Mr. Gandhi.

#### Church Union in India

**A**T THE Delhi Round Table Conference on Church Union representatives were present from the Anglican Church, the United Church of North India, the Methodist Episcopal and Wesleyan Churches, the English Baptists, and Church of the Brethren, and the Society of Friends. The *New Outlook* reports that it was agreed that negotiations for a comprehensive Church Union in Northern India should proceed. In Church polity there should be congregational liberty in the life and activity of the local church: responsibility for government should vest in synods or representative councils, with clerical and lay members; and there should be superintendents or bishops. Several delegates emphasized the necessity of avoiding the term "Historic Episcopate." The Conference thought that a South India Scheme in its present form was not quite adequate to the needs of North India, but desired a conference to consider the principles to be adopted in the formation of a United Church for India. Meantime steps are being taken in the direction of a smaller union between the Methodist Episcopal Church, the English Baptist Community, and the United Church of Northern India.

#### Wanless Tuberculosis Sanitarium

**A**FTER many years of planning for a tuberculosis sanitarium, Sir William Wanless, of Miraj, acquired 100 acres of land in 1924, paying for it



with hospital receipts. Opposition hindered the project, and it was not until 1931 that patients could be admitted.

Dr. Wanless retired and returned to the United States in 1924, but was recalled to India last year to promote the work he had begun and as a result the sanitarium has added five cottages to the original six.

A host of Indian friends, mostly Parsees, have given various sums, aggregating a large amount and it is expected to build another doctor's bungalow, more private wards and cottages, public wards and kitchens, nurses' home, X-ray, operating, laboratory and office blocks, and a chapel.

#### **Opportunity Widens**

**T**HE Farm Machinery Laboratory at Allahabad, the largest and best equipped building for the purpose in India is now completed. Arrangements have been made by Dr. Sam Higginbottom with Allahabad University for a degree course in agriculture, the university to teach the basic science, the Agricultural Institute to teach farm crops, animal husbandry, dairying, fruit and vegetable culture.

On April 15th the first "Farmers' Institute," was opened with a regular program of demonstrations and lectures in Hindustani and English for farmers, village workers and missionaries. Dr. Higginbottom also states that political tension has lessened since the acceptance of the Gandhi-Irwin agreement, though one problem seems beyond reach of solution—that of communal representation, an extremely divisive system which results in riots between Hindus and Moslems. This is not so much a religious as an economic struggle for official preferment.

#### **A Fruitful German Mission**

**T**HE MOST fruitful stations of German missionaries in India are those of the Breklum Mission in the southern Telugu field, which was held for the Breklum Mission during the war by the United Lutheran Church, and was restored to the Breklum Mission a few

years ago. The congregations have as many applicants for baptism as members and cannot respond to all the requests for teachers and even for visits to villages. In many places the inquirers, at their own expense, are building chapels and in others they furnish free labor for their erection.

#### **Rebellion in Burma**

**T**HE rebel situation continues to be the curse of this land and the lives of tens of thousands of helpless villagers. Rebel activities have drifted eastward over the Pegu Yomas into the vicinity of Pegu and our Methodist village work has begun to feel the impact very sorely.

The most promising and progressive village work we have centers at Ingouk, a backwoods place. The work began there eight years ago when the Rev. J. R. Boyles, on a dry season itinerating trip, chanced to come upon this place and found that through the unusually effective witnessing of two obscure Burmese Christians the chief men of the place were ready to accept the privileges and responsibilities of Christian living. The fact that this place happened to be inhabited by a sect of theistic Buddhists made the approach easier. From that beginning there developed something nearer to a village mass movement than we usually see in Burma. The work resulted in changed lives from the first. Soon a church building was erected for worship and vernacular school uses.

In recent weeks it has been known in the village that rebel organization was under way. In the whole locality, there is only the one center where Christian morale and loyalty held the people steady. Their neighbors were falling fast under the allurements or compulsion of the rebel organizers. As a safety measure the police ordered the surrender of guns held by licensees.

Sunday, the 12th of July, was a gloomy day in the Pegu Burmese church when the little group of chief persons from Ingouk heard the sad news that the rebels had burned the



church and parsonage, that many of the people of the village were scattered to other places and that the rebels had forced into their company one of the Christians who, before he became a Christian had been ready enough to share in the doings of dacoit bands.

It turns out very fortunately that the wooden building to replace the Pegu Chinese school which was destroyed in last year's earthquake is almost completed. It will offer shelter to at least thirty refugees if necessary; and the Chinese official board has consented gladly to its use in that way. An appeal has just been received from the Rev. U On Kin for local circulation among the Methodist churches in Burma in behalf of relief for our people who have been forced to leave their homes.—*H. J. H., in The Indian Witness.*

#### Eager Hearers in Ceylon

**T**HERE is a great hunger among the people of Ceylon for the Gospel. Crowds gather round about us on the street corners where we take our stand to preach and the words of our Lord are exemplified when He said "And I, if I be lifted up, will draw all men unto me."

At the close of one service when the invitation was given, backed up with the promise, "Him that cometh to me will in no wise be cast out," a Buddhist stepped out, spread a cloth on the ground and knelt in prayer. Another man who was a bit under the influence of drink, but was able to understand what he was doing, knelt down to pray. The people were surprised and pressed in on us so much that the place was blocked. The man confessed that he was anxious to be rid of the demon drink and that there was no other power on earth that could help him. He left us rejoicing.

Our street preaching reaches the poor, the outcast, the untouchable and the helpless, people who are outcasts from society and victims of drink. The majority are Buddhists, Hindus and Mohammedans to whom the Gospel is preached in the vernacular.

The work in the Colombo jail is being carried on regularly and the prisoners look forward with keen interest to the Sunday morning services. The men ask eagerly for religious literature, and a great change has come over their lives. A few gramophone records of Gospel songs and hymns would be of great help in this work among prisoners. Pray for this work.—*G. D. Lemphers, Nugegoda, Ceylon.*

#### CHINA

##### Great Floods

**T**HE American Red Cross has recently voted to send \$100,000 to aid the flood sufferers along the Yangtse River in China where the flood was reported (August 19th) the worst in over sixty years. This money will be transmitted through the State Department to Walter A. Adams, American Consul General at Hankow.

From Hankow it was reported that thousands were drowned as the flood undermined cities and destroyed the farms upon which the country has depended for food. The flood waters reached a height of 53 feet six inches, compared with the previous record in the 1870 flood of 50 feet six inches and the highest point of land in Hankow was five feet under water. The Hankow Bund was seven and one-half feet below the surface. One of the principal dikes protecting the old city of Wuchang, across the river, gave way. Whole towns and villages have been wiped out and epidemics threaten the survivors.

The Grand Canal and other water courses have brought floods also in southern Shantung and in Hupeh provinces. It is estimated that 400,000 have died and 50,000,000 are threatened with starvation.

The Nationalist Government already has made about \$600,000 available for relief work, and many government employes have been drafted for flood relief work. A Chinese domestic loan of \$6,000,000 was also proposed for flood relief and 15,000,000 bushels of wheat are to be sent from America, at low



cost—it should be donated if China will end the waste of internal warfare.

The Protestant missions having work in Hankow, Wuchang and Han-yang are: American Bible Society, Protestant Episcopal, Christian and Missionary Alliance, China Inland Mission, Lutherans, Postal Telegraph, London Mission, Religious Tract Society, Seventh Day Adventists, Wesleyan Methodists, Y. M. C. A., and Swedish Baptists—a total of one hundred and eighteen Protestant missionaries are in this center. Gifts to aid the flood sufferers may be sent to the Mission Boards.

### Is China Near Extinction?

**W**ARNING that "the Chinese nation is now on the brink of extinction," the Central Executive Committee of the Kuomintang (People's party) issued an appeal last month calling on the whole country to unite to overcome the evil effects of the floods, civil warfare, banditry and anti-Chinese riots in Chosen.

"Whether our country can survive this crisis," says the manifesto, "depends on the last supreme effort of the nation. Remember that 'Heaven helps only those who help themselves,' and let all our compatriots rise to the occasion." Sixteen provinces, it pointed out, are affected by the flood and the famine certain to follow.

### Chinese Communism

**C**ONDITIONS in Yangchow, Kiang-su, are still quiet. General Chang Chih-chiang is functioning and that accounts for peaceful conditions. He asked the local Christians to hold a week of special prayer for China from June 21st to June 28th. There were meetings in each church or chapel.

The political situation certainly requires prayer. My feeling is that there is danger of worse trouble than that of 1927. The discontent and disillusionment of the people are very widespread, and the power and influence of the communists are still strong in many sections of the country. Civil war with Canton is also an added affliction.

In spite of it all we seem to have made progress in evangelistic work. Services continue to be well attended, and interest in preaching for non-Christians has not lessened. The people are extremely friendly toward us and we have a wonderful opportunity to work among children. Our small and primitive playground has made them friendly and approachable but we need to discover some way of securing their regular attendance at teaching so that our influence upon their characters and habits may be more effective. —E. H. Forster, in *The Living Church*.

### A Great Chinese Woman

**A** GREATER character than the old Chinese Empress Dowager, and one that exerted a more widespread influence to benefit China, was Madame K. T. Soong who entered into rest at Tsingtao on July 23d.

Madame Soong was a strong and intelligent Christian, an active member of the Methodist church in China and a teacher in the Sunday School of the Young Allen Church in Shanghai.

A notable group of Chinese men and women, all of them educated in America, gathered on August 17th at the funeral service in honor of their mother, to do homage to the woman who had exercised a powerful influence on modern China.

Harvard University, Wellesley and Wesleyan, (Macon, Ga.), are American institutions at which the sons and daughters of this remarkable woman were educated. Their training fitted all to occupy leading positions in the national affairs of China.

Mme. Soong knew the old China, but lived through the revolution to see her sons and daughters reach posts of influence. She reared all six as Christians and it was through her influence and in her home that the President of China, Chiang Kai-shek, was baptized as a Christian.

The six children are T. V. Soong, vice-chairman of the Nationalist Government; Mme. Sun Yat-sen, widow of the founder of the Chinese Republic; Mme. Chiang Kai-shek, wife of



the President; Mme. H. H. Kung, wife of the Nationalist Minister of Industry; T. L. Soong, Secretary of the Ministry of Foreign Affairs, and T. N. Soong, who holds a minor government position.

The sons were educated at Harvard University and the girls at Wellesley and Wesleyan. The family is reputed one of the wealthiest in China.

#### Future of Mission Schools

**T**HE following comment on the National Government's denial of the right to teach Christianity in schools supported by foreign mission funds appears as an editorial in the *Shanghai Evening Post and Mercury*:

Funds with which these schools are established are almost 100 per cent contributed from abroad, with the purpose of furthering the teaching of Christianity. Schools, hospitals and social centers have been one of the most effective ways of demonstrating the practical effects of the Christian religion. The donors of these funds did not contemplate the establishment of secular mission schools throughout China. An appeal for funds to establish educational institutions in China, no matter how worthy that cause might be, would lack the appeal of a plea for contributions for schools of a definite religious and Christian character.

To endow non-religious schools in China with religious mission funds is definite patronage, and if the National Government's policy continues, the mission support will inevitably be withdrawn. Then the entire question of education will be in the hands of the National Government, where that government evidently desires it to be. The Nanking government has clearly decided to forego the benefits of the Christian schools rather than consent to the spread of the Christian religion.

#### New Movement Among Students

**T**HE Dawn is a religious movement of the Christian students of different colleges and high schools, government and private, in Peiping, China. Most of the founders came from non-Christian, old-fashioned Chinese families, but are inspired by the Christian religion.

The movement is still in the stage of germination, but it has attracted much attention and interest from the

religious leaders, especially the intellectuals. Though the movement is not older than three years it has become an active group of enthusiastic young Christians. The original motto of the group is: "Search for truth and live a sincere and pure life in close fellowship with Christ!" They started the fellowship not because they loved Christ, but because they needed Christ.

#### Shanghai College Now a University

**T**HE name of Shanghai College (an American Baptist Mission institution) has been changed to the University of Shanghai. Among reasons advanced are the practice in China of calling an institution of higher learning "Ta Hsueh," that is, university, while the Chinese name for college is loosely applied to secondary and technical schools. The institution has been jointly supported by the Northern and the Southern Baptist Conventions, and the Chinese Baptists.

President Herman E. Liu says that the university stands for physical, mental and spiritual growth. The University of Shanghai should be more than ever a beacon light of Christian faith, a strong evangelistic force, and a factor in the general uplift of China.

#### JAPAN—CHOSEN

##### Vice Investigations

**T**HE League of Nations "commission of inquiry into the traffic in women and children in the Orient" has recently begun its investigations in Japan. While welcoming the commission as officials of the League of Nations, the Japanese Government has not been cordial to the efforts of reform societies of the Empire to gather material to make the League's investigation effective. Dr. Bascom Johnson, the head of the Investigating Committee, and his collaborators have been diplomatic and have obtained information that will be of value in curbing the disgraceful and ruinous traffic in women and children for evil purposes. Whether or not it is a result of the visit of the commission, the *Japan Advertiser* reports that many inmates of



the licensed quarters have secured their freedom in the past month.

#### **Student Radicalism in Japan**

**I**N SPITE of the efforts of the government to suppress communism and in spite of the influence of such forces as Dr. Toyohiko Kagawa and other Christians, radicalism seems to be increasing among students in Japan. In recent months there have been numerous disturbances in the government and private universities and colleges. The students at Waseda University have protested against a newly appointed president and the students at the Imperial University of Tokyo are demanding student self-government. These movements are encouraged by communist agents and literature but the efforts to repress such student expression seem to increase rather than to control the spirit of rebellion against the established order. There are evils and weaknesses in many institutions and in society that need correction and every effort ought to be made to discover and correct these evils, with the help of all who seek improvement.

#### **Religion and Anti-Religion**

**O**NE evil effect of radicalism in every country is its tendency to discredit all religion. In Japan anti-religious societies have been organized and have assumed such proportions as to attract government attention. As a whole, however, the Japanese people are inclined to be religious and Buddhist leaders are stirring themselves to prove their faith still has vitality. In the meantime the Kingdom of God Movement among the Christians is making progress and one Christian missionary society reports that it has begun a campaign to visit every one of all the more than ten million homes in Japan and will leave in each a Gospel portion.

#### **The Japanese Exclusion Act**

**A**T THE request of representative business organizations of California, the Immigration Committee of

the American House of Representatives arranged to meet at San Francisco, late in July, to consider the repeal of the Japanese exclusion act. If Japanese, like Europeans, are put under the existing quota system only 185 Japanese could be admitted annually, and the affront to Japanese pride would be removed. The representatives of business organizations in California may not be actuated solely by the highest sentiments of brotherhood, but the rescinding of the exclusion act would be the removal of an affront to a friendly nation.—*The Presbyterian Advance*.

#### **Need for Schools in Chosen**

**W**HAT will the church do for leadership if all her young people are educated in Buddhist schools? It is a great problem and it would be a terrible backward step to close work already going on when what we need is to enlarge. This year the Pyengyang Academy could take only 150 of the 389 applicants. That shows a little of what it means to lack educational facilities. Mothers, fathers, uncles and aunts, pastors and friends call to make application and the disappointed ones have to weep.

The Chinese trouble in Pyengyang was fomented by folks from outside, perhaps from Manchuria. The Japanese were afraid to handle it drastically at first for fear the mob would turn on the Japanese. The mob spirit appealed to the very worst element of the city. Most of it was at night, though it raged now and then during two days also. A pastor, who has lived all his life in the city, said that he did not see one familiar face in the crowd as it surged up and down the streets. Our dairyman had a thrilling time as he stood off the mob and saved fourteen Chinese who had taken refuge in the enclosure. He risked his life but he saved their lives. We sheltered two men for a day in our cellar. The next Sunday three Chinese came to one of the churches to express their thanks and they said that the Christian Chinese were all rescued and that they



wanted their brethren to know that they knew it was not the mind of the Christian Koreans in Pyengyang to do such things against them.—Mrs. George S. McCune.

#### **A Korean Pastor's Work**

**REV. YI MYUNG CHAI**, pastor of a Methodist church in Kyungchun, Korea, is winning the confidence not alone of the poor and the needy of his community, but of the government authorities as well. Although without special medical training, he is well read in medicine, and keeps on hand simple remedies with which he has cured many minor ailments. Serious cases he refers to the Christian doctor in Kongju. By making no charge for his remedies he avoids conflict with the government officials, and by treating these officials he wins their favor, a novel method of breaking down prejudice.

The little church of which Yi Myung Chai is pastor is the same which erected a tithe storehouse, mentioned recently in the *Review*. This twelve-by-twelve structure had its initiation when it received the tithes of the barley harvest last spring. This fall it will serve as the storehouse for a portion of the pastor's food supply for the year, as the Christians bring in the tithe of their rice crop.

#### **PACIFIC ISLANDS**

##### **A Survey**

**T**HE Pacific Islands cover an area of about three hundred and eighty thousand square miles. The Christian population of the islands is under one-third of the total population, of whom three hundred and sixty-eight thousand are Protestants and two hundred and fifty-two thousand seven hundred and ninety-two are Roman Catholics. The eastern division, once called Polynesia, is described as evangelized, yet less than half its population profess Christianity and half of these are Roman Catholics.

The remainder of the Pacific area is described as partly evangelized and

contains three-quarters of the whole population, of whom half a million belong to the Protestant and Roman Catholic Churches. It embraces the island groups north of Australia, including New Guinea. There are masses of heathen still in the New Hebrides, the Solomons and the three divisions of New Guinea. It is surprising, however, to note that in New Guinea, with its total population of over eight hundred and ninety-nine thousand, nearly one-quarter of this number is now Christian, in the proportion of two Protestants to one Roman Catholic.

Oriental in the islands—and the number is growing rapidly—are practically unreached with the Gospel.—*World Dominion Survey*.

#### **New Zealand Youth**

**T**HE desire to reach young people left indifferent by the churches and Christian youth organizations was expressed at a conference of Christian leaders at Waikanae, New Zealand. The General Secretary of the Wellington Y. M. C. A. showed in a very searching report that the influence of Christian work and Christian youth organizations is very much less than is generally supposed. The New Zealand Youth Committee for religious education decided to give publicity throughout all Christian youth movements to the fact that nine-tenths of the youth of the country were outside their sphere, and to stress the necessity for a special missionary effort for these masses of young people who are drifting further and further away from all religion.

#### **A Woman Pastor at Kula, Hawaii**

**K**ULA is about 3,000 feet up the side of a mountain on the island of Maui, in Hawaii. There is a Chinese Protestant Episcopal congregation at Kula, now in charge of Mrs. Shim, widow of a Chinese rector who ministered there for many years. She holds services, visits the people, and her daughter conducts the church school. The congregation is made up



mostly of Chinese farmers and their families, widely scattered on farms along the rough side roads. There is also a large tuberculosis sanatorium and preventorium for children. Thousands of children of Oriental parents are here being molded into useful American citizens.

## NORTH AMERICA

### A New Covered Wagon on the Trail

A COVERED wagon, following the pioneer trail across the continent from Brockton, Mass., to the Pacific Coast, set out on June 20th to celebrate the one hundredth anniversary of the founding of the American Baptist Home Mission Society. This new covered wagon, a replica of those that crossed the continent in pioneer days, was towed by an automobile in which rode the Rev. Dr. G. Clifford Cress, Mr. William Turkington, the Rev. Coe Hayne and his son. The party planned to stop at various centers along the way to hold missionary meetings and stir up interest in American evangelization, a unique method of celebrating an important event and valuable for publicity and promotion.

### Y. M. C. A. and Religion

AT THEIR forty-third international convention at Cleveland, (August 5th to 7th), the Y. M. C. A. leaders of the United States and Canada renewed their pledge to keep the spiritual objectives of the Association in the foreground. The danger that the Y will become a club centering in athletics and secular education and advertising, is met by the declaration that "all our activities—educational, physical, recreational, social—and all our administrative policies must be tested by the extent to which they show actual results in the development of Christian character, habits and ideals." The basic purpose is religious and Christian; the method is through an approach to the problems, interests and needs of youth today. Truth is in this statement: "While religious values may inhere in any program, it

requires constant attention and trained leadership to make certain that in practice they are really secured."

### World Student Federation in Williamstown

A RETREAT for the officers of the World's Student Christian Federation was held during the week beginning July 5th at Williamstown, Mass. The Federation is a league of Christian students around the world which includes in its membership 300,000 students in 3,113 colleges and universities. The central office is in Geneva, Switzerland, from which its influence radiates to forty-five countries. The federation is one of the few Christian movements in the world which, because of the extent of its field and the character of its membership, is brought into intimate contact with every racial barrier of any importance that divides the human race.

### Getting Behind the Peace Pact

SIXTEEN denominations in Southern California, the Presbyterian Board of Education and the National Convention of Disciples have endorsed the following resolution:

WHEREAS, War looms before the world today as one of the most serious problems, and

WHEREAS, The signing of the Kellogg Peace Pact by the leading nations of the world commits them for the first time to renunciation of war "as an instrument of national policy" in their relations with one another, and

WHEREAS, The effectiveness of this new policy for the prevention of war will depend in very large measure upon the volume of popular sentiment which may be created in its favor among the common people of the earth, therefore be it

Resolved, That we urgently recommend the appointment of a peace committee in every local church, whose duty it shall be to foster the peace sentiment of the congregation by means of literature, lectures and other methods, and to cooperate with like committees from other groups in the interest of world peace.

As a help toward an understanding of the issues involved in the disarmament parley set for February, 1932, the Commission on International Jus-



tice and Goodwill has prepared a pamphlet, setting forth salient facts regarding war, and a brief discussion of the following questions: Cost of Armaments, Cost of the World War, Movements for Disarmament, America's Part at the Conference. Suggestions are made as to what friends of peace may do.

#### Indian Bureau Reorganized

**I**N MARCH a complete reorganization of the Bureau of Indian Affairs of the U. S. Department of the Interior went into effect following more than a year's study by the Commissioner of Indian Affairs. Coordination and cooperation are the keynotes of the new system. Five field divisions of health, education, agricultural extension and industry, forestry and irrigation have been organized with a technical or professional director at the head of each. These divisions are grouped under two assistants to the Commissioner of Indian Affairs whose spheres are defined as Human Relations and Property. The Assistant to the Commissioner on Human Relations will be directly responsible to the Commissioner for the coordination of the divisions of health, education, and agricultural extension and industry. The Assistant to the Commissioner on Property will be directly responsible for all activities dealing with the guardianship of Indian property, tribal and individual, land, irrigation, and forestry.

#### Church Operates a Farm

**A**SOCIAL and religious experiment that promises much toward the solution of the recreational, cultural and devotional problems of rural communities, has been undertaken in the Valley City community of Harrison County, Indiana, not far from Louisville, Ky., a project without precedent in rural service.

When Rev. and Mrs. B. P. Deaton took charge of a church in this community about a year ago, they found four resident members, and a disor-

ganized, apathetic congregation. There are now 41 members, with an average Sunday attendance of over 100.

The Deatons are purchasing an eighty-acre farm adjoining their church, and are contributing it to the people for their own upbuilding. The work on the farm will be done by members of the congregation under the direction of the preacher, who is an agricultural graduate and the profit of the farm will go directly to the church. Already the men of the church have set out three hundred peach trees.

The primary purpose is to furnish an adequate outlet for the social and recreational needs of the community. On a fifteen-acre field will be located a baseball diamond, tennis and volleyball courts and other recreational facilities. Old-fashioned sports will be revived.

This will be the headquarters of the local Home Economics Club, several 4-H Clubs, a Boy Scout troop, and the other activities that identify a wide-awake and progressive community.

#### Growth of United Church of Canada

**F**RIENDS of Christian unity will be gratified with a statistical report of the United Church of Canada. In 1925, when Presbyterians, Methodists and Congregationalists united there were 600,522 members. Now there are 662,253, a gain in each year of union. The 369,562 families are now 417,815. Though there are fewer Sunday Schools, there are 56,000 more pupils and 64,000 more members in young people's societies. Though church property values have risen by \$14,000,000, the debt is up only \$1,700,000. Pastors' salaries show a gain of \$500,000 despite the depression, which has reduced the total amount raised by the United Church from \$16,968,243 in 1925-26, to \$16,421,286 in the year ending December 31, 1930.

#### The Lindberghs at Point Barrow

**I**N ANTICIPATION of Col. and Mrs. Charles A. Lindbergh's visit to Alaska, the National Board of the



Presbyterian Church, U. S. A., wired its missionaries at Point Barrow to place at their disposal all the facilities available at that northern point.

Point Barrow was practically the half-way stop on the Colonel's trip to the Orient, lying almost 300 miles within the Arctic Circle. The little town has from 400 to 600 inhabitants, with many migratory residents. For most of the year it is almost isolated from civilization. It receives four mails annually, three by dog team and one by boat in the summer time. Supplies are received once a year through the Steamship Holmes, an old sailing vessel that visits out-of-the-way fishing hamlets on the coast. In 1928, the town became more closely connected with the world by the installation of a wireless, and in 1929, a government radio receiving and broadcasting set was installed.

The work done by the Presbyterian Church is most noteworthy, hospitalization being a particularly valuable feature. Dr. and Mrs. Henry W. Griest serve as physician, pastor and head nurse respectively.

There are only two months in the year, July and August, when there is no snow on the ground.

## LATIN AMERICA

### New Merger in Porto Rico

A NEW merger of denominations has taken place in Porto Rico where the missions of the Congregational, the Christian and the United Brethren Churches have combined to form the Evangelical Church of Porto Rico. The new group has a membership of 3,518 and embraces 36 native local churches and 74 other points where regular services are held; 77 Bible schools enroll 6,292 and 42 young people's societies have 1,587 members. During 1930 a little more than \$13,000 was raised locally for the work, \$57,000 being contributed by the mission boards of the three denominations in the United States. The total valuation of 50 church edifices and other buildings is almost \$500,000.

### Cakchiquel New Testament

THE Indians of Guatemala now have the entire New Testament translated and published in their own dialect. At a special conference held at Patzum May 19th and 20th, the first copy in Cakchiquel was presented to the president of Guatemala; the second to Trinidad Bac, one of two native assistant translators called the Paul of his people; a third to Mrs. Greenleaf, who has contributed liberally to the Bible Institute of Panajachel and four copies to young men who had aided in the translation. The copies were bound in the colors of the national flag, on excellent paper and appeal to the Indians' artistic sense.

The great masses of these Indians cannot read or write. The next few months an intensive campaign is to be carried on whereby groups of workers are to meet with Cakchiquel brethren in strategic centers to prepare them to teach others to read.

## EUROPE

### Methodist Union in England

ON JULY 16th the representative session of the Wesleyan Methodist Conference voted, by 558 to 14, in favor of the scheme for amalgamating the Wesleyan Methodist, Primitive Methodist and United Methodist Churches into one body. As this year's Primitive Methodist and United Methodist Conferences reached the same decision by majorities of ninety-nine per cent, the way is now clear for the actual union. Next year each of the three conferences will first meet separately for the transaction of ordinary business, and will then adjourn for a united meeting in London on September 20th. From that date Methodism in Great Britain will enter upon a new era. The almost unanimous vote in the three conferences is an encouraging omen for the future.

Following the decision looking toward Methodist union, it is reported that the Wesleyan Methodist Conference has agreed to give the Federal Council of the Evangelical Free



Churches authority to accept the Archbishop of Canterbury's invitation to appoint representatives of the Free Churches. The Free Church representatives will meet Church of England representatives to renew conferences on the subject of reunion.

#### Hebrew Christian Alliance

**T**HE Hebrew Christian Alliance held its third International Conference in England with approximately 200 delegates, representing 23 countries. The dominant note was the earnest desire that Christ should be the center of the Conference, of the work of the Alliance, and the lives of its members. Reports of the condition of the Jewish people in different countries led to a discussion as to the best way of winning them for Christ, and the responsibility of the International Hebrew Christian Alliance. The problem of the Hebrew Christian in countries where Roman Catholicism and Greek Orthodoxy predominates, and where the Reformed Churches are anti-Semitic in outlook, was discussed, and a commission of inquiry was appointed.

The plight of Hebrew Christians in Poland was noted and in certain cases missionaries in that country have felt compelled to refuse or delay baptism to converts because of economic results inevitable. The Jew who openly confesses his faith in Christ loses his means of livelihood, and is faced with starvation for himself and his family.

A scheme was outlined by Rev. H. C. Carpenter for the establishment of an agricultural colony at an initial cost of about £3,000. In such a colony men could be received and trained, and given work. The scheme was commended by Sir Leon Levison, who explained that the trustees of Abraham's Vineyard, Jerusalem, had been offered £15,000 for the property, and were considering the sale and the purchasing of agricultural land in Palestine, upon which Hebrew Christian families could be settled. He suggested interrelating the two schemes, to relieve the situation in Poland—and to train

men there for ultimate settlement in Palestine. Gifts amounting to \$265 were pledged or given and an anonymous contributor promised £1,000 for the project.—*The Christian*.

#### Mission Congress in Paris

**P**ROTESTANTS in France every year hold a congress which they call the Protestant Week, organized by the Evangelical Federation. This year it gave place to a "Congress of Missions" which was an eloquent demonstration of the interest which the missionary work arouses among French Protestants and among many friends of every good cause who appreciate the educational and social value of this Christian work.

In the Colonial Exposition, alongside of the Roman Catholic Pavilion, stood the one of Protestant Missions with exhibits in which were indigenous objects typical of every country, photographs, pictures, giving an idea of the labor put forth by the Evangelical Missions.

The meetings of the Congress were well attended and the subjects for discussion were presented by competent and experienced men. The self-denying and heroic work of the French Evangelical missionaries had thus been made known to many and it is to be hoped that the Mission Society will receive an increase of sympathy and of means in its extensive work.—*Espeña Evangelica*.

#### The Church and the State in Italy

**T**HERE is sure to be trouble when both Church and State claim supreme authority over national subjects. In Italy Premier Mussolini became suspicious of the "Catholic Action" societies as being out of harmony with Facism. He ordered them dissolved. This was considered by the Vatican a blow at the Church and the Pope issued an Encyclical on July 4th, making it clear that the diplomatic interchanges between the Vatican and the Italian Government had contributed nothing toward clearing up the controversy. The question is: Who



is to control the training of the youth of Italy? The State, says Il Duce. The Church, says the Vatican. The oath of unconditional obedience to "an authority which can give orders against all truth and justice" is illicit, says the Pope. His description of the State—in contrast with the Church—as "an authority which can give orders against all truth and justice" does not help in restoring a pleasant feeling between Church and State. On September 1st, an agreement was reached restoring the right of "Catholic Action" but limiting them wholly to social and religious activities. The question of Catholic schools is not yet settled.

#### **Anti-Protestant Activity**

A PRESS despatch from Rome, dated August 27th, reports that Pope Pius XI plans, in his next pastoral letter, to intensify his protests against American Protestants "proselyting" in Italy.

This decision was prompted by the laying of the cornerstone of the large Methodist church at Tagliacozzo, not far from Rome. Methodists went from Rome to swell the crowd of local adherents and the ceremony was regarded as a challenge to the Catholic Church.

The ceremony was conducted in Italian and a copy of the authorized English version of the Bible was placed in the cornerstone.

Missionary efforts of Methodists in the town of Anticoli Corrado, where American pastors distributed Bibles to the people, resulted in the Catholic priest at Anticoli Corrado asking the people to bring the Bibles to him and he burned them.

The Tagliacozzo Church was built by Italians who had returned from America. The Methodist Episcopal Church's missionary activity in Italy has been reduced to a minimum by the present laws.

#### **Religious Education in Greece**

THE synod of the Church of Greece has instituted a committee of eight, presided over by the president of the

synod, to study the problem of religious education in Greece, and "undertake whatever seems necessary to bring the standards of religious education in Greece up to the best modern requirements." The increase of sermons in the church, almost unknown ten years ago, and its enlarged social and philanthropic work since the War, offer evidence that the Church in Greece is trying to meet the moral and social requirements of today. Among its first actions, the committee has announced a prize to be awarded the author of the best study of the history of religious education.

#### **Protestantism in Jugoslavia**

A LAW has been promulgated in Jugoslavia indicating the amount of government support to be given annually to the Protestant churches in the country. The total sum (1,444,000 din.) will be divided according to the membership statistics furnished by the churches.

The Council of Bishops of the Serbian Orthodox Church convened September 14th, to make final decisions about the new church constitution intended to adapt the church law and politics to post-war conditions, political and national.

The fourth annual convention of temperance societies in Jugoslavia has just closed in Belgrade. It lasted four days and was attended by over 200 official delegates.

#### **Gospel on the Russian Frontier**

STRATEGIC points along the Russian frontier are being occupied by agents of the Religious Tract Society of Great Britain for the purpose of distributing literature to counteract the atheistic efforts of the Soviet Union. One means of communication with the interior is through the lumbermen who come down the rivers on timber rafts, and return with Gospels and other literature. Other Russians, whose labors bring them to the frontier, are another means of contact.—*Alliance Weekly*.



### Atheism in Russia

**I**N MOSCOW an atheistic university for children was recently organized. The purpose of this is to train antireligious agitators, propagandists and organizers in schools, collective farms, vacation colonies and families. Instruction is to be given once a day for a five-day week. Every pioneer group, or atheistic group, in the schools must send six children to the university. The children are divided into brigades, each brigade comprising two to three schools. The leader is responsible for the attendance and work of the children. A contest has been organized for the best work, the most assiduous attendance and the best discipline. After studying "Religion, Collective Farming and Campaign of Seed-sowing" the university is to proceed to the collective farms and the children are to enact their antireligious propaganda.

The Soviet authorities have refused admission to a number of American ministers who wanted to take part in the tours organized by the Soviet government. The tourist agencies have been notified that the participation of ministers in such tours "is for the present not desirable."

### Archbishop Jonathan Soderblom

**T**HE *Svensk Missionstidning* brings a charming tribute to the late Archbishop Soderblom by Bishop Dannel, relating the archbishop and the cause of missions. As a student, Dr. Söderblom became interested in foreign missions and was an active leader in the student missionary society at Upsala. He was for a long time the editor of a missionary magazine published by the students and laid the foundations for a more thorough understanding of the problems of missions in his own country.

As archbishop he was the president of the Swedish Mission Society's Board of Directors and it was here that his rich endowment as a scholar shone. His influence led to many reforms in the conduct of the work. He

took especial interest in the development of the Swedish Church Mission in China and his viewpoints bore rich fruit in the conduct of this work.

### AFRICA

#### Ocean-to-Ocean Railway

**T**HE first train to cross Africa from ocean to ocean left Lobito, on the west coast, early in July, and ran to Beira, on the east coast, a distance of 2,949 miles. This train traversed in turn Portuguese, Belgian, British, and again Portuguese territory.

The enterprise is predominantly British, and will always be associated with the names of Cecil Rhodes and Sir Robert Williams. A correspondent of the *London Times* writes:

It was by the decision of Cecil Rhodes that Beira became the port for Rhodesia; it was Williams who, having convinced himself of the mineral wealth of Katanga, determined that it should have a direct outlet to the sea by the shortest route—namely, to the west coast through Angola.

This railway, like the airplane, will be of immense benefit to missionary work in Africa by transporting missionaries, Bibles, mail and provisions.

### Reforms in Abyssinia

**A**LL Christians will be interested in recent news from the land which gave to Christianity its first known African convert. Ethiopia was a Christian land hundreds of years before America was discovered. On July 16th by decree of the "Conquering Lion of Judah and Elect of God," Emperor Haile Selassie, the government of ancient Ethiopia has been changed from an absolute to a constitutional monarchy. The new constitution, granted by the Emperor upon his own initiative, provides for two legislative chambers with responsible ministers to carry out decisions reached. This is in line with other reforms previously undertaken by him to better the condition of his ten million subjects. He had begun the establishment of schools and has issued a decree making education compulsory. The Em-



peror promises that the future development of the empire will be "inspired by scientific principles." The Emperor, heir apparent and foreign diplomats all signed the new Constitution.

#### A New Mass Movement

**L**OKOJA is well known to all interested in the history of Northern Nigeria. The now overgrown and desolate site mentioned in "The Romance of the Black River," still known in Africa as Victoria, was the first foothold given to the British in the vast Northern Nigeria 91 years ago. Looking across the broad expanse of the Niger and Benue from that spot one can see the town of Gbebe, where the first converts to Christianity were baptized in 1862.

Lokoja was the place chosen by pioneers from which to reach out to Bida and the vast unevangelized north. The C. M. S. has two churches in Lokoja in which services are held in four different languages every Sunday. The clergyman in charge is the son of an African martyr who was killed by poisoned arrows when preaching the Gospel. There is an excellent school with over 200 pupils.

The work in the surrounding district calls for much prayer. A mass movement and a martyrdom took place here within two months.

A young Yoruba prophet whom "the Lord took," not from "following the flock," like Amos, but from driving a steamroller, gave up his lucrative job and started preaching. His theme was confession and repentance of sin and belief in Jesus. He possesses the gift of healing, and wonderful cures have been effected. Thousands of people have flocked to him, bringing their sick ones with them. Hundreds have confessed their sins of witchcraft, thousands have publicly burned their idols, while Moslems have given up their rosaries. These people are now clamoring for Christian instruction.

In the Bassa country the entire heathen population have given up their idols and are pouring into the church. The little handful of C. M. S.

workers are overwhelmed by the situation. Over 60 new outstations were added in three weeks.

One young catechist has 14 villages under him, and in each village there are anywhere from one to three hundred people clamoring for instruction in the Christian religion.

The head chief of this Bassa district, who is a Moslem, offered to build a house and school free of all cost to the Society if only they would go and live among them.

The Sunday morning attendance at church in one town rose from an average of 70 to 500 one Sunday, 800 the next, and the following Sunday there were over 1,000!

#### Progress in East Africa

**T**HE Anglican Bishop on the Upper Nile, Dr. A. L. Kitching, gives a vivid picture in the *Church Missionary Outlook* of the wonderful progress in the Elgon Mission, a Kenya Colony field occupied thirty-one years ago. At present there are 13,000 inquirers under regular instruction for baptism, and 54,000 people of all ages meeting day by day in the "bush" schools, as the most elementary type of school is called.

The Christian community numbers 77,000, and out of that number 2,100, or one in every thirty-seven, are engaged in some form of church work. To equip these workers for their task is a most important matter. The idea of service is very real to Elgon Christians, the majority of these 2,100 workers being supported by the African Christian community, assisted by government grants for the better-qualified schoolmasters.

#### Lovedale Anniversary

**I**N JULY, Lovedale Institute in South Africa celebrated its ninetyieth anniversary. The Institute was named in memory of the Rev. Dr. John Love who, when quite a young man in London, wrote a circular letter calling together a number of friends to consider whether Christian people in Great Britain were not neglecting a



duty since they did not send the Gospel to the peoples of Africa and other lands. As a result of that circular and the meeting which followed, there was founded the London Missionary Society in 1795; of that Society Mr. Love became the first Secretary. In 1800 he removed to Glasgow and, while there, became in 1807, Chairman of the Glasgow Missionary Society, and from 1809 until his death in 1825 he was secretary of it. Lovedale was given its name to commemorate Dr. Love.

#### **Good News from Minga**

**R**EV. J. J. DAVIS, missionary in charge of the evangelistic department of the Southern Methodist work at Minga, in the Belgian Congo, sends the following encouraging report:

During the past year we have traveled over the Minga District about 450 miles, preaching the Gospel, interviewing chiefs, and trying to encourage the native evangelists. We have preached 212 times during the year, have received into the church forty-two members, and have built eight new churches.

The general state of the church is better than at the beginning of the year. Some have come saying that they wanted to give up all their superstitions and false beliefs.

Many native evangelists show a genuine desire to have the fire of God in their hearts and to help others find Christ as their Saviour and friend.

#### **MISCELLANEOUS**

##### **Another Million Testament Campaign**

**T**HE recent Million Testaments Campaign for Latin America has reached its goal. More than 38,000 contributions from 20,000 donors financed the project. Previous to the Latin America campaign there was a similar effort in China. It is now proposed to carry out a Million Testaments campaign for the students in the United States and Canada, supplying all institutions of learning with attractively bound New Testaments.

##### **League of Nations and Opium**

**T**HE new League Report on Opium Smoking in the Far East brings out several hitherto unknown facts. The Commission was set at the re-

quest of the British Government in 1928, because the efforts to suppress opium smuggling had failed. In the fifteen countries visited there are nearly 350,000 legal smokers of opium and at least more than twice as many illegal smokers. The Governments concerned derive £9,000,000 from its sale every year. Smugglers make as much and more. The Commission makes several suggestions at the end of its report: There must be more continuous international cooperation. There must be far more scientific and medical research. Credit for purchases should not be given to any smoker. The price should be kept so low as to make smuggling unprofitable. Lastly, there should be a permanent League Opium Office in the Far East.—*Indian Witness*.

##### **Coming Student Volunteer Convention**

**B**UFFALO has been chosen for the forthcoming Quadrennial Convention of the Student Volunteer Movement, December 30, 1931, to January 3, 1932. This convention will probably bring together for five days between 3,500 and 4,500 students from 750 to 800 colleges, universities, and professional schools throughout Canada and the United States.

The program is being built around the theme, "The Living Christ in the World of Today." The aim will be to present to students a comprehensive view of the world, the enterprise of Christian missions at work in the world, and what students must do to help the Church in its missionary task at home and abroad. Speakers will include missionaries and mission board secretaries, leading Japanese, Chinese, and other Christian nationals. Dr. Paul Harrison of Arabia, Dr. John Mackay of South America, and Mr. D. D. T. Jabavu of South Africa are among those who have agreed to participate.

During the Student Volunteer Movement's history, over 12,500 Student Volunteers have gone out as missionaries to foreign lands and thousands of others have entered into Christian service in North America.





## BOOKS WORTH READING



*Any books mentioned in these columns will be forwarded by us on receipt of price.*—THE REVIEW.

**The Making of Modern Missions.** By Stacy R. Warburton. 8vo. 196 pp. \$1.50. Revell. New York. 1931.

No one can understand fully the progress of civilization who does not know the facts of religious history—especially of Christian missions. This religious influence and progress goes back to the dawn of history and Christian missions began with the advent of Christ. The situation in the world today is the result of the acceptance or rejection of Christ's program, ignorance or compromise concerning the Gospel and its implications.

Prof. Warburton has given us a very careful and thoughtful study of the significance, the purpose and the development of Christian missions. These six chapters present a philosophy of missions—discussing their significance, aim, methods and authority. The author rightly holds that the aim of missions is to present Christ as the only sufficient Saviour from sin and its consequences. He is unique and the final authority for proclaiming the Gospel to all.

**The Words of God in an African Forest.** The Story of an American Mission in West Africa. By W. Reginald Wheeler. 8vo. Illus. 318 pp. \$3. Revell. New York.

The African has a tale of a man who set a trap in the forest. Each animal caught raised its voice at the uplifted spear saying, "Don't kill me; something better is coming!" The patience of the man was finally rewarded.

Here is a book for which we have been waiting. It takes us through one hundred years of a mission in Africa—"emerging Africa." The author

tells, simply, and powerfully, the story of the pains through which Africa has begun to emerge, birth pains of her own suffering and the pain of those who gave life that she might live. We meet the pioneers of the "White Man's Graveyard," men like Paull, Wilson, Nassau, Good. We see them walking the palm-fringed shore and the long trails of the forest, enduring the heat of the day, the chill of night, the deluge, the drought, the loneliness; we see them sustained in all and through all by the "durable satisfactions" until they poured out their last measure of devotion in death.

Part II is a more personal narrative. Mr. Wheeler takes us on a personally conducted tour down the West Coast, along shores once so familiar to the slavers, into the jungle and out on the other side into the tall grass. Attention is directed to the laudable work of the French Government in combating sleeping sickness, "the scourge of Africa." A short chapter on apes, with which the author became very familiar, is included.

The larger part is devoted to the work of the Presbyterian mission. We visit stations in the Cameroun and Spanish Guinea where the work was made possible through the efforts and sacrifices of the pioneers, and there we catch intimate glimpses of the modern missionary at work: doctor, teacher, printer, builder, minister.

To the missionary the book brings a quickening of the pulse, a renewing of vows; to the friend of missions it offers cause for thanksgiving for the evidences of the Kingdom of God coming in West Africa.—J. McN.



**Tanganyika's New Day.** By the Rt. Rev. G. A. Chambers. 68 pages. 1s. Church Missionary Society. London. 1931.

A description by the Bishop of Central Tanganyika of an African "diocese including 2,000,000 out of the 4,300,000 Africans who comprise the native population of the territory, the inhabitants of an area 200,000 square miles in extent." The missionary responsibility for service in this area has been accepted by the Federal Council of the Australian Church Missionary Society, and Bishop Chambers, an Australian, in 1927 was consecrated at Canterbury as the first Bishop of this diocese.

Tanganyika is a mandate held by Great Britain under the League of Nations and Bishop Chambers' brief volume presents a clear picture and a concise summary of the work which Australian missionaries are carrying on with and for the native peoples of this African mandate.—*W. R. W.*

**Beautiful Gold—A Story of Burma.** By Robert Bruce Thurber. 12mo. 211 pp. \$1.50. Revell. New York. 1931.

Hla Shway (translated "Beautiful Gold") was a Burmese maiden of many adventures. Left an orphan when a young girl, she escaped the evil designs of men and the dangers of man-hunting tigers. She was very beautiful but developed leprosy and wandered far to secure the famous *kalow* bean from which comes chaulmoogra oil which was reputed to cure the dread disease. She found the bean, a friend, a mission hospital, a trade, a lover and above all found Christ her Saviour. The story of how she sought and found are graphically told and the story breathes a Burmese atmosphere of town and jungle. The leprosy cure is a little too speedy and too certain to correspond with fact—as is possibly true also of her quick conversion to Christ. There is also an error in the statement that there are no lepers in the United States. But the story is a good, interesting, wholesome tale which also throws light on life in Burma.

**The Japan Mission Year Book.** Edited by L. J. Shafer. 8vo. 449 pp. Yen 2.50 (U. S. A. \$1.50). Kyo Bun Kwan. Tokyo. 1931.

The outstanding features of this year book are the reviews of the general Christian situation by the Rev. A. Ebizawa, the relation of Christianity to Shintoism by Dr. Toyohiko Kagawa, the story of the missionary situation by the Rev. W. G. Hoekji and student thought and Christianity by Prof. S. Nakajima. There are over twenty-five chapters on Christianity and Education, Social Reform, Literature, Religion and the general situation in Japan. Two chapters are devoted to Formosa—evangelism in North Formosa and work among the aborigines. There are also five appendices and various directories and tables of statistics. The chapters are well worth reading and give the most general up-to-date and authoritative information in existence in regard to Christianity and its impact upon Japan. There are now 58 missionary bodies working in Japan and two in Formosa, with 1,198 foreign missionaries and 5,573 native Christian employed workers. These have founded 2,155 organized churches and gathered 214,970 baptized Christians. There is the usual alphabetical list of missionaries and mission stations.

**Bahaism; Its Origin, History and Teachings.** By William McElwee Miller. Introduction by Robert E. Speer, D.D. 12mo. 214 pp. Revell, New York. 1931.

One of the modern religious movements which has left a considerable impression upon the Near East, especially in Persia, and strangely enough in its later developments upon some individuals and circles in the West, assumed that of Bahaism. In its short history of less than 100 years it has assumed many forms. In the middle of the last century it appeared under the name of Babism, from the title Bab (the Gate) appropriated by its martyred founder and head, Mirza Ali Muhammad of Shiraz, Persia. It soon spread rapidly but secretly (due to



persecution) into all parts of that country. Less than twenty years after the violent death of the Bab however, one of his disciples, Baha'u'llah set up the claim to be a new "Manifestation of God," of whom the Bab was only a forerunner or John the Baptist. With incredible suddenness the followers of the latter switched to the new incarnation with his abrogating revelation, and since that day the Babi faith has been superseded by its spiritual child, the Bahai.

Born in Persia, with its roots deep in the religious ideas, endemic in Shiite Mohammedanism, of divine incarnations or manifestations and of prophetic cycles or returns, it has gradually changed its character through the efforts of Baha'u'llah and his son Abbas Effendi to speak (at least to occidental ears) a more universal language. Discarding for its western audience some of its Shiite jargon, so unmeaning to most of us, it is now proclaiming the approved and unoriginal ideas of "oneness of the human race," "international peace," "the equality of men and women" and "universal education." But back in its old home in the East Bahaism is still in theological terminology and spirit essentially a sect of Islam. Except for the enthusiasm and devotion of many of its early followers and their missionary and martyr spirit, few religions have offered less of the bread of life for the spiritual hunger of mankind. Its theology is absurdly imaginary and mystical; its practical injunctions legalistic, barren, trivial; its history one of bitter contentions for personal supremacy that have not stopped short of assassination, mutilation and forgery of documents, and wholesale misrepresentations.

The story of this strange movement in its earliest stages was written in French by the Count de Gobineau; later in much fuller form was told in English by the gifted, scholarly and sympathetic Dr. E. C. Browne of Cambridge University. In America valuable volumes on the principles and practices of Bahaism have been con-

tributed by two missionaries in Persia. The first was by Dr. S. G. Wilson called "Bahaism and its Claims," published in 1915. This new presentation of the subject supplements Dr. Wilson's interesting and scholarly work, and brings the story down to date, putting its history and theology into a form accessible to the ordinary reader. Mr. Miller's knowledge of the vernacular, which has given him access to Persian literature, as well as English and French, his personal contacts with Bahais on the missionary field, and his visit to Shoghi Effendi, the present head of the faith, enables him to speak with precision and authority. The result is a book that is clear, direct, readable, thoroughly interesting to anyone who cares about modern religious movements. At the same time its thoroughness and careful documenting of all statements makes it very satisfactory to scholars. That the author finds little to commend in the character of the religion and in its record is no proof of his "missionary prejudices." It is rather the attitude, we feel, that all must take who know the facts. It is a good book to give to anyone interested in the history of religion, but especially to put into the hands of those in America and England who have been swept away by the appeal Bahaism is making (for western consumption) in behalf of humanism, internationalism and racial brotherhood. R. M. L.

"Out of the Depths"—The Life-Story of Henry F. Milans. By Ensign Clarence W. Hall, with Foreword by Evangeline C. Booth. 224 pp. \$1.50. Revell. 1930.

This is a complete account of the marvelous work of the grace of God in the absolute deliverance of an educated drunken bum, literally brought up "out of the depths" through the Salvation Army. It gives thrilling evidence of the precious truth that salvation is by faith in the Lord Jesus Christ. It is a marvelous case, splendidly written and full of fine touches. So sudden and complete was the change in this man that it confirms



faith in the power of Jesus, through His death to save the worst. Here is the whole story of Henry Milans—parentage, work on the newspapers of New York, the grip of the awful habit, falls, loss of everything, the awful life on the Bowery, given up by the doctors as a hopeless alcoholic. Then the love of God shown in the workers of the Salvation Army, the act of faith, the great change, the noble struggle, the regaining of his position, and home. Finally we read of the consecrated zeal of Mr. Milans in the work he is now carrying on, witnessing and writing innumerable letters to save others. It is unforgettable! There is pardon and love and hope for the worst sinners in any land! Hallelujah!

FRANK LUKENS.

**Religion on the American Frontier—The Baptists 1783-1830.** A collection of source material. By William Warren Sweet. 652 pp. Holt. New York. 1931.

This is the first of a series of volumes, projected from source materials covering the full story of American Christianity. It deals with the expansion of Baptists into the territory between the Alleghany Mountains and the Mississippi River, from the close of the Revolution to the year 1830. Its author is professor of History of American Christianity in the University of Chicago Divinity School. The early chapters discuss the status of the Baptists in America at the close of the Revolution; Baptist migration and expansion westward; the frontier Baptist preacher and the frontier Baptist church; the rise of the anti-mission Baptists, and anti-slavery movements among Baptists. The larger part of the book makes available a rare collection of documents selected from manuscripts and out-of-print sources, such as records and biographical material from the diaries of frontier preachers and the minutes of early Baptist churches and associations in Kentucky and Illinois. These documents illuminate the discipline of the local church membership, the relation of the Baptist churches of that

day to other communions and the attitude of the people of the young Republic toward the social problems which grew out of the common use of alcoholic liquors and the institutions of slavery. An exhaustive bibliography makes the book of great value to students. A second volume, soon to be published, will tell of Presbyterians and Congregationalists during the same period.

B. G. J.

**Bible Characters in the Koran.** By John Walker. 136 pp. 6s, 6d. Paisley. London. 1931.

To those who desire a brief introduction to a fascinating subject we heartily recommend this little volume. It is generally known that there are many references, especially to Old Testament Bible characters, in the Koran. The author presents these in alphabetical order from Aaron to Zacharias. As he points out in his Preface, his object was "to present in an accessible form all the Biblical personages who are mentioned either directly or indirectly by Mohammed in his Koranic utterances. The Koran itself is such a medley of fantastic fiction and apocryphal illusions that it is interesting to separate the biblical elements from the rest. . . . The great Arabian prophet, it must be remembered, never received our canonical Scriptures. He had to depend on garbled accounts, on Talmudic legends and fantasies; on the reports of false gospels; on the figments of Jewish and Christian proselytes; and on any oral information that might be given to him by the members of his household or the companions of his travels." A similar compilation appeared some years ago by a Moslem convert in India, but that was merely a series of Koran passages. Mr. Walker gives in addition some excellent critical notes.

S. M. Z.

**The Preaching Value of Missions.** By Helen Barrett Montgomery. 166 pp. \$1. Judson Press, Phila., Pa.

The author is well known for her deep interest in the subject and her experience in winning others for the



missionary enterprise. She gives six reasons why the study and teaching of Missions are valuable—"for the pastor's own spiritual welfare, for the revivifying of the Christian life of the church, for the rekindling of a living faith in the fundamental truths of the Gospel, for opening the springs of generosity in the church membership, for developing the heroic and the sacrificial in Christian experience of the whole church, and for development of a true world outlook and international interest in both pastor and people." After having shown the value, Mrs. Montgomery presents a study of Missions in the Old Testament, in the New Testament, and in history. The neglected field of Mission biography, as an inspiration for the pulpit and the pew, is pointed out together with methods for building up a missionary-minded church. It is astonishing to find no reference to missions to Mohammedan lands; the bibliography, which is fairly good, has the same blind spot. The lectures were delivered at Newton Theological Seminary so that the omission may be accounted for by the fact that the Baptists of North America have no work in Moslem lands. S. M. Z.

*The Spirit Filled Life or the Lord, the Spirit.* By George Goodman. 12mo. 216 pp. 3s. Pickering and Inglis. London. 1931.

The Holy Spirit is far too widely "grieved," neglected and unknown among Christians today. Few of them know the teaching of the New Testament on this important subject. They do not know whether to speak of "Him" or "It" and do not realize His nature or His work in the Church today. Mr. Goodman presents here a Biblical study of the subject in forty brief chapters. It is not a new presentation or a philosophical or theological treatise but it is a very practical and illuminating study. What a transformation would come in the Church and in individuals if these facts were made vital in everyday life and work! The extent of the study and its ramifications are indicated by the fact that the index contains over 100 subtopics.

*The Twenty-third Psalm.* By John McNeill. 12mo. 94 pp. 2s, 6d. Pickering and Inglis. London. 1931.

Dr. McNeill, the well-known and genial Scotch preacher, has a gift for picturesque exposition and illustration. He here sets forth graphically and with many colloquial Scotch sayings, the cheering statements of the Shepherd's Psalm as six strings of the psalmist's harp on which he plays heavenly music. It is a comforting, strengthening exposition—not deep but true and refreshing.

*The Lord's Day or Sabbath.* By Norman C. Deck. 12mo. 157 pp. 3s. Pickering and Inglis. London. 1931.

Many missionaries are troubled by the Old Testament legalistic teachings of Seventh-Day Adventists who have entered their field and seek to draw away Christian converts who have learned that salvation comes by works. This is a clear and convincing study of the question as to whether Christians should observe the seventh day as the Sabbath or the first day of the week as the Lord's Day. Missionaries will find it clear and helpful.

*The Message of the Home Mission Congress of the United Presbyterian Church of North America.* Pittsburgh, Pa. 1931.

A strong program and powerful addresses from leaders in many branches of the Christian Church made up the Congress held in Pittsburgh last May. Anyone interested in Home Missions and Christians interested in the program of Christ will be stirred and instructed by reading these messages. Here, in eleven addresses, one may gain light on many topics, such as, the new frontiers in Home Missions—largely in our cities and unchurched areas; we are impressed by Dr. W. E. McCulloch with the magnitude and importance of the Home Mission Task; we see, through the eyes of Dr. C. B. McAfee, America against the background of the World; we study with Rev. Carl Wallace Petty, the place of Home Missions in the modern world.

The ninety-six pages of this little pamphlet are packed full of fuel and fire for pastors who wish to preach Home Mission sermons.



# A Worth While Christmas Gift

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# MISSIONARY REVIEW OF THE WORLD

DELAVAN L. PIERSON, *Editor*

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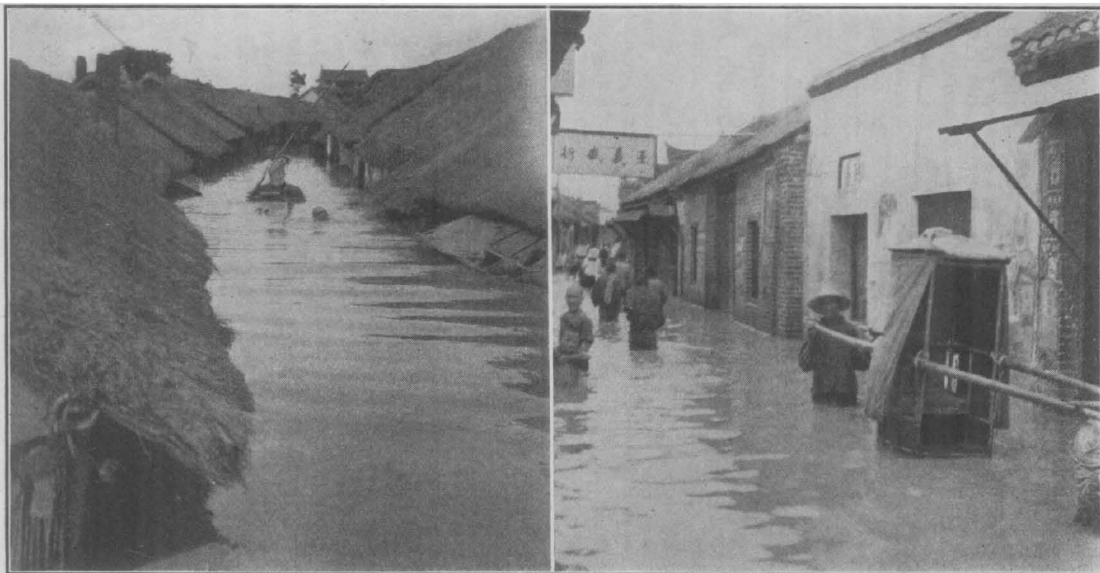
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# THE MISSIONARY REVIEW *of the* WORLD

## WHOM SHALL WE SEND?\*

BY PAUL W. HARRISON, M.D., *Muscat, Arabia*

**T**HERE is no subject of greater importance for all who are interested in carrying Christ's message out into the dark places of the earth, than that of the selection and preparation of missionaries for service.

As we have said, the object of missionary work is to produce a spiritual result over in Japan and China and India and Arabia and other fields. Therefore it is most important to discuss the way to prepare for the spiritual work that lies ahead. Technical theological training is not ninety per cent of what is necessary for success out there, nor even fifty per cent. That is true of pedagogical or medical training too. Technical preparation is of importance and we should prepare for the best possible work, but, nevertheless, we go out to the mission fields first of all to bring men to Christ and to bring Christ to men. For the accomplishment of that purpose, all that we learn in classrooms here is less than fifty per cent of what makes for success or for failure over there.

Important as this matter is, I do not think that, within the last five years, it has been discussed in any convention or any course of study in any institution with which I am acquainted, as I am going to

discuss it here. Preparation is seventy-five per cent of the reason for success or the failure, and receives little attention, whereas the technical and intellectual training which counts for twenty-five per cent, receives almost all the attention. Here we will discuss the other factors in preparation.

The object of missionary work is to go out and put Christ into men's hearts, the hearts of those who are now preoccupied with idols of extraordinary strength, who are at present devotees of religious systems that hold them with a tenacity that is very difficult to represent. Missionary work is not easy work—not because the climate is bad, or health conditions are difficult, but because we are dealing with men whose hearts are occupied by some other god. The people are amalgamated into systems. It is not as though you tried to shovel pebbles out of a loose pile. With most of the people among whom we work, for instance, in Arabia, in the castes of India, and in China, it is as though there has been liquid cement poured into that pile of pebbles and they are held like iron; you can hardly get more than a few of them loose with dynamite.

\* The last of a series of lectures at Princeton Seminary, February, 1931.



On the mission field we work against spiritual forces of extraordinary power. We do not just go out there to wheel baby carriages up and down the street; we work against very powerful systems, and because of that we should recognize that the work is exceedingly difficult. That adds force to the statement that we go out there to do a spiritual work. Multi-millionaires might go there together and could not produce one convert with all their money. We need money, but we need other things a great deal more. A wonderful piece of architecture may, in a way, objectify the beauty of holiness and the essential loveliness of the character of God, but in a place like Arabia a building of that kind would contribute nothing to our spiritual ends.

#### Stay at Home, Unless—

What preparation should we get to fit us for the work that lies ahead? First of all we must, of course, be sincere Christians, but if we are such, how can we prepare for this particular work to which the Lord has called us?

The first thing to be said is that a man or woman ought not to go out into Arabia or India as a missionary until he is convinced that the Lord wants him there. In the old days there may have been a very superficial discussion of what constitutes a missionary call, as though it must be a rather supernatural manifestation. But there is some truth in that. Here is work of exceptional difficulty and of exceptional importance. The Church of Jesus Christ is to be founded. We are to go out and make disciples of Christ. No work in the world is comparable to that in importance. Who is to go and

do it? The people that God wants out there, and nobody else. While we ought to urge men to think about the mission field and to go out if God wants them, we ought also to urge them to stay at home unless they are convinced God wants them to go out there. The first element in our preparation is an unshakable conviction that God wants us to work out there. That is not saying how God will guide us to such a conviction. We are not looking for an audible voice or a supernatural miracle, but for an unshakable conviction that God actually calls us to the field. That is, to my mind, an indispensable element in the equipment of any missionary who goes out with any expectation or hope of success in the spiritual work that God desires to have accomplished.

The second element in missionary preparation is an adequate surrender to God's will. We enter into the Kingdom of God by surrendering ourselves to Christ, but we sometimes forget that we need divine grace for a continued surrender. It is not sufficient to surrender today and sail out to Arabia next week. We must continually surrender in Arabia for the next thirty-five years, or as long as God keeps us there.

This second task is even more difficult than the first. There are plenty of temptations in a country of that kind, especially temptations that attack us along the line of pride. My experience has included no one who has been tangled up in the ordinary temptations of the flesh, though such occur. Probably you would not be attacked on that side, but everyone is apt to be assailed by subtle temptations to pride. It is this that wrecks us in Christian service nine times out of



ten. The temptation comes in more than one way. Here is a woman who is offended and will not speak to her missionary colleague. What is the matter? Yesterday when other people were invited, she was left out. Her whole impression is probably wrong but she was so offended that it took the active effort of the other party to heal the wound. It took patience and humility and submission to unkindness to straighten the matter out. We need to be prepared for a continual surrender out there.

Here is a doctor. How is he going to spend his time? Will he sit down to do personal work with the patients, or do some piece of laboratory work which will give him a bit of reputation? This fame looks like a gorgeous jewel. He can do this work and thereby gain a reputation; he can get back a little that he surrendered when he went to the field.

Our power in the Lord's service is going to depend upon the depth of our surrender. The difference between a man who has about a tenth of one horsepower in his spiritual life and that other man who has fifty horsepower, is simply a question of the depth to which his surrender has reached.

#### Afraid of Overwork

Now let us pass on to some things more specific. How can I prepare to be the right sort of missionary? We can train ourselves to work hard. The most plebian sin in this world is the sin of laziness. It is also the most common. If you could make a list of missionaries and classify them 1, 2, 3, 4, 5, on the basis of their capacity for hard work at their job, and later classify them as God judges accomplishment, I believe that you would

find the lists coincide almost without any variation. Our success on the mission field will depend very largely upon our capacity to work. Doctors are open to great criticism because we have felt the pulse of missionaries so much and listened to their heart and worried about their health until we have taught the missionary body to be afraid lest they work too hard. More people come back nervously broken down from too little work than from too much. What is a standard? Why not take the common everyday standard? A little while ago somebody was throwing a brick at the laboring man in America because he wanted to do less than an eight-hour day's work. When we work for the Lord, let us not have a standard of diligence that is less than the standard of an ordinary carpenter or electrician. Let the eight-hour day be the minimum, but not necessarily the maximum. I think you would find that many ministers would have hard work checking up against that plumb line. Most of us are so afraid we will overwork, that we let half an hour go this way and half an hour that way to no purpose.

One of our best clergymen in Arabia told me that he had to increase his activities a good deal to reach eight actual hours at his job. In addition to our eight hours at our job we will put extra time on correspondence and articles for home papers and other accessory stuff as we would if we were working over here for the Telephone Company. That is hard work, but unless we can do an honest day's work, we need not expect the Lord's blessing. If our missionaries would work eight full hours a day at the job of bringing the



Gospel message to one individual soul after another, we would begin to have more results. That eight hours belongs to the Lord, it belongs to the church that sent us out, it belongs to those church members who have sacrificed to support us. It is very important that outside our work hours we maintain our touch with friends at home, if we want to retain those friends.

There are many things that help us save time and energy. A filing cabinet is worth its weight in gold. A half hour spent with an accountant or in a business office, or with some stenographer can teach us methods and filing systems that will save days of work. It is worth while. Reduce the time spent in accessory activity so that you have eight hours left for the honest work of bringing Christ into contact with men that need Him.

#### A Clear Message

If the first element in the success of a missionary is his capacity to work, then the second element is a flexible and growing message. Perhaps I tread upon treacherous ground in this part of the discussion, but I believe in the Gospel of our Lord Jesus Christ. We need to study the people among whom we work so that we can present it most effectively.

The people in these lands find it difficult to understand Christ's message. Suppose I stand up and say, "Believe on the Lord Jesus Christ and thou shalt be saved." Those to whom I am talking do not know what I mean by "believe." They have never heard of the Lord Jesus Christ. They have not the faintest conception of what it means to be saved. So we seek a simpler presentation.

In our Bahrein hospital we decided to experiment. As we take down the history of a case, noting every day the treatment and reaction, so we decided to keep a spiritual history of all the patients. We wrote down what kind of Mohammedans they were, and how much contact they had had with Christ's truth—which was mostly none. Then we treated them with various kinds of spiritual medicine. We tried the dogmatic and systematic presentations of the Gospel; God's holiness and man's sin and the need for a Saviour. We tried the historical presentation, the prophecies about Christ and His life and death and resurrection. We tried the parables, and then we sometimes used to open the New Testament at random. Each day the results were put down. On January 5th Adela was given the parable of the prodigal. Did he like it? Did he understand it? Did it make him angry? Did he go to sleep? What did happen to him? That was all put down on the record. We tried to treat every patient almost every day. So at the end of the year we had some interesting records to study.

We could only discover one aspect of the Gospel that had any great appeal upon its first presentation, and that is the mystical aspect of the Gospel—the vine and the branches, the bread of life, and, most of all, the good shepherd. Thereafter we used that almost always as our initial presentation. "The Living Christ and Dying Heathenism," by Dr. Warneck of the South Sea Islands reports that out there they found the best initial presentation to be the announcement that those who believe in Christ need not be afraid of evil spirits. That is the initial presen-



tation that really penetrates deep enough to be understood and appreciated a little. The search for that point of contact will continue as long as you are on the field.

I remember being faced with the problem of preaching on the street in Bahrein which had been forbidden. As we took our dispensary work to different villages, we found that at the end of the morning's work there was half an hour or an hour, as we sat out next to the road, when a crowd of fifty to a hundred people gathered. I used to open my reading with that verse in the Sermon on the Mount: "Lay not up for yourselves treasures where moth and rust consume and where thieves break through and steal." It was a surprise to those people to have that word. There was no danger of their breaking that commandment. To have their poverty dignified as obedience to a divine commandment was very acceptable to them. That was our introduction. Then we would go on and try never to stop until we had reached a discussion of the parable, "I am the good shepherd," or a discussion of the crucifixion and the atonement.

This is what I mean by a flexible or varied message. Christ was marvelously varied in the way he met men. The woman at the well was not taught the same thing as Nicodemus or Zaccheus or the Pharisee who invited Jesus out to dinner. We also must have an exceedingly flexible message.

#### Keep Up-to-Date

To present to different people that aspect of the Gospel which fits into their minds requires a much more profound and extensive and truly sympathetic understanding of Christ and His message, of His ex-

ample and work than a man has when he leaves the seminary. We must have not only a flexible and a growing message but we must have a growing understanding of Christ and His teachings for ourselves.

I despair of any missionary being able to handle the situation that he meets out in Arabia, at least, unless his own devotional Bible study reveals now and then great magnificent jewels of truth never dreamed of before. A man who sees no more in Christ's teachings at the end of ten years after his graduation here than he saw when he was graduated is no man for missionary work. We need the vitality and the freshness that we get if our own comprehension is fresh and vital and growing.

Without question some missionaries ought to study the religions of the people to whom they go, but most of us are far better advised to let that kind of study alone. It will be better for us if, instead of spending hours on the study of Hinduism or Mohammedanism, we spent that time on the study of Christ's message and example and their implications and application to the situations that we face; then we will have a message that will amount to something.

Do not waste time on the study of Hinduism and Mohammedanism and Buddhism, but put time on the devotional and sympathetic and personal study of the message of Christ, so that you begin to see in it wonderful and magnificent things that were never taught you and that you can, therefore, present to the people you meet.

If the first element in our preparation is the gaining of a capacity for hard work and the second a growing and flexible message, a knowledge of Christ that increases



all the time, then the third, I think, is unquestionably the training of ourselves in sacrifice. There we have a difficult subject. Why does Mr. Gandhi have such an enormous influence in India? It is not because he has such a tremendous mind or that his economic program commands great respect. But Mr. Gandhi has fallen into the earth and died so far as his own self-indulgences are concerned. Christ said that if we fall into the earth and die, we bring forth much fruit, otherwise we do not.

#### How Much Sacrifice?

The principle of self-sacrifice is essential. I learned a lot when I first went out to Arabia from an assistant I had in the hospital who was a converted Afghan. Jalalah and his brother Rakmandan used to sit and talk with me. They had not the slightest respect for any religious representative whose life was characterized by what they would interpret as self-indulgence. They are not worshipers of absolute æstheticism, but in their mind, as in God's mind, self-indulgence is the antithesis to the religious life. You cannot put the two in the same compartment. A missionary who is self-indulgent in his expenditure, in what he eats and in what he wears; who looks out on missionary life as an easy thing, should stay at home. The Oriental understands that when a man pretends to bring out God's message, to be a prophet with a gospel, that man cannot be self-indulgent.

We must be prepared for sacrifice. How much sacrifice? Obviously, we are dealing with a situation where judgments differ. It would not make any difference how expensive an establishment a mis-

sionary maintains, he would find himself still below some Indians or Arabs around him in a coast city. Or, if he wrapped one cloth around him and ate one handful of rice a day, there would still be people below him. As we work from the richest down to the poorest it is purely a question of judgment as to which point in that scale we are going to imitate. We can not do better than to follow the example of Christ. He did not go down to the very bottom of the scale as a beggar starving in the street, nevertheless he was not a rich millionaire with soft clothes and jewels. Christ set himself low in the scale and there is where we ought to set ourselves.

That, of course, in these days is a most unwelcome teaching, but, after all, it is Christ's own example, and if we can talk with those Orientals and get their reaction, we will recognize that they at least understand this.

If we prepare to work hard at our task; if we devote our whole time to Christ and his message and develop an adaptable message; if we prepare for real sacrifice, then I believe we have adopted the three elements of importance in the preparation for missionary work. I want to add one more which, perhaps, ought to have been put in the general preparation. We must train ourselves to pray. We often have to pray a long time without seeing an answer, and it is sometimes difficult to keep our prayers keen and full of faith and our attitude toward God as enthusiastic and to realize that God is working even when we can not see the results.

There are mission fields where the answers to prayer come more quickly, but there is no field where



a man is safe who has not learned to pray. It may seem like a bit of legalism, but a man cannot safely come out to the mission field who does not set aside half an hour or more every day to pray. It is true that Christ sets us no such example of mechanical regularity, but you and I live in an artificial civilization and to gain any time for prayer most of us have to set aside a certain area which we rigorously guard from other things.

I do not believe in the appointment of missionary candidates who do not know how to pray. Missionaries must hold time free for prayer at the expense of great effort for we need that time for twenty other things. That is the fourth element in our preparation—to learn to pray. We might better fail in our other examinations than to fail to pray at least half an hour every day.

Preparation for missionary

work includes, no doubt, many technical things. These things are more important—the capacity for hard work; much attention to Christ and a growing knowledge of Him and His message; ability to adapt His message to individual needs; training in sacrifice; and finally training in the art of prayer.

Missionaries who can come out trained in these ways will be successful. One more word, and that is, we not only must learn how to pray, but we need to build up at home a constituency of friends who will pray with us and for us. We must not come out to the missionary field single-handed, we need at least a dozen or two dozen intimate friends behind us who are going to pray for us. Develop that kind of a constituency. It is a matter of the greatest importance so that spiritual power of that entire group may be enlisted.

#### PRAYING FOR MISSIONARIES BY NAME

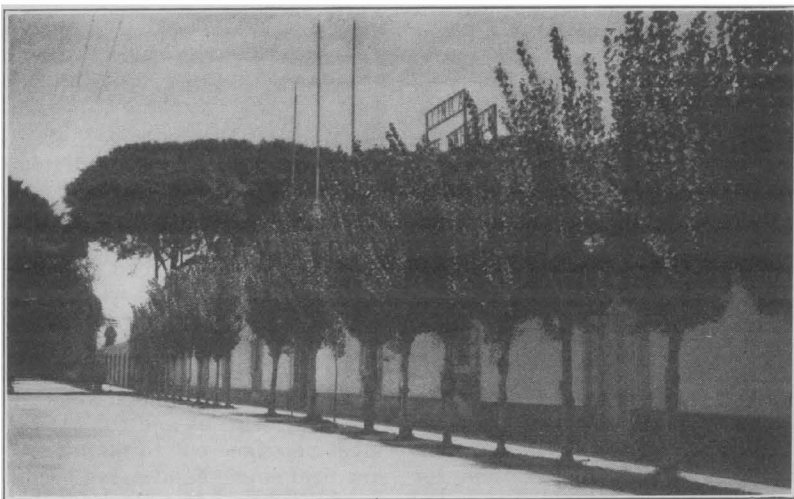
BY ADONIRAM JUDSON GORDON

**P**RAYING for missionaries by name is another means for drawing out our interest toward the foreign fields.

Wholesale intercession has always a dangerous tendency. Prayers which are so inclusive that they cease to be incisive, which take in so many interests that they take hold of none—who has not been wearied by such comprehensively feeble intercession? Christians have as much need to be on their guard against platitudinarianism as against latitudinarianism. Evangelical vagueness of desire and petition is a weariness to God and to men.

Instead of praying for the Lord's blessing on our mission fields and upon our missionary brethren in general, let us make a list of their names, and take some of them before the throne of grace each day. Let us make ourselves acquainted with their circumstances of trial or success so that we will have definite petitions or thanksgiving for them. Let the missionaries send home specific requests for prayer, and let them be taken up for definite remembrance.





OUTSIDE THE ATTRACTIVE BRITISH-AMERICAN HOSPITAL IN LIMA

## A MINISTER OF MERCY IN PERU

BY SAMUEL GUY INMAN, *New York*

*Secretary of the Committee on Cooperation in Latin America*

A MESSENGER enters the beautiful palm-bedecked patio of an old building of Moorish architecture in the suburbs of Lima, Peru. He rushes through the corridors to a room where sit several immaculately capped and gowned nurses. The one in charge of the office opens the missive which states that diphtheria has broken out in an inland city. There is no anti-toxin to combat it and anxious parents implore the missionary doctor at Lima to rush anti-toxin to save their children. The Chief, to whom everyone tells his troubles, is not easy to find among the sick scattered through the patios, in the operating room, one of his laboratories, in the dark room or in the dispensary. When he is found, we see a real leader swing into action.

Others in Peru may not have serum for immediate treatment, or might be baffled by the long distance to the town, three days by boat and train. But this man is accustomed to call on science and on humans to help him alleviate suffering. A fellow countryman, who has established a flying field, is called by telephone. "Yes," comes the reply, "I will take the anti-toxin." While the plane is being warmed up, the anti-toxin is hurried to the field by auto. It gives one a thrill to see that bird of mercy rise into the air and fly over the Andes, an hour after the appeal had been received. That same afternoon anxious parents receive the healing balm that meant life to their children.

Here is romance and religion in the tropics. To me the incident



conveyed a thrill I shall never forget. To the Chief of the British American Hospital it was only one of many incidents in a day's work.

Dr. MacCornack's day usually begins at 5:30 A. M., with a brisk ride along the seashore on a favorite Argentine pony. After a 7:30 breakfast the head nurses receive their instructions for the day, the more critical patients are visited, and the first operation is performed. Here we see the king on his throne! This man may be able to ride, to shoot, to fish and to tell good stories; he may be a fine photographer, a chemist, an electrician, a successful business manager, the respected mayor of his little Peruvian suburb. But above everything else, he is a skillful surgeon. When he swings into this job, there is no mistake that he is in his element. A young army of assistants jump to comply with commands as if they had been stimulated with an electric current. Several distinguished surgeons may have asked permission to watch this man of reputed marvelous power. But he will tell you *that it is quite simple*: First, be sure that you know what is the trouble with your patient; second, deal gently with the insides of the friend on the table; third, keep studying every case, and learn as much as possible from the experiences of others.

Many different kinds of operations are done here and some marvelous cures are effected. One old Peruvian gentleman was brought to the hospital when all other medical men had given him up. He looked too far gone to be saved, but in a few hours the Doctor had put him through various tests and had discovered a strange disease of the liver. The operation was per-

formed, though the patient was too weak for anything but a local anesthetic. The Chief kept him cheered up with stories, while he pumped more than half a gallon of pus out of the liver, sewed him up with the rapidity of a Singer machine, with more drains arranged than are found in an ordinary bathroom. In a few days the old man was on the road to recovery.

What an international crowd we find among the sixty patients in the hospital wards. Here is a Texan who has been railroading in Peru for thirty years; there is the British Minister to Peru; here is the wife of a Peruvian evangelical pastor who has taken advantage of the hospital to have her baby born under sanitary conditions; there is a Scotch nurse recovering after six months' battle with germs she had contracted in a neighboring institution. Others include a Japanese Charge d'Affairs, a German business man, a Quechua Indian peon, an American "beach-comber," an Illinois mission-school teacher; through the various wards one may trace the map of the world.

The whole responsibility for the hospital rests upon Dr. MacCornack. A young assistant is doing the best he can and Mrs. MacCornack is remarkably efficient in business details. The American and Peruvian nurses are enthusiastic and efficient, but every one in the whole institution looks to the Chief for the final word.

After luncheon, in the attractive living quarters which Mrs. MacCornack has arranged in the rear of the main patio, the Chief shows us some movies taken of recent operations. (Think of having your own operation reeled off before you as the wielder of the knife explains just how and why it was done!)



Then we examine the different kinds of cameras kept by this lover of photography, we inspect the model kitchen and refrigerating plant which the Chief has installed with the proceeds from recent operations; we stop to pay a hurried visit to the pets, the monkeys, parrots and dogs, which help to amuse the big family.

The clinic takes up most of the afternoon, for a crowd of the needy

emanates from the Christian Director of this institution and his associates.

Eight years ago Dr. and Mrs. MacCornack went to Peru from Wisconsin where he had attained success in surgery, was president of a hospital and director of a bank. Bishop Oldham of the Methodist Episcopal Church had recently agreed to supply the personnel of a hospital in Peru if the



THE DOCTOR AND NURSING STAFF IN THE LIMA MISSION HOSPITAL

from all classes come from Lima and Callao. After dinner, the final rounds must be made, and then the medico takes his rest by putting on a concert for the patients! His ingenuity has hooked up loud speakers to an insignificant little portable victrola so that the music is not only carried to all the three patios, but also to the city park where all the community enjoys it.

It is scarcely too much to say that the whole West Coast of South America is feeling the spirit that

British and American communities in Lima and Callao would furnish the property. The MacCornacks heard the call to go to this, to them, unknown city and offered to contribute a year of service. There were only three patients in the hospital when they arrived; equipment was of the scantiest. The new doctor spent his first five days largely in making with his own hands a light for the operating room. At this juncture the manager of one of the big American



firms was seized with a strangulated hernia and requested to be taken to the newly arrived American doctor. The doctor had finished his operating lamp five minutes before the patient's arrival. Without this he could not use the operating room. The two strangers exchanged a few words and the sufferer was laid on the table. The operation was successful and a firm friendship was established between these two families.

The one year of free missionary service has now lengthened into eight. Last year the expenses of the institution amounted to \$131,000, every cent of which was paid from surgical fees and other hospital receipts. This unique missionary enterprise, staffed by the chief surgeon and his assistant, by eight American and eight Peruvian nurses, and a group of forty stu-

dents in training, is run without any appropriation from the Mission Board. The British and American communities provided the buildings.

Far-reaching results may be expected from the work of the Peruvian girls who are being trained and sent out each year as nurses. They are given three years in the nurses' school and are fitted to serve in public health programs, in other hospitals or in private cases. Their influence is already being felt in the struggle to improve the general health in Peru.

All who have "done time" in the British and American Hospital have a warmth of feeling toward this institution. To have lived with the Chief and his assistants has made life sweeter, has brought God nearer, and has made Christ more real.

#### WHAT IS CHRISTIANITY?

**C**HISTIANITY is not the established religion of a commonwealth, lest the laws of men become entangled with the laws of the Lord, which are perfect, and the State be found disputing for supremacy with the sovereign God.

Neither is Christianity the religion of custom, seeing that the changing traditions of men often modify the Word of God, from which it has been declared that "no jot nor tittle shall pass."

Christianity is not the religion of a human creed, remembering that plenary inspiration passed out with the apostles, and no church has ever been competent to indite a document which shall improve on what the New Testament records once for all.

What then is Christianity? Christianity is the religion based on our faith in and our relation to a Person—a Person whose life was recorded faithfully by men who knew Him in the flesh; a Person whose oneness with the Father was authenticated by many signs and wonders; whose winsome spirit was such as to draw to His side rich men, rulers, outcasts and little children; one who died that we might live; at whose exit the mountains were rent; and whose legacy opened up a fountain of hope for all people.

That Divine Person is none other than He who said, "I am the Way, the Truth, and the Life."

JOHN JETER HURT, D.D.



# SHALL WE REVIVE THE LAYMEN?\*

BY THE REV. CORNELIUS H. PATTON, D.D.

*Author of "God's World," etc.*

**T**WENTY-FIVE years ago, when a group of laymen met in the Fifth Avenue Presbyterian Church of New York for conference and prayer over the missionary situation, it was under the pressure of the idea that the world had swung into a new position of missionary opportunity. They felt that the time had come for the laymen of the Church to stand by the cause of world evangelization in an organized and aggressive way. If the Church was to enter into the new opportunities in a large and hopeful manner, there must be the mobilization of the lay element in every denomination.

In the minutes of that New York meeting, I find that, preceding the resolutions, were these statements:

WHEREAS, The greatly increased participation of the present generation of responsible business and professional men is essential to the widest and most productive use of the existing missionary agencies, and is equally vital to the growth of the spiritual life at home, and

WHEREAS, In the management of large business and political responsibilities such men have been greatly used and honored. Therefore be it

*Resolved, Etc.*

These were not idle words. They were drawn up and signed by men of importance in the business and professional world. When Dr. Samuel B. Capen (who became the first chairman) returned to Boston and informed me of what had

happened, he said: "We didn't do much else but pray. I never have attended such a meeting in my life. It was the Haystack affair moved to New York. We organized not a society but a movement. It will be interdenominational but will seek to place behind the various boards the loyal and intelligent support of the men of the churches."

Conventions were held in the leading cities of the United States and Canada and in multitudes of smaller places. The Movement had the courage—shall I say the audacity—to make those conventions self-supporting by charging admission. "What! expect men to pay for attending a missionary meeting! Preposterous!" But they did, and that in astonishing numbers. Then came a series of constructive measures. More courage; more audacity. When Campbell White (the first secretary) proposed that the only way to support missions church-wise was to make a house-to-house canvass of the parish, and to have the canvass conducted by lawyers, bankers, judges, and business men of large affairs and wide reputation, some of us gasped. "It can't be done; they never will volunteer for service like that." But the thing was done and in a few years the "Every Member Canvass" became the accepted method of finance in every progressive church. Let us hand the palm to the laymen of twenty-five years ago for inventing a device which no minister would have dared suggest.

\* Edited and Condensed from the original paper sent out by the Laymen's Missionary Movement, 19 South La Salle St., Chicago.



Alas! in 1919 it was decided, after long debate, to merge the Laymen's Missionary Movement in the Inter-church World Movement, with the result that the incentive of this great enterprise was lost in the wreck of the attempt to capitalize for missions and beneficence the solidarity, the enthusiasm of the War period, already on the wane.

The Central Division Committee of the Laymen's Missionary Movement, with headquarters in Chicago, opposed the merger with the Inter-Church World Movement but after long debate adopted the following:

*Resolved*, That the Central Division Committee suspend activities and appoint a Committee on Resumption which will be in readiness to undertake its task as soon as the time may be propitious.

This committee called a conference in May, 1922, and voted to resume activities. The reorganized committee was, however, hindered in getting under way until 1927. They have sought to conserve the old name and to revive the old spirit.

Today we are living in a new world of opportunity and of peril. The War has drawn a sharp line through the history and program of every political and social institution. The cause of foreign missions has been affected in notable ways. A new generation has come upon the scene. New attitudes are being formed. New theories prevail. There are new laymen to be enlisted, and they have the opportunity of the ages.

In any attempt to rally our Christian laymen to a new and effective support of missions, the conditions of success appear to me to include the following:

1. By reading, study, discussion, they must be made intelligent upon world conditions as these affect the prospects of Christ. Where are we in the progress of the Kingdom? What are the new forces, favorable and unfavorable, with which we have to deal? What changes are demanded in missionary attitude, theory and procedure? What are the demands of stewardship in a day like this? As Dr. J. H. Oldham, of the International Missionary Council, once remarked, "In the Church, as in the political realm, the future lies with the man who thinks."

2. The new movement, like the old, should be interdenominational. It should not be split up into affiliated denominational movements for men. The old Laymen's Missionary Movement was seriously weakened by the denominations taking up the idea on their own account, so that in many cases business men visualized the work as merely denominational propaganda and the larger incentive was lost. The laymen of today have it in their power to reenforce immeasurably the conception of missions as the enterprise of a steadily unifying Church, one direction, at least, in which we can dispose our forces for the success of Christianity as a whole.

A strictly interdenominational movement also is free from the network of restrictions and relationships which characterize our purely denominational efforts. For the most part these are necessary, and within their sphere are of great value, but there should be room for the free movement and initiative of uneclesiastical groups. The genius of our business men has not been exhausted by the invention of



the Budget and the Every Member Canvass.

3. There is a demand for more intensive work in adult missionary education than the old-time convention method makes possible. Big conventions may still have their value, but emphasis should be placed upon the reaching of smaller and more influential groups of prominent business men, and officers of local churches.

4. Our laymen will rise above the present timidity in appealing for money. They are dealing with money all the time and are not afraid to ask for it in a good cause. They are not afraid of the word promotion. They believe that money, as the expression of personality, is sacred. They realize that in the cause of Christ it can be made immortal.

5. Finally, our laymen will be free from the weakness of present-day theological speculation. They will want a motive and a message that ring with the faith and the optimism of Jesus Christ. It is inconceivable that they will fall in with the idea that Christianity is but one among many religions, or that the ultimate religion is to be a

blend of existing faiths. They will think of Christian missions as the giving of the best—God's best—to a suffering world. A sympathetic approach to the peoples of other faiths, a glad and generous recognition of high and permanent values in other religions—yes, by all means. But a reality-loving Christian business man, if he is to back a world movement for Christ, will do so because he believes the religion of Christ is supreme and final.

We believe that the time is ripe for a revival of lay activity and initiative in behalf of missions at home and abroad. The movement which started the Every Member Canvass and the Church Budget and which has been instrumental in aligning tens of thousands of business men in missionary belief and activity—the enterprise which inaugurated a new era of missionary support—such a movement, if again given a prominent place in our counsels and programs, may prove the means of leading us out of the present wilderness of criticism, hesitation and receding devotion on the part of many in the Church.

#### CHRISTIAN STEWARDSHIP

Two brothers in New York went into partnership as bankers and brokers. One promised God that when he had accumulated a capital of \$100,000, he would retire from business and give the rest of his life to Christian work. He did so, and became one of the greatest Sunday-school workers in America. He was the author of many books on the Sunday school, and acted as the moving spirit in the Sunday-school world. He influenced hundreds of young people to go into Christian work and led thousands of boys and girls to give their lives to Christ. He did not leave much of an estate when he died but he laid up spiritual treasure on earth and in heaven.

His brother continued to give all his time to the banking and brokerage business, but all he left behind when he died was money. There was no evident print of sacrificial service.

Who served men and God best and which one left the largest heritage?



# THE WORLD STEWARDSHIP CONFERENCE

BY DAVID McCONAUGHY, D.D., *Montclair, N. J.*

*Author of "Money, the Acid Test," "Mother Earth," etc.*

THE foundations of the first World Stewardship Conference, which met recently in the historic Tolbooth Church, Edinburgh, were laid several years before it opened. In December, 1926, the General Assembly of the United Church in India (North) invited the writer to assist in installing stewardship in its program. Without knowing of this action, the General Assembly of the United Church in Korea sent a similar invitation. A little later a similar request came from the Evangelical Union of Churches in the Philippines and the National Council leaders in China and Japan followed. Across Asia, from Bombay to Tokyo at sixty-five centers, I met in conference thousands of leaders of the younger churches to discuss the principles and methods of stewardship.

On my way out to India, I stopped in the British Isles to meet groups of ministers and laymen in Glasgow, Edinburgh, Dundee and London, and as a result the proposal was made to hold a World Stewardship Conference in Great Britain. As a result the officers of the International Association for Church Finances in Great Britain and the United Stewardship Council of America drafted a program which came to fruition during the Conference which met in Edinburgh last summer.

The Venerable Archdeacon Smythe, who was delegated from the Anglican Church Assembly, addressing the Church Assembly at Lambeth said, "Stewardship is

at the zero hour in the Church of England. All other branches of the Church are ahead of us." Providing himself with textbooks and pamphlets, he has set out to change that situation and an Anglican Stewardship Commission is now at work along this line.

Baptist, Congregational, Anglican, Presbyterian, Primitive Methodist and Wesleyan missionary executives and the General Assemblies of the Church of Scotland and Ireland are also taking steps in the same direction. Instructions were given to Scotch ministers to preach stewardship during the week of the World Stewardship Conference. The like of this had not been known in Great Britain before. The General Assembly of the Church of Scotland recommended permanent provision for the inculcation of Stewardship as a recognized part of the Church's program. This recommendation was unanimously adopted.

The Stewardship Conference opened with a special service in old St. Giles Cathedral, marked by a stately dignity. Dr. Ware, Dean of the Thistle and Chapel Royal, preached on stewardship that afternoon with great earnestness.

Among the notables taking part in the conference was the Earl of Home, genial Chairman of the International Association for Church Finances, who entertained some 200 of the delegates at his charming home "Hirsel" out in the Scott country. It was remarkable that of the more than fifty who had been assigned parts in the



program from near and far, the Hon. Lord Sands, who was overtaken by blindness, and Dr. James Black, prevented by an accident, were the only expected speakers who were absent. Others who attended were: Sir William Henderson, Lord Polwarth, Sir D. Y. Cameron, Dr. John White, of Barony Church, Glasgow; Principal W. F. Lofthouse of Birmingham; the Very Rev. J. Harry Miller, Edinburgh; Mr. Ernest Brown, M. P., who, judging by the masterly way he conducted the session on "The World Challenge of the Church of Today," will prove a leader to be reckoned with in Parliament; the Venerable Archdeacon Smythe, who missed nothing in the entire program; the Dean of Armagh, one of the representatives of the Church of Ireland; the Most Rev. W. J. F. Robberds, Bishop of Brechin and Primus of the Episcopal Church in Scotland; Canon R. J. Mackay, of the same, who took in everything; Mr. S. E. Hodgkin, a founder of the Friends' Trust, Ltd.; Mr. John B. Gotts, Chairman of the Congregational Union of London; Dr. Adolph Keller, of Geneva; Oberkansistarialrat Gustavus and Pastor Harney of Berlin; Mr. Bahari Lall Rallia Ram, General Secretary of the National Council, Y. M. C. A. of India and Prof. A. M. Daula, Lahore, India. Of the Canadian delegation may be mentioned only Dr. W. M. Rochester, Chairman of the Western Section, Pan-Presbyterian Alliance, and Dr. Peter Bryce, both of Canada. Nine members of the United Stewardship Council of the U. S. A. and Canada attended and made valuable contributions; Agar, Crawford, Howser, Lampe, Long, Lovejoy, McConaughy, Myers and Mrs. James Duguid, Jr.

Four commissions in America had been at work for months and their reports came as a revelation to most of those attending the conference. An exhibit including some 300 titles of stewardship pamphlets (selected out of 1000 available) and 49 textbooks served to visualize what has been done in this field during a decade or two. On the other side, the first stewardship textbook produced as yet has recently come from the press, "Studies in Christian Stewardship" by Rev. D. W. P. Strang, M.C., M.A. of Edinburgh, who made one of the strongest addresses of the conference on "All Life as a Stewardship." With this should be bracketed "The Challenge of the Growing Influence of the Material," by Ralph L. Cushman of Rochester, N. Y.

The conference was designed to be not only inspirational and educational but also promotional in extending stewardship principles and practice. Conditions which have been ripening for some years were calling loudly for a cooperative movement extending this neglected aspect of the Gospel to the younger churches on the mission fields, as well as to the older and desperately needy churches of Europe. Hitherto no channel had been opened to serve this purpose. What response would the first World Stewardship Conference make? The response was not merely in the ringing addresses which marked every session, but in the definite plan of action which emerged at the close, providing for concerted action in which the stronger national groups will aid the weaker, the world around. Out of the conference there is to emerge a World Stewardship Union, with a council to be resolved into two sections,



one with headquarters in U. S. A., including council members resident in North, Central and South America, Bahamas, Japan, Chosen, China and the Philippines and another, with headquarters in Great Britain, including members resident in Europe, Western Asia, India, Burma, Ceylon, Malaysia, Australia, New Zealand, the action of either section to become effective only when ratified by the other. Thus ample scope for initiative is afforded, while preserving the integrity of the organization.

In Scotland good progress is being made in providing educational material, such as textbooks, leaflets, posters, etc., for use in their congregations; articles in *Life and Work*, youth magazines and the general press; Sunday School syllabuses for lessons and textbooks

for Bible classes; a handbook for office bearers. The Committee on Education for the Ministry is asked to arrange for embodying Stewardship in pastoral theology literature for divinity students. Presbyteries are asked to arrange for speakers to present the subject at their meetings and to appoint Stewardship committees to propagate it among ministers and office bearers. These and other measures already adopted evidence the thoroughness with which the Scotch churches are taking up this vital matter. And this is typical of the spirit in which the delegates went down from the Tolbooth Church and away to the ends of the earth with a new vision and a new passion.

The story of the Conference has been issued in a book which may be obtained through Mr. H. S. Myers, Secretary of the United Stewardship Council, U. S. A., 152 Madison Avenue, New York, at 60 cents a copy.

### MISSIONARY GIVING

Dr. A. L. Warnshuis of the International Missionary Council has prepared the following table showing the aggregate expenditures of the missionary societies co-operating in the national missionary organizations represented in the International Missionary Council for the years 1927 to 1929. The figures for 1930 and 1931 will probably show considerable decrease.

|                                     |     | 1927                   | 1928                 | 1929                 | Rate<br>of<br>Exchange | Average<br>Aggregate<br>Expenditure<br>Reduced to<br>Dollars |
|-------------------------------------|-----|------------------------|----------------------|----------------------|------------------------|--|
| Australia .....                     | £   | 285,701                | 285,701 <sup>2</sup> | 285,701 <sup>2</sup> | 4.86625                | \$1,390,292.49   |
| Belgium .....                       | Fr. | 145,684 <sup>1</sup>   | 207,828              | 166,672              | .0278                  | 4,820.38   |
| Denmark .....                       | Kr. | 2,021,713              | 2,061,520            | 1,971,914            | .268                   | 540,926.38   |
| Finland (2 societies) ..            | M.  | 4,433,839              | 4,241,289            | 4,691,507            | .025185                | 112,212.90   |
| France .....                        | Fr. | 3,835,834              | 3,381,966            | 3,980,492            | .030175                | 146,231.03   |
| Germany .....                       | M.  | 5,728,059              | 5,860,400            | 6,086,209            | .238                   | 1,402,190.33   |
| Great Britain .....                 | £   | 2,349,502              | 2,308,704            | 2,295,921            | 4.86625                | 11,280,171.88  |
| Latin America .....                 | \$  |                        | 4,402,657            | 3,700,184            | .....                  | 4,051,420.00   |
| Netherlands .....                   | Fl. | 1,385,317              | 1,350,564            | 1,179,000            | .402                   | 524,593.92   |
| New Zealand .....                   | £   | 95,000                 | 96,950               | 96,950               | 4.86625                | 468,619.88   |
| U. S. A. and Canada <sup>3</sup> .. | \$  | 31,346,972             | 27,515,956           | 28,523,939           | .....                  | 29,128,956.00  |
| Norway .....                        | Kr. | 3,894,000 <sup>1</sup> | 3,240,510            | 1,796,000            | .268                   | 797,792.32   |
| Sweden .....                        | Kr. | 3,847,327              | 4,016,107            | 4,625,916            | .268                   | 1,115,715.36   |
| Switzerland .....                   | Fr. | 1,594,925              | 1,322,887            | 1,507,203            | .193                   | 524,675.97   |
| South Africa .....                  | £   | 100,000                | 100,000              | 140,000              | 4.86625                | 551,506.71   |
|                                     |     |                        |                      |                      |                        | \$51,800,125.55  |

<sup>1</sup> Figures for 1926.<sup>2</sup> Figures for 1927.<sup>3</sup> Exclusive of expenditure in Latin America.



# THE WORKING MAN AND THE CHURCH

BY THE REV. EDGAR M. WAHLBERG, *Denver, Colorado*

*Pastor of Grace Community Church*

EVERY individual has a right to live completely the full range of creative possibility, both as a unit and as a member of society. Application to this right involves specific interests and problems. To the working man, the specific application is largely tied up with economic well being.

The Church dare not limit itself to purely religious problems; it must face also the ethical and practical if it is to help the working man. Poverty may have led St. Francis into the Church and holiness; nevertheless, poverty leads a greater number away from the Church.

In our confused social order, the Church cannot deny one of the two conflicting alternatives, paternalism and trusteeship, or complete democracy. If the Church chooses the former theory, it is in easy company and well entrenched. It is then a free agency to inspire the erection of philanthropic institutions and to spend increasing millions in charity, without any serious analysis of the *status quo*. As such, the Church will have the full confidence of the powerful, and can enjoy frank optimism. Because this theory is held by the dominant group, it will be complacently accepted by many in all walks of life, including many working men who may find that the system does serve him to a certain extent.

If, however, the Church chooses complete democracy, its function is far more difficult. Its effort may ultimately shake the foundations of long accepted institutions. In

this light the Church must confess that it has not adequately served the needs of the working man. More often it has embarrassed him. Too often in his darkest hour and most terrible need, the Church has refused to lift a finger in his behalf.

Charity and philanthropy become a patch on the social fabric through which may still be seen the hideousness of it all. In the present order, one cannot outrun ignorance, superstition, injustice, suffering, exploitations, fears, hunger, rags, awfulness. The best is often bad. Appearances do not save. Worst of all, and over it all, is the ever present and grim figure of privilege.

In order to help the working man, the Church must endorse or, as Bishop McConnell has suggested, must baptize and take into its fellowship only that social order which the Church is sure has been completely converted. The working man must eventually meet his own needs. If these needs are to be met through the Church, the working man must be in the Church. He will not come to the Church until his confidence is restored.

Generally, the worker is outside of the Church, and where he is associated with a workers' movement, he is prejudiced against the Church. To gain his confidence, the Church must know how labor thinks and feels. The intelligent worker is certain that the Church as a whole is influenced by the dominant economic life of the day,



and is unacquainted with his essential needs or struggles.

There are churches and church leaders preparing the way for a new day of evangelization. Some of these are as effective as any outside of the Church. They voice the plight of the worker not as a victim of charity, but as a responsible agency in the creative genius and power of society. They stand for fundamental adjustment and change, offering labor a just place in the cooperative challenge of the Church. They want labor to speak for itself, and they aim that labor shall be heard.

Some feel that this is flirting with radical propoganda. It is not as radical as it seems, if we recognize that the function of the Church is to christianize and to establish a Kingdom of God on earth. Until today the christianization of our capitalistic society has been largely the capitalization of Christianity. An honest attempt to christianize the worker would bring the Church much nearer the highway of God.

Bishop McConnell says: "The trouble with all social systems is that they need Christian birth into a new spirit. It is no doubt quixotic when a preacher tries to bring labor radicalism into line with the spirit of Jesus, but it is no more quixotic than to attempt to get oil kings, and steel kings, and meat kings, and grain kings to rule primarily for the service of the governed. It is a strenuous task, any way you look at it, this task of institutional regeneration and sanctification." \*

Most denominations have made fairly definite pronouncements suggesting radical movements along the whole Church front. Just how

effective these resolutions have been may be indicated by a Social Service report in a Methodist Conference, in which the Commission undertook to discover the actual status of the "Social Creed of the Churches," and of the social mindedness of the conference membership. The questionnaire was sent to 157 pastors representing all types of churches. The report clearly indicated that fully "half of the laymen are relatively indifferent to the social implications of the Gospel." In spite of the disciplinary request that the social creed be read once a year, less than one-third of the churches gave any attention to it. In still fewer churches were the annual reports of the Social Service Commission called to the attention of the congregations. In less than half of the churches no particular attention seemed to have been given to social subjects in the educational programs.

#### A Social Creed Questionnaire

The writer, in teaching a course in "The Church and Industry" at an Epworth League Institute, began the course with a social creed questionnaire on the first day, to discover how much these Methodist young people were thinking about such matters. There were twelve questions. Ninety-nine members of the class replied.

In answer to the question, "What do you think of Russia?" only ten responded with even a superficial understanding. Most of the opinions expressed indicated hearsay and prejudice, suggesting every conceivable color, such as "uncivilized," "influencing world for the bad," "primitive laws and ideas," "radical and dangerous," etc.

\* *Living Together*, page 110.



There were sixty-one different reasons given for the present depression, ranging from war and over-production, to Hoover, pessimists, Kaiser Wilhelm and Communists. Blame for the depression extended from foreigners, inventors, gangsters, and multi-millionaires, to "Nobody, it was just time for one." Various remedies were suggested, such as "Needs no change," "by not living so high and fast," "putting bums to work," "system like Russia," "no use doing anything; poor are hopeless; don't know how to use what they have." Fifty-five felt that something was wrong, and forty-five felt that there might be some kind of trouble or revolution.

Seventy-two thought that there was free speech in America, regardless of what one might believe. In answer to the question, "Where have you read anything about any of these questions recently?" thirty-two had read nothing; others had gleaned their convictions from the *Literary Digest*, *Liberty*, *American Magazine*, *Popular Mechanics*, *Saturday Evening Post*, *The Denver Post*, etc. Six mentioned the *Epworth Herald*.

Not one in the class was aware of the "Social Creed of the Churches." Only one reported remembering his preacher ever saying anything about the subjects. In response to the question on War, seventeen were pacifists, forty-one believed in disarmament, and thirty-one in preparedness. Forty-seven believed that prohibition was the major issue of the day. In these two instances, there was evidenced clearly the influence of the Church. Certainly, this report, however superficial it is, indicates that the Church has not as yet

taken seriously its application to the needs of the working man.

The irony of it all was revealed in a delegation from a mining town, which, in desiring to be distinct, dressed as miners, with miners' caps. The members of this delegation in the class in Industry, came not from miners' homes, but from the townsmen and business element.

The Church cannot meet the needs of the working man until it is working-man conscious. Even the average American working man, not as yet class conscious and aware of a class struggle, has only a nominal interest in the Church. His support can be and is periodically exploited by waves of occasional local enthusiasm. He isn't prejudiced, and yet to him the Church doesn't make a lot of difference.

No wonder the Industrial Church is a battle, even where for years the Church and the pastor have consistently attempted to meet the worker on his own ground. Nevertheless, it is here that the Church is really beginning to meet the needs of the working man. For the time being, a workers' church cannot be anything but class conscious. To serve the worker means nothing less than to fight with him in his struggle for fair play and justice.

#### An Industrial Church in Denver

Grace Church, Denver, through the leadership of Dr. George S. Lackland, and Dr. A. A. Heist, has earned national recognition for its intelligent and effective service to the working man. Here, labor is invited through the years to work out its destiny. Wherever and whenever labor has needed an extra wheel, Grace Church has func-



tioned. Such institutions as the Labor College, Labor Summer School, etc., were established through the cooperation of Grace Church. Whenever free speech is threatened, the Denver Open Forum has given the worker a chance to hear and talk.

In times of agitation and stress, whether in a strike, or the organization of a cooperative, or a Mooney-Billings mass meeting, Grace Church is open for assembly. Gradually, suspicions have been lifted and the workers of Denver, and many over the country, are beginning to realize that after all, the Church has a place in the sun. They find their young people intelligent and conversant, and surging with aspirations, through discussion and study classes, and the Cooperative and Credit Union.

In it all, and around it all is a spirit of worship, in which is practiced the presence of God, and in which the principles of Jesus are evaluated, and a social gospel is preached. There is planted a seed, now germinating, soon to grow. If the Church as a whole will heed, statistics will be no matter. Men will come by the thousands, proud and happy to own their Lord.

Tony, an Italian, came running to me one day as I stood on a street in the little coal mining camp of Hiawatha, Utah. Tony, in New York, might have been an efficient banana salesman, but he was a miner and having a hard time of it.

He called breathlessly, "Father Walgub, Father Walgub, I wanna talk on you."

"Come on Tony," I replied, "talk if you want, talk all over me."

"I mad, I mad, I mad, Mr. Rudy, Mr. Brady," he said in a rush.

With sinking heart I remembered that these two gentlemen had canvassed Tony's neighborhood for church funds, and I thought that here was a characteristic experience, in which folks get angry when asked for money for the Church.

I started to explain, when he interrupted, "No, no, no, I mad 'cause dey no ask me for no subscrip."

My spirit revived, and I volunteered that I was an agent of the Church, and could do for him that which had been neglected. The Church received its first \$5.00 in cash. I asked Tony why he didn't come to church, "Oh, I come sometime. I come sometime," he said.

"Yes," I retorted, "you come sometime and bring your wife."

This induced an explosion, "No, no, no! My wife? No, no! My wife, she no good. She no spek Englis, she no write Englis, she no good, but I come sometime."

"Yes," I said, "Be sure and come. Your wife is all right. She can hear the music. You come with her. Do you both good."

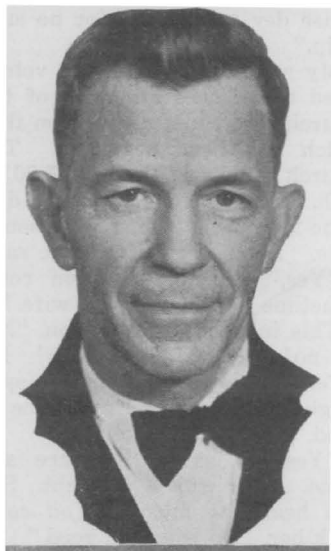
He grasped my hand, holding it tight and drawing it gradually to his breast, so I could feel his heart beat. I shall never forget that heart. It was the heart of a working man, pleading for all that was good. He said as no other could, "I go to your Church once. I see de cross in de front of de Church. You my priest." Then desperately, and with tears, as if all the world must hear, "Your cross, my cross."

May this be so. May humanity be entirely released to live, to lift, to sing, to laugh, to work, and to love, in a common joy, with grim privilege, unmasked and converted, for the good of all men.



## A MINISTER SOLVES UNEMPLOYMENT

**S**INGLE-HANDED, the Rev. William T. Morgan of Warrior, Alabama, set himself to the task of removing 300 names of unemployed from the charity list. The miners had to be trained in un-



By Courtesy of the Literary Digest  
THE REV. WILLIAM T. MORGAN

familiar work for their day as coal-miners was ended. Mr. Morgan organized families into a community center and taught them agriculture, shoe-repairing, and other trades.

*The Montgomery Advertiser*  
(Quoted in *The Literary Digest*)  
says:

He and his workers have cleared about twenty acres of land, have taken about 75,000 feet of lumber from the timber out of which lumber the houses needed have been built. The entire forty acres is now one large garden.

Mr. Morgan has fed every day for

ninety days from 75 to 345 persons, one substantial meal at noon, and many at breakfast. Thousands of pieces of clothing have been distributed to the needy. Used garments and shoes have been repaired by his own workers.

They now have a poultry plant complete with a capacity of 750 fowls, and about 100 fowls are in the pens. Most of the men and their wives want to follow agriculture.

There is a garage for the accommodation of young men studying the art of automobile mechanics. Other classes are maintained in shoemaking, carpentry, and furniture repairing.

There is a complete canning factory, with a daily capacity of 2,000 cans. An experienced commercial canner instructs the students. There is also a large grist-mill which will soon be in operation. They will grind for the community as well as commercial purposes.

One of the largest industries is the women's work. About seventy-five women and girls have enrolled for the sewing classes, which are specializing in quilts. About twenty-five different patterns of quilts are being made out of new cloth.

Nowhere in the country is a saner effort being made to solve the unemployment problem.

School work is an important part of the experiment. Many of the residents, adults and children, are learning to read and write and are mastering the rudiments of arithmetic. At the center there is a half-day of work and a half-day of schooling.

And all of this has been done with less than \$3,000 in cash! There have been liberal donations of certain materials, but the land had to be bought, and there were unavoidable expenses which could be paid only in cash. This shows what leadership, courage, and enthusiasm will do to solve this great problem.





*Courtesy of The Literary Digest*

*(See article p. 826)*

UNEMPLOYED MADE SELF-SUPPORTING BY MR. MORGAN IN ALABAMA

## HELPING HOMELESS WORKERS

BY ADELA J. BALLARD

*Western Supervisor of Migrant Work, Council of Women for Home Missions*

A LONG line of decrepit cars were parked in front of the "General Merchandise" sign of the small-town store. A group of nondescript individuals crowded the long room until the chatter was deafening and the air stifling. Two growers pushed their way back through the throng into the office where the manager sat working on the books. Children were here, there and everywhere. Two races and a dozen nationalities mingled amicably without a trace of friction.

Two men, obviously new Americans, stood hesitantly back while others were selecting stores of canned goods from the laden shelves. Finally one of the two approached the hurried clerk, hesitated, then took courage and asked diffidently:

"You give foods till crop are gone? Much families, and no of the moneys. You let buys for us?" "Who you work for," asked the clerk gruffly, "Did your boss sign your slip?" The two men shook a despondent negative and the first speaker replied:

"He say 'not know us.' Next year mebbly he sign paper. Not now. No work—no eat! We pay. Many childrens—all works. Got eight-ten-oh many children."

Without more words the clerk passed the assignment slip to the manager who happened to be passing with the two growers who had entered his office a moment before. He glanced at the slip, eyed the pair appraisingly, asked to be shown the family cars and finally nodded in affirmation, "Oh, give 'em five dollars worth of stuff, 'an



I'll see Gregg. They look like fair risks. Big nuisance this bunch, but I suppose if they pick they have got to eat.

He turned to the two men, "You see you pay! Be in here Saturday. Nothing more for you until Gregg sign your paper!"

At this moment the door opened and a local woman entered the



HELPING AN INJURED CHILD IN THE COTTON FIELD

store. Utter disgust was in her attitude. "Why do you give credit to such riffraff," she asked disgustedly. "There ought to be a law against such people entering the town. The school is full of them and we have to see our own children mixed up with them and in with them. Public money should not be spent on children who come from outside our own county. No one knows what diseases they bring and as for morals—" words failed her for the moment.

"You cannot shop in peace. You cannot even drive along the highways without encountering their disgusting camps," she finished irritatedly. "Why let them?"

At her elbow a townsman spoke quickly :

"Let them! Would you come out and pick berries for me? Mine are dropping from the bushes! I've got to get fifty pickers at once. If we do not have three thousand of them in this valley we go broke. No one here will stick to the job. Its no play work and the pay is rotten unless the crop is heavy. I'm glad enough to see the bunch go. We get anything from small pox to leprosy while they are here but we've got to have 'em. Any pickers in this morning?" he asked the manager, who was also mayor, and Berry Growers Association president as well as a few other things.

A fellow grower took up the woman's question.

"What are you going to do? You want your canned goods. You want the fruit which isn't raised in this locality. The work is all done by migrants. You local folk won't do the work. Migrants are a necessary evil. Let 'em work and get out. But I'll tell you one thing! We are not going to have a hang-over of ninety or a hundred families for this town to support this winter. Fruit over, out they go. Cheaper to give 'em gas to get out than to have 'em hanging around in the berry shacks. If we cannot get 'em out any other way make 'em so uncomfortable they will be glad to get out. We've got to have 'em, but there's no sense in spending money on them. 'On agin, off agin, gone agin Flannigan,' is my motto when it comes to pickers." He turned to the merchant—"I'll



see you get your money, there won't be much left for the poor devils, but we have to protect our business men. Where do they come from? Every state in the union I guess. Any kicks on the housing this year?" he asked the other grower.

"Yep," the man growled impatiently, "Two fools came down from the state department this week. Sanitation! They don't know how to use it when they have it.

now. A funny bunch, but more decent than some. My wife said some of them went to church Sunday night. That's got to stop. We'll have epidemics all over the neighborhood if that keeps up."

"Religion for pickers," laughed a newcomer. "They wouldn't know it if they met it. They probably went to church just as they would go to a circus. But we do sell a heap of stuff to 'em all told. I got rid of two old cars to some who



A CANNERY VACATION SCHOOL IN CHARGE OF A NURSE EMPLOYED BY THE COUNCIL OF WOMEN FOR HOME MISSIONS

I put a screen door on each cabin—they tie it back with a string. It takes a policeman to make them use the garbage cans. I put new wash basins in the shacks and the idiots use it to wash the kids faces in the morning and to boil the potatoes in at night! They are certainly a messy lot. Hope enough of them come in so we can pick today. I put 'three hundred wanted' on my ad. Don't suppose I'll need more than a hundred and fifty, but as long as they keep coming I can pick and choose. Got fifty families

came in last week. Pretty good price too. They wan't worth much, but trust a fruit tramp to get the last mile out of the old tin Lizzie. Don't suppose they'll ever get the balance paid for, but I can take it back at the end of the season and have a new sale next year. Plenty room in the old garage to store 'em."

The group separated as a crowd of pickers entered the door. The sign "One thousand pickers wanted immediately" had lured them to the town. This was small, but the



thousands of acres of back country held the greater part of the population which demanded the migratory group four months of the year supplying the fruit which kept another huge group of migratory families busy in the canneries of a near-by city.

This conversation reflects rather faithfully the attitudes, problems, the indifferences of the average population of the average town where the migratory labor groups swamp all agencies for a few brief months of the year or are a problem of the entire three hundred and sixty-five days of the twelve months. Because of the reaction on our future citizenship—for there is more than a million and a half of people in the U. S. whose lives are conditioned by the crops—it is time we faced the problem squarely.

This the home mission agencies tried to do in Section XI of the North American Home Missions Congress. From that Section came some challenging conclusions:

First the general situation was faced. Both religious and social workers sat in at the Conference, together they summed up facts: We as a nation are fast becoming a highly specialized agricultural country. This development has involved the bringing in of a vast number of seasonal laborers, many of them family groups. These people must shift from place to place in order to have anything like continuous employment. For these shifting nomads there can be no normal home life; little of helpful social contact with community life; even where compulsory school attendance laws are enforced, the constant change of location prevents adequate educational opportunity. The ignorance, supersti-

tion and poverty, coupled with inadequate housing and almost complete lack of sanitation makes the health of the migrant worker a menace to his own group and to any community into which he may enter. Many of the camps are not immoral—they are frankly unmoral. Literally thousands of the children are born in the crops—many of them die there for the mortality of the child in the seasonal labor camp is very high. Few communities have a sympathetic attitude toward the migrant worker—the situation is regarded as hopeless, although there are some happy exceptions to this statement, but these exceptions are usually in localities where a religious agency has demonstrated that it is possible to change conditions and that the migrant will respond to sympathetic friendliness.

With the tangle of races; the jumble of creeds; the racial antagonisms and the superiority complexes, the task of meeting the need of the migrant is a difficult one. For the Anglo-Saxon is not the only one with a superiority complex—sometimes one of the first duties of the worker is to teach that “some Americans are as good as the people of other races.” And the home mission worker must acknowledge that the community and the grower have problems to face as well as does the migrant himself. We cannot ignore the fact that much of our wealth and of our personal release from drudgery comes to us from the work of this group. Forty-three millions of wealth comes into one state alone through the work of the seasonal laborer!

The need of this vast army of people, not less than a million and probably many more than that is



an outstanding challenge to the followers of Christ today, but the call is for a cooperative service:

Health, educational, social and religious agencies must offer a united service if the need is to be met, but the church must lead in community program and not follow. It is folly to duplicate the work of other agencies—the function of the church is to sanction where other agencies have better equipment for the task and to supplement by fostering community sentiment in enforcement campaigns and the educating of community attitudes. Denominational competition must be forgotten that denominational cooperation may offer service. That the church may serve there must be

Intelligent cooperation with secular agencies.

More adequate training for ministers and workers entering rural fields.

Willingness to allow the home mission agency best fitted for the work to occupy the field.

A Christlike attitude on the part of Christian people.

Home training which will allow friendship projects with the alien on our doorstep as well as with the child across the sea.

Education within the church group which will stress the economic values of the work of the migratory group—the racial contributions and the individual worth and the potential possibility of the migrant child.

Protective legislation and enforcement to insure the migratory worker the rights, protection and environment which should be the right of every citizen.

An adequate financial support for the agencies such as the Council of Women for Home Missions, the Home Missions Council, etc., in the putting on of surveys and programs in fields

far distant from organized church work.

Cooperation financially has made it possible for the Council of Women for Home Missions to transform the thinking of a few communities where migrants throng. It needs demonstration stations to convince the grower, the community, the church, that new ideals can enter migrant camps; that lives can be transformed; that the problem of the grower can be lessened and better service gained if camps are made habitable, health conditions bettered and moral training given. It is the cooperative service that the grower welcomes, he wants no divisive effort in his camp, but a Christian service wins respect; he welcomes the Christian teacher, nurse, and friendly visitor who will migrate with the migrants. Where the grower welcomes he supports the work.

The church must lead in transforming the thought of communities; in making possible the assimilation of the migrant into the community life, we must first make this life attractive to him before you can make him desire it! This can be done only through intimate contact with "living epistles," radiating the love of Him who came to serve. Only the church can change the tragedy of the life of the migrant and make of him an asset instead of a menace to the national life of America.

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The answer to the question, "Who is my neighbor?" must take in all the children of men, whatever their race, color or creed.—*William Lyon Phelps.*

We measure the greatness of a man by what he does in adversity.—*A. W. Beaven.*



# HOW MISSIONARIES USE THE RADIO

BY HUBERT W. PEET, *London, England*

*Editor of the Far and Near Press Bureau*

**M**ANY missionaries in far distant lands find in wireless a new means of refreshment, spiritual, mental and recreational. "The wireless keeps us from becoming old fogies and 'moss-backs,'" said one man living in the forests of the Amazon. The chief obstacles, apart from expense, are atmospheric; difficulty regarding recharging batteries, as in Tristan da Cunha; or the climatic effect on the receiver. The Bishop of Melanesia says everything soon goes rusty in his part of the world. On the other hand, in Persia, Bishop Linton's difficulty is that the Baku Station jams Daventry in three languages!

Missionaries, in some fields, are among the few people who are able to listen to the events "the day before they occur!" For calendar purposes the day is deemed to begin at the 180th meridian which runs from Behring Sea to the South Pole. New Zealand is on the west of this line, and the Cook Islands are on the east of this Date line. Before the sun sets in the Cook Islands area, it is heralding the next day of the month in New Zealand. Thus when it is still Saturday night with the missionary in the Cook Islands he and his islanders can listen to the Sunday morning service being broadcast in New Zealand! When the Rugby team play a test match in Wellington, New Zealand, on Saturday, the result is heard by wireless on Friday in Cook Islands.

This opportunity of getting news by radio is one of the great advantages which missionaries now share

with others living in isolated spots. In the New Hebrides advance information of coming storms is greatly helping the missionaries in breaking down belief in witchcraft and the rain-maker. An Indian missionary says that during King George's illness he was pestered for daily reports of the King's health by the people of his village.

This same missionary takes his home-made four-valve set with him when he visits other villages in Bengal. He puts up his aerial in the palm trees and listens to the afternoon Bengali program from Calcutta. The villagers crowd round his loud-speaker to listen before he begins preaching and teaching.

The most ambitious missionary use of wireless in India is the scheme being carried out by Mr. Harold H. Peterson, of the Y. M. C. A., Lahore. Their Radio Club last year obtained a transmitting license from the Indian Government, permitting them to broadcast on 340 metres with a power of 100 watts. Their station is entirely home-made and their programs cover an area of over fifteen hundred miles. In addition to their own studio in the Y. M. C. A. building, they have wires running to the Forman Christian College and to the Lahore Telephone Exchange. They can thus pick up and broadcast valuable lectures and talks, both in English and the vernacular, given elsewhere than in the studio. Dr. Lindsay, Master of Balliol College, Oxford, during his recent visit to India, spoke on Adult Education,



and three members of the Indian Round Table Conference on their return, gave accounts of their experiences in England. This is a wonderful piece of work, especially as all the operations and maintenance are carried out by interested amateurs, British, American and Indian.

Another interesting example of the missionary use of wireless is at the School for the Deaf, belonging to the Church of England Zenana Mission at Mount Lavinia, Ceylon. By the use of what is called an "os-siphone," those who can hardly hear ordinary speech are able to listen to wireless programs.

Excellent educational work is also being done in some parts of China, although in certain remote districts the uneducated fear that the aeri-als are some devilish form of entangle-ment!

At Jefferson Academy, a mission-ary school twelve miles from Peip-ing, a Chinese gentleman, Mr. Eu-gene J. Fan, is responsible for two weekly broadcasts from the school, power for the transmission being obtained from the Peiping Tram-ways plant. These programs are picked up by the workers from the school and also by the village churches. Mr. Fan has taught many of the boys how to make sets of their own, through which they pick up Chinese and Japanese sta-tions. The Japanese broadcasting system is well developed, and mis-sionaries are not infrequently in- vited to speak or preach over them.

Missionaries on the Gold Coast of West Africa set their clocks by Big Ben, in London, but over a great area of Africa, atmospherics and the small number of broadcast- ing centers prevent missionaries making much use of wireless pro-grams. One experienced enthusi-

ast, four hundred miles from the coast in Central Africa, reports "static is as bad as anywhere on earth." After he had made a short-wave set, he began to pick up code messages from amateurs from all over the world; Australians in the afternoon; South Africans and Englishmen in the evening; Amer-icans in the early morning. One evening he heard the Queen of the Netherlands opening a new Dutch station. The two British Stations are heard plainly and Nairobi, in East Africa, comes over well. He also hears American stations. This was all done on a home-made set, constructed, as he said, of "any old junk." He never had more than three fairly good valves. He made his condenser out of some pieces of brass washboard and a broken photographic developing tray; he improvised other gadgets out of odds and ends. For a time he re-made his batteries by adding zinc and sal-ammoniac to old ones. Later he constructed a small dynamo, driven by a water-wheel, and cut up an old motor battery which he mounted in test tubes and charged. The authorities in the district—it was not British territory—were very suspicious of what he was do- ing, but his success is an indica- tion of what a missionary, who is also a wireless enthusiast, may ac- complish.

Anglican and Roman Catholic missionaries in East Africa are hoping great things from the de- velopment of educational programs at the wireless station at Nairobi, in Kenya Colony. Some of them can pick up stations as far afield as Java and Australia, but such pro- grams are of little educational value for African listeners.

Another wireless expert, Mr. George Kirby Raws, of Liverpool,



went out to help Mr. Kendall Gale in a very undeveloped part of Madagascar. They get European, American and South African stations. Mr. Gale says that it is difficult to express what it meant to listen-in to a Birmingham concert and to think that his wife and children in that city were probably listening-in too. The fact that he can hear the preacher breathing and some of the congregation coughing, as he did recently during a Westminster Abbey broadcast service, seems to eliminate the distance between Madagascar and England, and make him a worshipper in London.

The more primitive of the African tribes, who have been able to listen-in to some missionary's set, soon tire of this white man's wonder. They appear to prefer the gramophone, which is a more understandable mystery, especially as the number of records in native languages is rapidly increasing.

One of the first "wireless" installations in the Far North was at the Moravian Mission School at Nakovik, Labrador. It came in response to a Sunday afternoon talk six years ago, when Captain Jackson mentioned the need for a receiving set. More than one church in Newfoundland now broadcasts services which are picked up by fishing fleets, and by missionaries and settlers in the Far North. In Alaska, the missionary at the Presbyterian Mission at Anchorage, regularly puts his services "on the air" for the benefit of scattered listeners in those Arctic regions.

Frequently wireless brings aid to sufferers in the mission field. In Australia both air and ether enter into the regular programs of work undertaken by the Australian Inland Mission, which has a well-de-

veloped wireless service in the northern parts of Australia in connection with its medical centers. Each post is equipped with a wireless outfit through which it is possible to communicate with their flying doctor at his center hundreds of miles away. At first the great difficulty was how to provide a simple type of generator for the transmission of messages. The Mission solved the problem by the use of an apparatus, the power for which is generated by the operator with a pair of pedals, as if he were cycling. Today the isolated missionaries and nurses can get advice and help with very little delay. A letter from a missionary in the Gulf of Carpentaria tells how his receiving and transmitting set has broken down his feeling of isolation. Last autumn he sent out by his transmitter a description of the symptoms from which he was suffering and shortly afterwards he received a message that the remedy was on its way by aeroplane to catch the boat which visits his island every four months.

Missionaries in the Fly River area of New Guinea, where James Chalmers was murdered, now pick up Australian programs. In the Gilbert Islands, some of the most lonely in the Pacific, the Beru Station of the London Missionary Society has a wireless transmitter and is able to communicate by Morse Code with the Government and Phosphate Commission wireless operator on Ocean Island. Last year five hundred Gilbertese Bibles were wanted in Beru, so a wireless order was sent via Ocean Island and Sydney to the Bible House. The books were delivered by the "John Williams" only four-and-a-half months later, whereas ordinarily it would have taken over



a year between the sending of the message and the delivery of the Bibles. The workers on Beru now know when they may expect a visit from the "John Williams," or what has happened when she is late.

A lady who was visiting the Pyramids in Egypt asked her camel-driver if he were a Christian, "Yes, *now*," he replied. "Last year, went to England with my master. On wireless I heard of Jesus Christ. I heard nothing but a voice. I go on my knees and I say 'Here am I.' Jesus said 'All

right,' and I've been a Christian ever since." This lady later had evidence of the reality of the new life this man was living, for he was known everywhere for his truth-worthiness.

In refreshing men and women in their loneliness in the mission field with news, amusement, as well as services, and as an instrument for the dissemination of knowledge and the spread of the Christian Message, wireless has an increasing part to play in building the Kingdom of God.

## SHALL WE ADVANCE?

THE modern missionary movement is more than a century old and marvels of spiritual triumph have attended its course. Millions of people have been converted to Christ; other millions have been given Christian education. Other millions have been blessed through its healing agency; other millions who have not professed conversion have been influenced by its lofty standards.

Some people at home, who cannot make an intelligent appraisal of the situation, are inclined to conclude that the end of the enterprise must be near at hand. Such a conclusion is far from the facts. There are 100,000,000 more people in India today who have no more idea of the meaning of Christ's name than there were when William Carey started the modern era of missions.

There are more people in Japan who have not heard the Gospel

than when Dr. Wainwright went to that country forty years ago.

It is not cause for discouragement that evangelization is so far from complete in the world. While the increase of population has out-run the increase of Christians, the influence of false religion has not kept pace with the influence of Christianity. The world never needed Christ and His Gospel more than men need Him today. These are stirring times and, unless the course of events is steered by Christ, disaster impends.

This is the time for advance all along the line. The Church of Christ has every facility for conquest, except consecration. Let there be a holy abandon to the work of winning the whole wide world to God and full dependence on Him, and the Kingdom will move forward with greatly accelerated step. — *Wesleyan Christian Advocate*.



# THE FORWARD MOVEMENT IN JAPAN \*

BY TOYOHICO KAGAWA, *Tokyo, Japan*

**T**HE Kingdom of God Movement is the third great national evangelistic campaign in Japan since the turn of the century. Though in both of the previous campaigns some denominations participated, some remained outside. This time excepting the Roman and Greek Churches and the new Holiness Church which has hardly had time yet to "find itself," all the denominations of any size are participating, representing a total of more than two hundred thousand believers altogether. This campaign is thus more adequate and more unanimous than any previous one.

Moreover, the nation is ripe for a great forward Christian movement. Millions of people who want to believe in the Gospel are remaining unreached. To this fact I can testify from my personal experience. After the earthquake of 1923 I preached for one hundred and twenty-four successive nights in the various churches of Tokyo, and received about 5700 decision cards from those who had decided for Christ in the meetings. In 1926 I preached in Osaka and received about nine thousand; and in 1927 I travelled about Japan and received fifteen thousand. From June, 1928, to June, 1929, I received twenty thousand. Meanwhile I had become so convinced by these experiences that Japan is ready for the Gospel that I appealed to the church, and it decided to take up this matter. Since then the numbers have kept up

correspondingly, and in the period of two and one-half years up to July, 1930, I have received as many as fifty thousand decision cards. During a recent trip of only a little over a month to North Japan and Saghalien, I have had about four thousand cards signed in my meetings.

It is evident that the Kingdom of God Movement was launched at the right moment. If we had waited until this year to start it, it would have been too late. Getting started before the anti-religious movement had gathered momentum it headed it off from the beginning, and is already nationwide in its influence for Christ. Consequently Imperial University professors are commenting on the belated anti-religious movement, calling it unnatural and expecting that it will not enlist much public support.

The gratifying numerical reports of the Kingdom of God Movement should not, however, be misinterpreted. I have been told that some of our friends are counting up the statistics and computing the possibilities of winning a million new baptized Christians to the churches within the three-year period of 1930-1932. If the million are to be won in three years, the first year and a half which is already passed should yield a half million! And by what magic can the last year and a half of the campaign be made to bring forth the great majority which must be won before the million mark is attained! If anyone is in such a

\* From the *Japan Christian Quarterly*.



pitch of anxiety, I hasten to disabuse him. Three years is not nearly long enough to win the million, and it was never my idea of doing so within that period.

What is the Kingdom of God Movement? Is it the three years of cooperative evangelism now being conducted by the various denominations, organized in some ninety district committees, operating under the Kingdom of God Movement Central Committee?

No. This three-year campaign is merely one of the elements in the total Kingdom of God Movement and but a preliminary one. If it serves to unify the denominational differences sufficiently to create a habit of cooperation in a nation-wide Christian program, my hopes for it will have been satisfied.

When the 1930-1932 three-year period shall have been completed, I look forward to what will be the real Kingdom of God Movement. By that time I hope the churches will be able to work shoulder to shoulder in carrying out the various elements of the program—a program which is based in every detail on tested experience.

#### Reinforcing the Church

The church should be ready to work as a unity (though the old denominational machinery be still unchanged, except by the happy loss of its competitiveness); and this unit of several hundred thousand Christians will not be working alone. It will be reinforced by the Labor Movement, the Farmers' Union, the Proletarian Political Groups, and to a large extent by the Government itself. To this impressive array of constructive forces should be added the Woman's Movement, which in these

days is rapidly coming to its period of effective expression.

A Christian society, and nothing less, is the goal of the Kingdom of God Movement. Our aim is the thoroughgoing christianization of our community. We want to revive the *Koinonia* of the early church, as recorded in the Acts. This wonderful early Christian fellowship, based on a spontaneous practice of the principle of the Cross in social economics, was too evanescent. Yet because of it the apostles were able to give their testimony to the Resurrection "with great power." We shall not regain the fulness of their Pentecostal experience until we have re-incarnated Incarnate Love in an organization of society embodying the best light that has been vouchsafed by the Spirit of God through the two thousand intervening years of human labor and intellectual strivings.

It is idle to speculate as to when the million new baptized Christians will be won to the churches. They will come when the church reforms itself so as to fit their reasonable expectations. They are facing the problem of unemployment. What has Christ to offer them? They are facing the increasingly desperate struggle for existence even while retaining jobs at ever-lessening wages. They are facing Marxism, with its immense concrete experiment before their eyes in near-by Russia. They know more about Marxism with its economic program than do most church members. Unless the Kingdom of God Movement offers a better program of economics—better in theory, better in sustained action—than does the Soviet, they cannot be expected to flock into the churches.



Is there anything better, as a method of emancipation, than the grim effectiveness of violent revolution? To some whose patience is exhausted history speaks in the negative. They point to the long record of wars for freedom. I am startled at the number even of earnest Christians, in China, in the United States, and elsewhere, who are today turning toward the Russian method as a solution. The Kingdom of God Movement has abundant historical precedent. History has hidden its most precious nuggets beneath those over-emphasized records of political wars and doctrinal controversies. Bit by bit we are unearthing this priceless history of Love, of the brotherhood movement, which has broken out again and again in spite of all opposition,—from the second chapter of Acts onward. Even the communist movement itself is a perverted imitation of that great Christian fellowship!

#### The Effect of Marxism

Though its immediate results are remote from that early ideal, eventually we shall learn to be grateful even for the coming of Marxism. When in the tenth century Christianity lost its purity, Mohammedanism came and purified Christianity. When in the nineteenth century Christianity forgot the poor, Marxism came and caused us to think of them. If we had practiced the Cross of Jesus, there would have been no need for Marxism to come.

Marx was a social pathologist. He has made a diagnosis of the evils of the present order and shows us that everywhere its economics lack organization. Owing to the *laissez faire* system and the acceptance of competition and

profit-seeking on an individualistic level, our world has hardly advanced beyond the jungle-stage. We have applied science to the exploitation of natural resources; but not yet to the organization of production, distribution, credit, and consumption of manufactured products. We must hasten to take the next step, of organization of all these processes, and of their resulting human relations.

Marx fails to show us how to do this. His idea is merely on the old fighting level. He has no program for the future. It is to the Kingdom of God Movement that we must look for future programs.

Our Canadian friends are starting a Kingdom of God Movement in Canada—stimulated by the Kingdom of God Movement. They are defining their movement as a search primarily for the expression of the mind of Christ in economics.

The precedents from history afforded by the brotherhood movement provide us with the methods of economic and social organization in which the mind of Christ is manifest. And here again Marx helps us. For his followers in Russia, starting out with a program of violent suppression of the cooperatives, promptly reacted to reality, and reversed their plans to the revival of the Russian type of cooperatives, within four years of the start of the Revolution. Can we Christians react with equal flexibility?

Are we Christians to give up our religious program and substitute for it economic propaganda? By no means. I hope that Christians all over this country will increasingly become leaders in the indigenous system of cooperatives already in existence in Japan. This they can do mostly as an avocation,



without surrendering any of their religious and other duties. But they must first become educated in the Cooperative Movement. A nation-wide Mutual Aid Sick Cooperative Insurance Society is to be organized throughout the churches of Japan, federated in one national society. Through this Society for sick-benefits, the church people will see the vision and learn the genius of the cooperative movement. Thus introduced to it, they may be expected to lay hold, also, upon the organization of other social services besides sick benefits; old age pensions; educational cooperatives for the education of children; mothers' pensions; unemployment insurances, etc. They may be counted on also for leadership in the organization of the central economic processes of production, distribution, credit and consumption—in producers' utility, credit, and consumers' cooperative unions.

We have enough of these various types of cooperatives already in existence in Japan, and enough of a tendency to cooperative inherent in our national fabric, to guarantee the result, if Christians will put into their management both sacrificial and skilled devotion. Thus we have ready the Christian equivalent of Marxism and something that goes far beyond it in philosophy and effectiveness. For it is doubtful whether a society founded on the principle and practice of dictatorship will ever be able to apply fully the principle of cooperation.

#### Medicine and the Kingdom

I have therefore decided to concentrate effort first on starting what may be called "The Kingdom of God Movement in Medicine" by

which I hope to win the authorities in the medical field, the physicians themselves, to a program of socioeconomic cooperation, and consequently by the force of their example to convince the laity including the church members. The success of this medical cooperative had been assured by two factors: by Dr. Nitobe's consenting to head it; and by the personal life-consecration of four physicians, all specialists in various fields and possessors of higher degrees in medicine. These men, Dr. Kato, Dr. Hirose, Dr. Hattori, and Dr. Sunada, men in their forties, are at their prime and possessors of lucrative private practices. Nevertheless, at the April 20th, 1931, meeting of the Physicians' Utility Cooperative, they circulated a manifesto declaring their joint consecration to the new movement, a testimony to the early influence of the Y. M. C. A. upon them during their student days.

The immediate objective of the movement is a Cooperative Hospital to be located in Shinjuku, with branches to be established in various parts of Tokyo Fu, beginning in Honjo Ward. Medical costs will thus be reduced to the minimum and made available to the great middle classes who otherwise can hardly afford to call a physician. At present only the very rich, or such of the very poor as get free treatment, may be said to have adequate care, medically speaking. When the Tokyo cooperative gets well started, we can start all over the country, especially in the 2909 villages which are entirely without medical provision.

Is the Kingdom of God Movement to cease to be a program of preaching in order to become a



program of economics? By no means. The Kingdom of God Movement includes both of these activities and is primarily a program of organization. Its first year of 1930 saw the organization of preaching in new methods of evangelism, of which the a. b. c. was interdenominational cooperation. Its second year of 1931 is seeing the organization of Gospel schools to train lay preachers, both rural and urban. Eventually we hope to augment the ordained clergy by five thousand of such volunteer workers, trained in the Gospel schools, but able to work at their own charges.

By no means shall we lessen the emphasis on evangelism, which will go on with ever-increasing force as the Gospel schools send forth their graduates. In 1932 I look forward to the organization of Christian cooperatives, one by one, beginning with the Physicians' Utility Cooperative which is described above, and of which the first unit, the clinic, opened in September, 1931, while the hospital is not scheduled to open until two years later. As soon as Christian public sentiment makes it possible we hope to follow this Physicians' Cooperative by one for the laity, the Mutual Aid Sick Insurance Society for church members. And then on into all the phases of the cooperative movement, using those already organized by the government, etc., whenever possible.

Unless Christ is made the centre of the social movement and of the religious movement, Japan will never be saved. The Church in the past laid emphasis more on the individual experience of Christ than on making Christ manifest in society. The Sermon on the Mount gives a well-balanced picture of

both sides. Christianity is a Gospel for society as well as for the individual. This is the literal teaching of the Sermon on the Mount.

We know that there are Christian individuals everywhere who are not living as Christian citizens. Many of them are making compromises with existing economic conditions. They are not living up to the declaration Jesus Christ made at Nazareth. If they would live up to the true meaning of the Gospel, there would be no room left for Communism.

Some mysticism is individualistic; some is inclined to be emotional, and some, traditional. If we have mysticism we should make it ethical mysticism. This was the distinction between true and false prophets in Old Testament times. The reason why the Greek Catholic Church and religious values in general are despised in Soviet Russia is because the Russian State Church laid emphasis on individualistic experience and not social standards.

Christ laid emphasis on socialized individuality, as contrasted with egoistic individualism. But unfortunately after the industrial revolution came to the world, individualistic competition outside the Church carried the whole culture toward egoism and secularism. If we could have managed the great industrial revolution according to Christian motivation, this worldwide catastrophe would not have taken place. Jesus Christ is today saying to us, "The Kingdom of God is near; believe in the Gospel, and repent!" Repent from what? From egotistic individualism, to social ethical mysticism, as embodied in the Kingdom of God Movement.



# MISSIONARY LIFE IN AFRICA AND AMERICA

BY LILLIAN OYLER, Ontario, Oregon

*A Missionary in the Sudan and Later in Oregon*

AFTER twenty-four years' experience as a foreign missionary in Africa, I am now a home missionary in one of the Pacific Coast States. We have sometimes heard these two spheres of work contrasted as to importance and the sacrifice involved.

It is my conviction that any foreign missionary makes very little personal sacrifice compared with that made by the parents who face the vacant chair.

At times the cost of living at home is contrasted with that in a foreign mission field. We have found that it costs our family of four twenty-five per cent more to live in the sage-brush country of Western America than it did on the plains of Africa. The home of one who seeks to lead others to a higher plane of living, must be a center of Christian culture, whether his living quarters consist of one room or an entire house. All who come to that home must find there a sincere welcome and this means added expense. I remember that on one particular trek in Africa we were the guests of another missionary family for a month. Whether we were living in a small barge on the river, or were camping on shore in a small hut made of coarsely-woven grass mats, within five minutes after each move that missionary mother gave to our surroundings a real touch of home.

On the foreign mission field one is sometimes tempted to think, "Oh, anything will do" as to sur-

roundings or personal appearance. As a rule, British officers are very careful to observe the conventions of refined society and so preserve their self-respect, and the respect of the natives. It is even more important that missionaries of Christ should consider even more carefully their personal appearance and their home life so that they may lead others to a better life. Clothing and household equipment need not be expensive, but they should be clean and appropriate.

It is true a foreign missionary, in some fields, misses congenial social life, but it is equally true in home mission fields. In both fields, missionaries find it possible to create their own enjoyment, and to find some method of relaxation and recreation.

As to health at home and abroad, Africa is often called "the white man's grave." True, a tropical jungle is not a country for a careless foreigner, nor for one indifferent to use common sense. E. Alexander Powell, has well said, "A European of average physique has comparatively little to fear from the diseases of the Congo if he will practice moderation in all things, take as much exercise as possible, keep his body clean, wear his helmet in the sun and mosquito boots in the evening, drink water that has been both boiled and filtered, sleep under a mosquito net, take quinine either daily or whenever he feels run down, and refrain from needless worry."



One handicap or difficulty that a foreign missionary must face is the acquisition of the language of the country or tribe in which he works. In many cases this duty is irksome, but to one who takes joy in learning to speak a foreign tongue such work is a delight.

Even a home missionary must become accustomed to the vernacular of those among whom he works. Both at home and abroad the missionaries must acquaint themselves with the customs and the surroundings of their parishioners. To the human mind there is a great contrast between the sins of Oriental or African countries with those of so-called Christian lands. The evils met in foreign lands and the sins of civilized nations are all evil in the sight of God, but one should take into consideration that sins of non-Christian people are often committed in the name of their religion, while in Christian lands every evil thought and deed is in direct disobedience to the teachings and spirit of Christ.

The salary of a home missionary is usually considerably less than that of a foreign missionary. In addition as a rule the traveling expenses of a foreign missionary are paid, including vacation or furlough allowance. A certain sum is also provided for outfit and freight charges to the field. Children have a certain allowance made from birth until the child finishes its education. Most foreign missions also have schools, partly financed by the Foreign Board, to which the children may be sent.

A home missionary in America, however, receives only a monthly salary and a portion of his traveling expenses to his new field of labor. This system often works hardship. Vacations and furloughs

are few and far between, and worse still, the local schools are usually inefficient and there are no funds to send the children elsewhere.

For some reason generous individuals seem much more inclined to supply extras—such as automobiles—to foreign missionaries than to those at home. Friends and supporters look upon a worker from foreign fields on furlough as a hero, and give applause which is seldom given a home missionary who has labored as faithfully although more inconspicuously.

All missionary work demands much time for Bible study, and the daily cultivation of spiritual life. Good literature or a "hobby" can be utilized as a "safety valve" and enables one to accomplish far more than by continuing on a daily grind. It is, however, even more difficult to do this in home mission fields than in many foreign lands.

Both at home and abroad there are humble followers of the Lord Jesus from whom we can learn much in prayer, and there are many souls hungry for sympathy and encouragement.

There are thousands across the seas who have never heard the Gospel, and who are "waiting for the messenger of God who cometh late." In many foreign fields the indigenous church has reached the stage where it is almost autonomous and where the native Christian forces are doing much of the work for the unevangelized.

A recent report of The Home Missions Council of North America tells us that, "there are 10,000 communities in America without churches of any kind, 30,000 villages without a resident pastor of any faith, and 13,400,000 children under 12 who are receiving no re-



ligious instruction whatever." It is not difficult for a home missionary to believe such startling statements. We are located in a district as large as the State of Vermont for which our little struggling congregation is responsible. The county contains many villages scattered here and there, with only eleven organized congregations of various denominations, served by eight resident ministers, and less than one thousand members. It is more difficult to secure active Christian workers among these members than among Christians in foreign fields. The carelessness and indifference are appalling. The excuses given for absence from services are as unconvincing and as untrue as those which we heard in Africa.

In this vast county we find conditions such as are reported by a fellow missionary in an adjoining county where many of the young folks from twenty to twenty-five years of age have never previously heard a sermon, and many children do not know what a church is. One family confessed that it was the first time they had heard a minister pray in eighteen years! Back in the hills there are hundreds of families who have no means of transportation except on horseback, or in a wagon, and they must travel over rocky trails instead of on surfaced roads.

The real difficulties and hardships in home missions and foreign missions are not very different. They are equally important and one cannot exist without the other. The foundations of foreign work are in home missions and if we neglect to strengthen our stakes at home we cannot lengthen our cords of influence abroad.

On the other hand, if we neglect

to let our light shine abroad it is clear evidence that it is burning dimly at home. The rays of our Christian influence will be weak across the seas if we fail to begin at Jerusalem. We must first pray for cleansing in our own hearts and lives. If every life and family, and community could reflect Christ and would manifest the power of the Holy Spirit, then the world would soon be evangelized.

#### LITTLE POEMS BY LEPER CHRISTIANS

*Interpreted by Lois Johnson Erickson,  
Takamatsu, Japan*

The leper patients at Oshima have a "Poetry Club" which is one of their greatest sources of pleasure. The Christians print their poems in their monthly magazine and have published enough to make several volumes. The following poems are from the magazine, and are by different lepers whose names are placed after the several verses. Each verse is a complete poem.—*Editor of the Presbyterian Survey.*

The red flame of Jesus' blood  
Turns all my frozen heart to fire!

\* \* \*

The soul who knows his God,  
Though of earth's smallest things,  
Up to the great wide heavens  
May mount on wings!

\* \* \*

Heartily row, children of God,  
Put forth your strength,  
Face storm without fear  
Heed not wind nor night—row on;  
The harbor of Heaven is near.

\* \* \*

Only Thy power can make my sin-sick  
spirit whole,  
O Divine Saviour, precious to my soul!  
—Hayashi.

\* \* \*

This will I say, that firm I tread the  
road

I cannot see,  
Because the hand of One-Who-Loves  
Is leading me! —Takamoto.



# WHY GIVE THE GOSPEL TO THE MORMONS?

BY THE REV. WILLIAM E. LA RUE, Washington, D. C.

*Author of "The Foundations of Mormonism"*

**T**HE chief need for giving the Gospel of Christ to the Mormons is the people themselves. In many respects they are a splendid people, sincere and whole-hearted in their faith. They are willing to lay their lives upon the altar of sacrifice in order to uphold and propagate their religion. Not only are they ready to give up their lives to service but are also ready to place their fortunes at the call of their leaders.

Most of these people are of American and English stock. They are preeminently religious and many of them have been members of evangelical churches. In many instances their experience with Mormonism is a result of the persistent activity of Mormon missionaries.

The Mormon people need to be evangelized in order that they may have right spiritual leadership. They have spiritual capacity which is in dire need of direction. For some strange reason they have submitted themselves body and soul to the leadership of Mormon prophets, which has been the chief source of corruption in their religious life.

There are several hundreds of thousands of Mormons who need evangelizing because of the crude and perverted teachings which are a mixture of truth and error. Once within the Mormon fold, even to question these teachings would invite suspicion and ostracism. In former days apostates were quickly disposed of so that the people have accepted the awful things their leaders have taught—including many gods and many wives.

The Mormons also need to be evangelized in order that they may be delivered from the superstition which binds them with strong bands that are not easily broken. They are taught that entrance into celestial glory depends upon faithful continuance in their faith as long as life shall last. They are under such a spell of superstition that they will not allow themselves to doubt. They have been taught that all other churches are man-made and wrong in the sight of God, and that the Mormon Church is the one and only true Church of God on earth. Notwithstanding the many obvious errors, and the sins of the leaders, they believe that eternal salvation is to be found only in Mormonism.

Whoever undertakes to carry the Gospel of Christ to Mormons will meet with tremendous difficulties. Other sects with false teachings and corrupt leadership have arisen and have worn themselves away in the processes of time. Among the Mormons themselves have arisen a number of sects with leaders claiming divine and exclusive prerogatives whose devotees remain unwavering until death.

When a Mormon can no longer endure the teachings and leadership of his cult, he usually either abandons religion entirely, or identifies himself with one of the many factions.

The Mormon has a deep conviction that if Mormonism is false nothing else is true. He has the conviction that all other religions are corrupt and false. As he listens to an evangelical minister



there are psychological barriers to his reception of the truth presented. He feels that this minister has not the authority to speak such as is possessed by the Mormon priesthood. Every missionary to the Mormons must pursue his labors knowing that this almost impenetrable wall of prejudice exists. This may be the reason why the effort to evangelize the Mormons has so far produced little fruit. What then is the best method to pursue to carry on an effective work of evangelizing the Mormon people? Is it not worthwhile to consider some new approach?

To begin with there should be a strong emphasis upon patience and sympathy. In the past most anti-Mormon propagandists have shown a woeful lack of these qualities. Usually they have publicly denounced the false teachings and corrupt practices of Mormonism without making any constructive effort to correct them. The evils of Mormonism have been sufficient to test the patience and to chill the sympathy of anyone but little good can be accomplished without patience and sympathy. A pamphlet entitled, "Joseph Smith, Jr., as a Translator," issued by the late Bishop F. S. Spalding, of Utah, shows, in the most kindly, yet effective way, that the claims made by Joseph Smith, Jr., as a translator of Egyptian would not bear the scrutiny of scholarship. The Bishop said, "My object in writing the pamphlet was not to inform the world that Joseph Smith's translations were inaccurate, and that therefore his claim to be a prophet of God was invalid, but to try to convince the Mormons themselves of those facts." The publication of this pamphlet has had a profound and beneficial effect upon

the Mormon people who have read it.

In the same spirit, in my volume on "The Foundations of Mormonism," I attempted to demonstrate from the original documentary sources that the foundation principles of Mormonism are untenable. The truth, spoken in love, is the only weapon we are justified in using in the contention against this cult. So far as I know, no attempt has been made to reply to my book. Let Christian workers everywhere show patience and sympathy with the Mormon people, not with any sin but with the sinner. As he may have opportunity let every Christian help the Mormons to get rid of sin.

#### Mohammedans and Mormons

Both Mohammedans and Mormons are devoted to the leadership of so-called prophets; both have special books for which they claim divine inspiration; both are zealous in the propagation of their faith; both adhere to doctrines that clash with modern civilization. It is about equally difficult to convert either to Christianity. But we must keep on with the work of evangelization through Christian churches, schools, and community life. Churches should hold out a sympathetic and helpful hand to every Mormon so as to help him see truth and duty in a new light, and to put himself under the leadership of Jesus Christ alone.

Many changes are now taking place in the world of thought. Our hope is that the rising generation of the Mormons will, with the aid of advanced education, be able to weigh carefully the claims made for Mormonism and will find that they are wanting.

Meanwhile the propaganda of



Mormonism goes forward. The Mormon choir and the tones of the great organ are heard over the radio from Salt Lake City. Occasionally a new Temple is announced where secret practices are performed that bind men and women to the faith by sacred oaths. Just now a great Mormon Church is under process of erection in Washington, D. C. This is sure to attract much attention. Statistics show that the membership is maintaining a gradual increase and about the usual number of missionaries go out to the home and foreign field to win converts.

Independence, Missouri, has for many years been regarded as the Mecca of Mormonism. There are several factions of the cult located there; among the most prominent are the *Josephites*, otherwise known as the "Reorganized Church"; the *Brighamites*, otherwise known as the "Utah Church"; the *Hedrickites*, otherwise known as "The Church of Christ." Other factions increase with the years. The Reorganized Church has found itself in the toils of other and more serious troubles in recent years on account of the announcement of the doctrine of "Supreme Directional Control" by the First Presidency. This is as follows:

The government of the Church is by divine authority through Priesthood.... In organic expression and functioning there must be recognized grades and official prerogatives and responsibility with supreme directional control resting in the Presidency as the Chief and first.... Our form of government is patriarchal or kingly in that it is the Kingdom of God, the Kingdom of Heaven. Our form of government places the lawmaking powers in heaven, the law of God being manifested to the Church through His Prophet.

This teaching is regarded as a reviving of some of the crude teachings of early Mormonism and a group of aggrieved brethren declared, "The President's theory of government, while he terms it a theocratic-democracy, under analysis proves to be a theocratic-autocracy." The theories of President Frederick M. Smith, however, prevailed, since his ideas were found to be in accord with those of his grandfather, founder of Mormonism.

The student of Mormonism will note what an intricate and complicated situation he must meet when he attempts to evangelize the Mormons of any sect; there is hope for all who, like Mr. Thomas W. Williams, representing the group of dissenters, will dare to say, "Christ alone is our leader."

Let us endeavor to evangelize the Mormons. The people are far too good for Mormonism.

### THE FAITH OF A SCIENTIST

Science laid the foundations for a new and a stupendous advance in man's conception of God, for a sublimer view of the world and of man's place and destiny in it. . . . Personally, I believe that essential religion is one of the world's supremest needs, and I believe that one of the greatest contributions that the United States ever can make to world progress will consist in furnishing an example to the world of how the religious life of a nation can evolve intelligently, wholesomely, inspiringly, reverently, completely divorced from all unreason, all superstition and all unwholesome emotionalism.—DR. ROBERT MILLIKAN, *President of the American Association for the Advancement of Science.*





# TOPICS OF THE TIMES



## Harassed China in a Troubled World

The Christian Gospel of peace and good will among men, the doctrines of the fatherhood of God and the brotherhood of man, the centuries of experience in the evil effects of war, the advance of education, the Kellogg Pact, the League of Nations, the Hague Court, and the various peace and international fellowship movements all seem powerless to keep peace among nations. The human equation is at fault. Even "Christian" Europe is restless, suspicious and like a powder barrel in the midst of sparks. Apparently only the vivid memory of the last World War, the knowledge of the fearful cost of another conflict and the calmness of some wise statesmen keep European nations from flying to arms.

The peace of China, with one-fourth of the world's population, is also constantly threatened within and without. To communism, militarists, civil war, bandits and brigands are added the sufferings caused by oppressive poverty and the recent devastations due to terrible floods, famine and pestilence. On top of all this China is now threatened by the Japanese military activity in Manchuria, by mob attacks on Chinese in Chosen and by the Soviet menace on the Siberian border.

As to the cause of the troubles in Chosen and Manchuria, there are charges and countercharges between Chinese and Japanese. The difficulty seems to have been caused by mutual suspicion and illwill, by a lack of patience and wise statesmanship and by the temper of the Japanese militarists. Riots and conflicts occurred between Japanese and Chinese in Peitaho

(Shantung), in Mukden, Kirin, Harbin, Peitaying and other points in Manchuria, and between Chinese and Koreans in Pyengyang, Seoul and elsewhere in Chosen. The Chinese charge that Japanese have promoted strife for the purpose of giving an excuse for intervention in Manchuria, which they are said to covet for colonization and commercial exploitation. The Japanese claim that Chinese have bombed the Japanese railway and have threatened or damaged the lives and property of Japanese citizens. The Soviet Government, sensing danger to the railway, which they control jointly with the Chinese, has massed troops along the border near Manchuli and Russian gunboats on the Sungari River are reported to have fired on Chinese freight boats on the river near Harbin. There has also been some agitation in North Manchuria and inner Mongolia, in Kirin Province, and in South Manchuria for autonomy and separation from Nanking. For an understanding of what has been happening in Manchuria we should remember that while Manchuria is a part of China, treaty concessions make it almost as much Japanese as Chinese territory. The Japanese military system also leaves the army and navy, in times of emergency, free from civil control. These two facts make clear much that has appeared incomprehensible in recent events.

One effect of these disturbances has been shown in the savage attack on Dr. C. T. Wang, the able and honored Foreign Minister of China. Some three hundred Chinese students in Nanking beat him severely, accusing him of weakness in failing to persuade the League of Nations in intervening in Manchuria. Dr. Wang has since



resigned; his place in the Kuomintang Government has been taken by Dr. Alfred Sze, formerly Chinese ambassador at Washington.

In the midst of all this trouble, however, there are signs of hope that China will gradually emerge from these many difficulties. The Japanese have promised to withdraw their troops from the area not controlled by treaty which gives them the right to operate the South Manchuria Railway. The Canton and Nanking leaders are making negotiations to end civil war and to form a unified government. The floods have receded and measures are being put into operation to combat famine and pestilence. At times it seems to require some great disaster to teach the advantages of peace and good will. If foes without will not take advantage of China's misfortunes and if the Chinese will withstand communist propaganda from Soviet Russia, and student agitation in favor of war with Japan, is ended, there is hope that peace will come to China at last.

## The Flood and Missions in China

Chinese Christians and the missionaries in China have shared with others in the awful suffering that has overtaken those who live in the flooded areas along the Yangtze River and the Grand Canal. The suffering will last for many months to come because of the destruction of crops and homes as well as the loss of life involved in the disaster.

Letters already received from mission boards having work in the districts affected, reveal the following facts:

*Evangelical Lutheran Missions* (Missouri and Ohio).—Loss of some property and much damage to submerged houses in the Wuhan cities. Missionaries were at Kuling. Chinese Christians took refuge in upper stories of chapels and schools but lost most of their goods. Relief measures inaugurated. Estimated loss to mission \$46,000, Mex.

*Protestant Episcopal Missions*.—Church and mission have suffered heavily. Water surrounded cathedral and compound at Hankow. Rose to second floor of some buildings. Churches and schools damaged. One thousand refugees gathered at Boone College and Middle School, Wuchang, and other thousands at Wuhu compound. Kuikiang station flooded, also Hsiakwan. Missions at Yangchow and Pao-yang suffered heavily. Property damage \$45,000 Mex. Relief measures started.

*Southern Baptist Missions*.—Some fields affected but not seriously, so far as is known at present.

*Methodist Episcopal Missions*.—Thousands of Christians, members of the Methodist Episcopal Church, are in danger of disease and starvation. Relief work has been started. More than half the territory of Central China Conference (24,700 sq. miles with 12,500,000 people) and one-third of Kiangsi Conference (with 20,000 sq. miles and 8,000,000 people) were flooded. Thousands of Christians lost homes, farms, crops, goods, churches and schools. Mission hospitals at Wuhu, Kiukiang and Nanchang handicapped by food shortage but received many sufferers who camped on grounds.

*Presbyterian (North) Missions*.—Flood seriously affected four stations. Water above first floor of residences and dispensary at Changteh. Refugees filled church. Much of Nanking under water. Harvest ruined. Hwaiyuan completely inundated. School buildings on high ground cared for refugees. Nansuchow and Ichow in flooded area but no report received. No buildings destroyed. Relief work in operation.

*China Inland Mission*.—Residences and other buildings in Hankow flooded. Changsha (Hunan) flooded. Communists are a menace. Food supplies low. Starvation and epidemics threaten survivors. Most of Chengyangkwan (Anhwei) under water.

No word has as yet been received from other missions.



## Fleming H. Revell

An honored and beloved member of the Board of Directors of THE REVIEW, Mr. Fleming H. Revell, entered into rest on Sunday, October 11th, at the age of eighty-one. Mr. Revell had been in ill health for a number of years but had continued his interest in business and in many forms of Christian work until recently when he suffered from a fall at his home in Riverdale-on-the-Hudson, New York. The directors of THE REVIEW, with whom he has been intimately associated for the past fifteen years as a fellow worker and friend, will keenly miss his genial and helpful comradeship, as will many other boards of which he was a member.

Fleming H. Revell was born in Chicago on December 11, 1849, and at the age of twenty started the publishing business. This grew until the firm which he established was known all over the world, with headquarters in New York and with branches in Chicago, Edinburgh and London. They specialized on evangelical literature and rendered a remarkably wide and useful service in publishing the books of such well-known Christian workers as Andrew Murray, A. J. Gordon, D. L. Moody, Arthur T. Pierson, J. Campbell Morgan, R. A. Torrey, S. D. Gordon, Ralph Connor, Edward A. Steiner, Robert E. Speer, Arthur J. Brown, John McDowell and others. The firm also was the largest publisher of home and foreign missionary literature and in this way exerted, at home and abroad, an influence for good which cannot be measured. His son, Fleming H. Revell, Jr., succeeds his father in the presidency of the publishing firm.

A sister of Mr. Revell married the late Dwight L. Moody and thus was early formed with the great evangelist an intimate fellowship that was fruitful in many ways. Mr. Revell was a trustee of the Northfield Schools, founded by Mr. Moody; for twenty-five years was treasurer of the Ameri-

can Mission to Lepers, and for many years was vice-president of the Presbyterian Board of National Missions.

For Christian character, kindly disposition, business integrity, wise counsel and true friendship, Mr. Revell was highly honored and greatly beloved by a wide circle of friends.

## The Cost of War

War debts are only a small fraction of the total cost of international strife. The British Chancellor of the Exchequer Snowden reveals the following figures for the amount paid on war debts by France, Italy, Roumania, Greece and Portugal since the treaty of Versailles and the sums paid as reparations by Germany, Austria, Bulgaria and Turkey up to June 15th, (period of about twelve years).

|                | To Britain    | To America    |
|----------------|---------------|---------------|
| France .....   | \$218,000,000 | \$200,000,000 |
| Italy .....    | 115,000,000   | 39,000,000    |
| Roumania ..... | 4,375,000     | 2,700,000     |
| Greece .....   | 5,875,000     | 300,000       |
| Portugal ..... | 8,750,000     | .....         |

Germany has paid \$5,131,500,000 in reparations, including deliveries in kind and State properties. Austria has paid \$4,210,000 by deliveries in kind, Bulgaria has paid \$13,200,000 in cash and Turkey has paid nothing.

The cost of war also includes the battleships, fortifications, ammunition, equipment, support of the army and navy, pensions, bonuses, hospitals, care of wounded, insurance, etc., etc. But the greatest cost is in the sacrifice of human life; the physical disablement of men, women and children; the diseases spread; the diversion of public attention and activity into destructive channels; the destruction of the spirit of brotherhood; the degrading influences exerted; the fierce passions unleashed; and the spiritual life destroyed. These losses and dehumanizing influences are infinitely worse than the financial cost of war—tremendous and far reaching as that is. Civilization is threatened with destruction today—thirteen years after the armistice—and yet men and women still prepare for war more than for peace!





# METHODS FOR WORKERS



EDITED BY MRS. F. I. JOHNSON, 150 FIFTH AVENUE, NEW YORK

## USEFUL SUGGESTIONS FOR EFFECTIVE WORK

BY MRS. C. K. LIPPARD

### How to Record Honor Points

If your organization has an honor roll, or uses a credit system, the following method will prove simple and effective for either children or adults. On a large sheet of cardboard draw a series of mountains or hills, each one marked as one of the goals—as, "All dues paid," "Report sent in promptly," "Representative sent to convention," etc. Head the chart with the words "Hills we have climbed," or "Mountains Scaled." Keep it before the eyes of members at every meeting. As soon as an honor point is attained, paste a flag on top of one peak and have all present rise and sing the Doxology. When all peaks are capped with flags paste gold star in center of chart.

### Making Reports Interesting

A report that would be dry when read is often interesting when presented in chart or poster form. A report of work done during a year or a biennium may be made up of pictures representing each project, with a brief sentence to explain each picture, as:

Picture of Church in India.

Contributed our share for new building in India. (Amount.)

Group of Industrial Workers or Migrants.

Contributed ..... toward migrant work.

Pictures of new members.

.....new members received during year.

Pictures of objects sent to fields.

Box work contributions.....

Illustrations for other lines will suggest themselves.

### Enrolling the Children

A missionary cradle roll is often neglected because not properly brought to the notice of young mothers. One society had a card printed with a little empty frame in the center surrounded by the words: "There is an empty space in our cradle roll album which your baby's face should fill." This was sent to every mother.

### The Junior Book, "Open Windows"

Leaders of Junior groups studying Miss Entwistle's book may well take for their own memory verses, Isa. 54: 12-13.

And I will make thy windows of agates and thy gates of carbuncles and all thy borders of pleasant stones.

And all thy children shall be taught of the Lord; and great shall be the peace of thy children.

## THE RURAL THEME

### Bible Thoughts for Friendly Farmers

"So shall ye divide this land unto you according to the tribes of Israel.

"And it shall come to pass that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget among you; and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.

"And it shall come to pass, that in what tribe the stranger sojourneth; there shall ye give him his inheritance, saith the Lord." Ezekiel 47: 21-23.

### World Friendship Among Friendly Farmers

"They helped every one his neighbour; and every one said to his brother, Be of good courage.



"So the carpenter encouraged the goldsmith, and he that smootheneth with the hammer him that smote with the anvil, saying, it is ready for soldering; and he fastened it with nails, that it should not be moved." Isa. 41: 6, 7.

#### A PRAYER OR PRAYER HYMN

(For Adults or Children)

Lord of the sunshine, Lord of the starlight,

Lord of the seasons, teach me to know  
How best to love Thee, how best to serve  
Thee

Mid summer's flowers and winter's snow.

(For Beginners and Primaries)

And God said the sun should shine,  
The rain should fall, the flowers should  
grow,

And God said the birds should sing.  
And it was so, was so.

And God said the grass should grow,  
The trees bear fruit, the wind should  
blow,

And God said that streams should flow,  
And it was so, was so.

(Children's Hymnal and Service Book.)

#### RURAL STORIES FOR ADULTS

From "The Rural Billion"

(May be used as basis of discussion)

1. Sailors and a Church. Page 136.
2. Two Trees in Korea. Page 137 (discuss).
3. A Country Pastor in Africa. Page 137 (bottom).
4. A Country Pastor in China. Page 38.
5. Miracle of the Mulberry Trees. (Same story as above, enlarged and renamed.) Page 38.
6. An Indian Village Church. Page 141. (Enlarge.)
7. Sam Higginbottom's Parable Sermon. Page 62. (Basis of discussion on christianizing conditions.)
8. Feathered and fourfooted missionaries. Page 50.
9. Story of Moga. (India.) Page 78. Make a chart of a course in a school in Africa. Page 76. (Discuss.) Discuss objectives of this course. Page 77.

#### RURAL THEME AND THE BIBLE

Old Testament Memory Work

*In the Beginning*

"And the Lord God planted a garden." Gen. 2:8 (first clause).

"And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself; upon the earth: and it was so." Gen. 1:11.

"And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good." Gen. 1:12.

"And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord." Gen. 4:3.

"And Abel, he also brought of the first things of his flock and of the fat thereof." Gen. 4:4, (first clause).

#### *The First Covenant*

"While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter and day and night shall not cease." Gen. 8:22. (Reading Gen. 9:9-20.)

#### RURAL STORIES FROM THE BIBLE

##### Old Testament

Birds, flowers, etc., of the Bible may be illustrated by boys and girls—drawing, modeling, bringing and pasting pictures.

Rural paragraphs may be illustrated.

- David, the Shepherd Boy—1 Sam. 16.
- David and Jonathan—1 Sam. 19-20.
- Isaac Seeks a Wife—Gen. 24.
- Jacob and Rachel—Gen. 28.
- Joseph and His Brothers—Gen. 37:12-36.
- Joseph in Egypt in Time of Famine—Gen. 42:43-45.
- Ruth and Boaz—Book of Ruth.

##### New Testament

- Jesus at Bethany, (a rural village).
- Jesus at Nazareth, (a rural village).
- Feeding of the Five Thousand, (in the mountains).
- Walk Through the Cornfield.
- Walk to Emmaus.
- The Fig Tree Cursed.

#### OLD TESTAMENT RURAL PARABLES

Parable of the trees and their king, addressed by Jotham to the men of Schechem. Judges 9:7-15.

Parable of the poor man's ewe lamb, told by Nathan to David. 2 Sam. 12:1-6.



Parable of the thistle and the cedar, addressed by Johash to Amaziah. 2 Kings 14:9.

Parable of the sluggard and his vineyard, to the people of Israel. Prov. 24:30-35.

Parable of the unfruitful vineyard, to the people of Israel. Isa. 5:1-6.

Parable of the ploughman, or good out of evil. Isa. 28:23-29.

Parable of the great eagle and the vine. Ezekiel 17:3-10.

Parable of the cedar in Lebanon. Ezekiel 31—entire chapter.

Parable of the shepherds and the flock. Ezekiel 34—entire chapter.

Parable of the true and false shepherds. Zechariah 11—entire chapter.

### NEW TESTAMENT RURAL PARABLES

Mustard Seed—Matt. 13:31-32.

Sower—Matt. 13:1-9, 18-23.

Tares—Matt. 13:24-30, 36-43.

Vineyard Laborers—Matt. 20:1-16.

Wicked Husband—Matt. 21:33-46.

Seed Growing Secretly—Mark 4:26-29.

Rich Fool—Luke 12:16-21.

Barren Fig Tree—Luke 13:1-9.

The Lost Sheep—Luke 15:1-7.

### RURAL REFERENCES OF JESUS

Lilies of the Field.

Birds of the Air.

Sparrows.

Behold the Fields—White to Harvest.

Vineyard.

Fig Tree.

Feed My Lambs—Feed My Sheep.

I Am the Good Shepherd.

Other Sheep I have.

My Yoke Is Easy.

### POSTERS FOR RURAL THEME

The poem called Vision found in the primary book, "Friendly Farmers," gives the key to one aim of the leader of any age group on the rural theme. Our first aim is to get across to our people the bigness and beauty of the theme, and the vast opportunities in rural areas around the world. Posters with pictures of beautiful rural scenes will help. The caption, Rural Paths in Japan, may depict some scenic marvel in that land of beauty. Rural needs, rural work being done, rural homes and rural people should all be used in artistic posters, to make their appeal for the yet almost untouched millions in country districts of the world. The connecting of Christ with

the country by use of rural pictures of the Orient with captions like the following is effective:

Christ walked paths like these  
Christ's first friends were village folk  
Highways like these were trodden by  
Jesus

Christ died for folks like these.

### SOME PRAYER METHODS

By MRS. H. W. BIPPUS

(Presented at the Lakeside, Ohio, Institute of Foreign Missions.)

Has the missionary group to which I belong great vision, strong motive power, or is it just another club going round and round? Are we standing in the hangar with the engine dead, or is it purring, throbbing, ready to take off to dizzy heights, through fogs of depression, and over barren stretches to outposts?

Our missions plane may be beautiful to behold—completely furnished, pilot trained, route outlined, engine oiled, and in perfect order, but if there is no fuel in the tank there is no power, no action. It is impossible to get off or to make the journey.

The prayer life—the devotional part of your missionary society—makes possible the results for which you are organized together. We need power. How shall it be generated? We must plan definitely for each program a quiet hour that will awaken our members so that they may experience God—may see visions and dream dreams. No haphazard "devotions," hurriedly conducted, will reach into the depths of the souls of our members. Altars must be lighted with divine fire. Smoldering embers must be fanned. Hearts must be in touch with His. We must allow God to have access to our hearts if we expect results.

First let us choose with care the women who shall lead us in this quiet hour. Perhaps the same one may carry through the year. John Masefield in his poem "The Everlasting Mercy" put into the mouth of the man who found Christ these words: "I knew that Christ had given me birth, to brother all the souls of earth." Oh



the glory of the lighted mind. "How dead I'd been, how dumb, how blind." We want the womanhood of the Church to have this experience that they may accomplish their great world task.

For every woman in the church I would have prepared a card bearing the following:

**At 9:00 A. M. Each Day:**

*Repeat Psalm 103: 1-5.*

Bless the Lord, O my soul, and all that is within me bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits;

Who forgiveth all mine iniquities;

Who healeth all my diseases;

Who redeemeth my life from destruction;

Who crowneth me with loving kindness and tender mercies;

Who satisfieth my mouth with good things so that my youth is renewed like the eagle's.

*My Question—Psalm 116: 12.*

What shall I render unto the Lord for all His benefits unto me?

*My Answer—Psalm 116: 13-14.*

I will take the cup of salvation and call upon the name of the Lord—I will pay my vows unto the Lord, yea, in the presence of all His people.

For the quiet hour in the meeting have some lovely hymn played softly and then have someone tell one of the beautiful stories of Jesus in her own words, such as

The Lawyer Learns.

The Centurion's Confidence—Matt. 8: 5-14.

Peter's Eyes Opened—Acts 10.

The Christian's Challenge—Matt. 28: 19-20. Dare you?

Words of the hymns should be mimeographed and passed for reading while piano is played.

Quiet prayers should be requested days in advance.

**HOW TO USE LAYMEN'S  
MISSIONARY SUNDAY**

November 15, 1931, is the Twenty-Fifth Anniversary of the founding of the Laymen's Missionary Movement. In striking contrast to the original meeting of 80 men in the Fifth Avenue Presbyterian Church in New York City in 1906, a thousand meetings are being planned for 80,000 this fall to

re-enlist men in missionary and religious work.

The committee recommends that Men and Missions Sunday, November 15, 1931, be observed at the morning service in each church, and that an afternoon interdenominational men's meeting be held in each city or community.

Suggestions concerning the meetings may be secured from the Laymen's Missionary Movement, 19 S. LaSalle St., Chicago, Ill., or 419 Fourth Ave., New York City, or from the secretary of the denominational missionary board.

The morning church service should include a sermon on a missionary theme, emphasizing the need of participation by men; a 10-minute talk by a layman; a missionary hymn sung by men; a Scripture lesson read in unison by men and the announcement of plans for men's meetings to discuss current missionary literature.

Among the topics for discussion are suggested such articles as "I Don't Believe in Foreign Missions," in THE MISSIONARY REVIEW OF THE WORLD for May; "The Critics and Missions" chapter in Dr. Egbert W. Smith's book, "The Desire of All Nations"; "The Testimony of Results," a chapter in Dr. Stephen J. Corey's new book, "Missions Matching the Hour"; a chapter from Dr. Speer's book "Are Foreign Missions Done For"? or from Dr. C. H. Patton's new volume, "God's World."

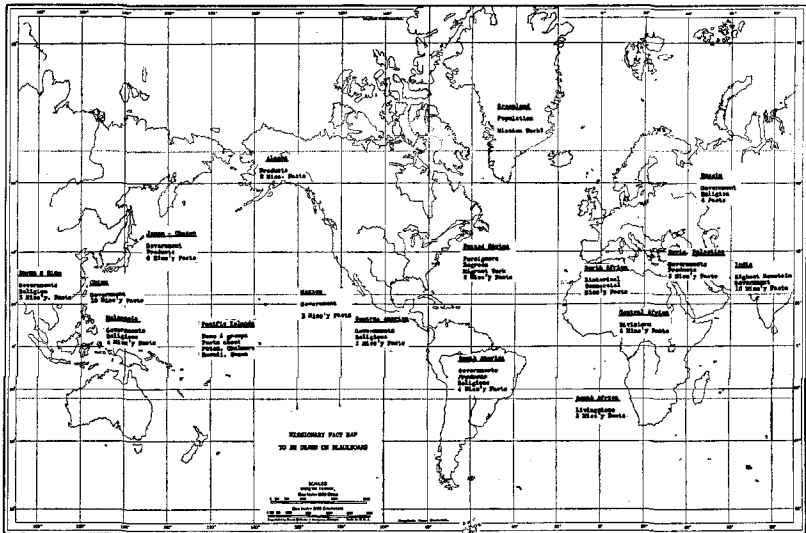
A committee should be appointed to plan four study sessions for the men of the church. Lists of suitable books can be secured from any board of missions.

Sunday Schools and Young People's Societies may make plans to dramatize the Haystack Prayer Meeting at Williams College in 1806, on the One Hundredth Anniversary of which the Laymen's Missionary Movement was organized twenty-five years ago. A dramatization, prepared by the Council of Northern Baptist Laymen, is available through the Laymen's Missionary Movement at 15c each,



### A MISSIONARY GEOGRAPHY GAME

(Adaptable to Sunday-school or missionary society programs)



Make a large reproduction of this map either on a blackboard or upsonboard. It should be in color. Adapt countries and questions to your own denominational work. A well informed woman, who can comment on the facts given by the group, can make this an interesting and informing program.

At the Philadelphia Interdenominational Institute, it was suggested that this map drill be used at meetings of women's societies to which men have been invited as guests. The objective is to demonstrate the value of consecutive mission studies as they are pursued by the women's organizations. A rich supply of facts in answer to the questions on the map are always to be found in your copies of the *MISSIONARY REVIEW OF THE WORLD*.

### QUOTATIONS FOR THE DEVOTIONAL SERVICE

For that wide-open avenue of prayer,  
All radiant with Thy glorious promises,

We thank Thee, Lord!

—John Oxenham.

"I want to know Thy guiding voice,  
To walk with Thee each day;  
Dear Master, make me swift to hear  
And ready to obey."

Not till we stand before the Lord—  
A nation splendid and unafraid,  
Made in the image that God made,  
No man a tyrant and none a slave,  
Shall the world be saved, as He meant  
to save. —Angela Morgan.

All life is miraculous in the sense of  
being mystic and wonderful, but nothing  
is miraculous in the sense of being

out of harmony with eternal law.—  
Van Rensselaer Gibson.

I have asked for a cupful, and the  
ocean remains! I have asked for a  
sunbeam, and the sun abides! My best  
asking falls immeasurably short of my  
Father's giving.—J. H. Jowett.

The transitions in our modern life,  
the new problems that arise, the difficulties  
of the tasks that now and again  
fall upon us, we are not afraid of these  
because we believe in the resurrection.  
—Robert E. Speer.

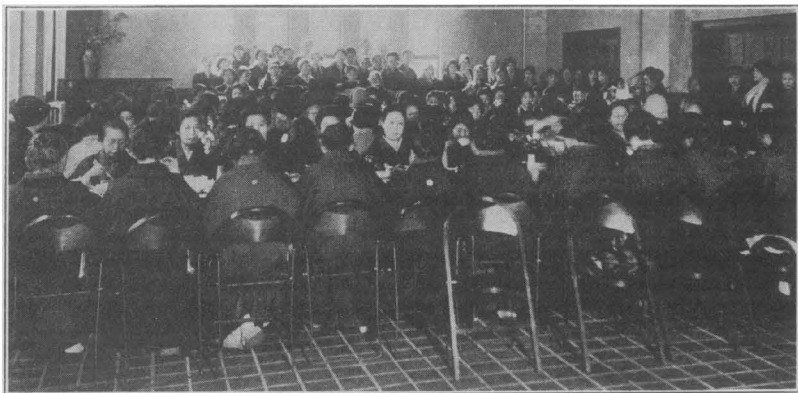
Christ wills one flock, and this requires  
us not only to labor for the re-  
union of all Christendom, but to seek  
that unity of faith which is essential  
to its achievement and wholesome per-  
manence.—Francis J. Hall.



# WOMAN'S HOME AND FOREIGN BULLETIN

EDITED BY HELEN M. BRICKMAN, 105 East 22d Street, New York  
*Council of Women for Home Missions*

FLORENCE G. TYLER, 419 Fourth Avenue, New York  
*Federation of Woman's Boards of Foreign Missions of North America*



LUNCHEON SERVED BY FOREIGN WOMEN IN TOKIO, JAPAN

## A WORLD ENCIRCLING CHAIN A REPORT OF THE WORLD DAY OF PRAYER, FEBRUARY 20, 1931

BY MRS. JOHN P. WHITE, Member, Joint Committee on World Day of Prayer

Never in the history of the Christian Church has there been such unceasing, united prayer as on February 20, 1931. The poet's thought of a world encircling chain of prayer was realized on that day when women all over the world met in pine chapel or stone cathedral, in grove or on mountain top, in great city or small hamlet to join their voices in prayer and praise to the God and Father of our Lord Jesus Christ.

Preparation for this wonderful day began months in advance. The program on the theme, "Ye Shall Be My Witnesses," was prepared by Miss Kathleen W. MacArthur, of Canada, and the "Call to Prayer" was prepared by the Baroness van Boetzeler van Dubbledam, of Holland, thus giving

an international character to the observance of the day.

"They helped every one his neighbor," was literally true of the worldwide service. The programs were mimeographed by the committee in charge and sent to forty-six or more countries where they were translated into various languages and adapted to the conditions of the various communities. In China the National Christian Council took the responsibility of printing the programs for all participating groups; Mexico sent printed programs to Puerto Rico; Argentine shared her programs with Uruguay and Brazil. Always the offering of the Day was "for others."

Follow this chain as it draws together the praying women around the



world. Let the circle begin at that line in our Atlas marked "Antipodes," one hundred and eighty degrees east of Greenwich. The Day of Prayer begins in New Zealand. Following the circle around the globe the services continue in Australia, Japan, Philippine Islands, Korea, Manchuria, on through China, Tibet, Siam, Burma and India, through Persia, Mesopotamia, Syria and Turkey, across fifteen countries of Europe, across the continent of Africa, across South America and North America to the Hawaiian Islands and Alaska, finally reaching the Antipodes again where in the service in the Fiji Islands the circle is complete.

#### **The Chain Made Strong by Great Numbers Participating**

Some of the prayer groups reported small gatherings, others reported great throngs. Foullassi, Africa had "a thousand plus" in attendance and Kansas City, Missouri, had fourteen hundred. Not all the meetings were held in conventional places. In Scotland, where the day was observed from border to border, meetings were held in cities and towns, and away "in lonely places where it was impossible to have organized meetings the service was held by individuals in their homes." Three "shut-ins" in Teheran, Persia, secured copies of the program and followed it step by step as it was being carried out in the church. Two missionary women in Africa were taking a vacation in the mountains. Here they held a "service of prayer in a secluded place on the mountain side with trees overhead and rocks for seats, the birds joining in praise to the Most High." In India a grove—"God's first temple"—became the shrine for a group of worshipers. In Africa two chiefs opened their compounds for the services. In China in one district where the meeting was announced to begin "just before cock-crowing" a goodly company of men and women assembled at the appointed hour.

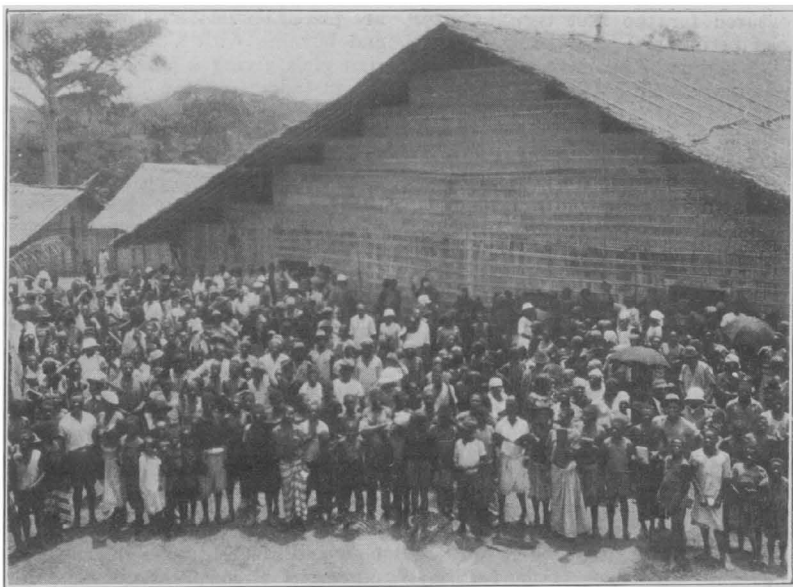
Through much difficulty many wom-

en came to the place of prayer. Melting snows in the streets of Hangchow, China, made walking almost impossible, yet 200 women assembled for the service; a snowstorm in Teheran, Persia, kept the timid and delicate folk away but the strong and the brave were there; riots in Columbia, South America, due to political disturbances made a small meeting, but the few who attended were so inspired by the thought of this united prayer and so impressed by the beauty of the program that they felt others should join them and the whole service was repeated during Easter week. Meetings were held in twenty-five centers in Bulgaria. Some of the churches were filled to capacity and in one the seats were all filled and many had to stand. Women in Canada, scattered over the prairies, drove long distances to attend some of the 600 meetings held in that land. Women walked for miles in Africa, in India and in Japan, many carrying babies as they came. In Korea, likewise, mothers necessarily brought their little ones and sometimes these "tiny toddlers with their tinkling bells," made the service anything else than a "quiet hour." In the Fiji Islands a terrible hurricane which destroyed whole villages in a certain section prevented the women of Davuileve from observing the Day as they had planned, but meetings were held in three other places distant from the path of the storm.

One of the most remarkable meetings was held in Johannesburg, South Africa. About one thousand women were there. One group was distinguished by white head kerchiefs and white broad collars over red blouses; another group had fur skin caps; another black blouses and white stoles and pins showing their society initials. "The sight was impressive beyond words."

Linguistic difficulties vanished before the fervent spirit of praying women. In Korea three nationalities all in Korean dress were met together. Three different languages were used, not just as a matter of interest but to





A FEW OF THE "THOUSAND PLUS" AT FOULASSI, AFRICA

accentuate the fact that people of many tongues and nations were meeting in the same service of prayer and praise.

In Athens 300 women of diverse races and nations and tongues, many of whom had been driven across seas as homeless refugees, met in a beautiful spirit of unity. Programs were printed and hymns sung in Greek, Armenian, Turkish and English. There was something wonderful about the mingled sounds of four languages sung together. It seemed to be a forecast of the great chorus "which no man could number, of all nations and kindreds, and tongues" standing before the throne singing praise to "God which sitteth upon the throne and unto the Lamb."

Again in South Africa prayers were offered in Zulu and Lesuto and Isixoya and other dialects. The hymns were sung in three or four languages but in perfect unison, softly and reverently without accompaniment. "The singing was beautiful, rich, harmonious, grand—like an organ swell."

#### **The Chain Enlarged by New Links**

For several years reports have come from every state in the union. With each passing year new centers are reported. New names are added to the list from lands across the seas. Manchuria, South Africa, Uruguay and the *Fiji Islands* are new links in the chain in 1931.

In every sanctuary new voices were heard. The participation of nationals was encouraging. In past years, in mission lands, the whole responsibility of planning for the celebration of the World Day of Prayer was in the hands of missionaries. In 1931 other women made a large contribution to the services. In Burma the Burmese women took entire charge of the planning of the program and carried it out in a splendid way.

In one village in India where there are a few Christians but no organized church, a group of simple peasant women met for prayer. They were illiterate and unaccustomed to taking part in a meeting but that day they



ventured for the first time to utter brief petitions.

"Speaking in public is a very new and difficult venture for the women of Bulu Land. One of them prefaced her remarks by asking to be forgiven for being so short of breath and frightened. She said: 'Who would have thought a few years ago that a Bulu woman would have dared to stand up, especially before men and talk? It is the "Things of God" that have made us free. Now even a little unimportant woman such as I am can speak the things that are in her heart.'"

After a thrilling address on "Witnessing through the Ages," a Zulu woman arose and said: "I do not know very much about the great witnesses after Paul and the early church but I will tell you of our people and how, after the missionaries brought the good news to Natal, our people went out to Gazaland and to the interior, and some have died as martyrs and witnesses to the truth."

In several centers "witnessing" took concrete form. In Foullassi, Africa, more than ninety remained after the great congregation had been dismissed to dedicate themselves in a special way to the work of witnessing. In a Chinese village, following the meeting, the women left the place of prayer and went out two by two to call on their neighbors and to give testimony for their Master. In one district in India where pastors called men and women together the day was used for the opening service of a well-planned evangelistic campaign. In Mexico a young man, a stranger, came into the meeting. Such a service was new to him; he became an inquirer and within a few weeks he, with twenty-three others, was received into the fellowship of the church.

#### **The Chain Made Beautiful by Variety in Links**

Chinese women singing, "Watchman, What of the Night?" antiphonally; a Chinese woman reading the sixth chapter of Isaiah and "explaining the metaphor, making the coals of

fire placed on Isaiah's lips truly alive and burning with a message"; Persian girls giving a pageant depicting life in India; a "Map Talk" in Japan to make clear the circle of prayer; a "sweet voiced little mother," at the foot of the Rockies in Canada, driving miles with her little ones in order to be present and sing, "The Garden of Prayer"; a great pageant in Kansas City directed by a professional leader and using girls of different nationalities—all give little glimpses of the spirit of the varied groups over the world.

In Portland, Oregon, a business women's meeting was held at the noon hour in a down-town district; in Indianapolis, Indiana, 350 attended the special evening service for young people; in Xenia, Ohio, a local pastor led a prayer service and a missionary on furlough gave an address to the 650 boys and girls in the high school. In numerous places meetings were held for children. In China in some of the girls' schools the whole program was carried out in a beautiful way.

A permanent organization was effected in Tokio, Japan, which plans for two additional meetings during the year. At the all-day meeting on February 20 the foreign women, in the spirit of Him who said, "I am among you as he that serveth," themselves served lunch to all the assembled women.

In some places the day was observed as a quiet day of prayer and meditation without any announcements or speaking. From 9 a. m. until 5 p. m. women came and went engaging in prayer, following the subjects given on a printed program. The hush was broken now and again by strains of sweet music as the organist played familiar hymns.

#### **The Chain Made Binding by the Spirit of Unity**

Every report breathes a beautiful spirit of unity. Women in the United States and Canada, in city and village and country community, met together to witness—not to the value of their



different denominations—but to the power of the living Christ. In foreign lands as well, the lines of demarcation, while never distinctly drawn, vanished as women joined in prayer and praise to God.

One Chinese woman expressed the thought of many: "I thank you sincerely for making possible this fellowship of intercession. Such a sharing of prayer life will do much to advance the kingdom on earth." A Japanese woman writing of the meeting at Osaka said: "Who can understand the blessing of the meeting except those who were there? All were happy to think that the women of the world were praying for the same objects at the same time." Far Manchuria, reporting their first observance of the day added: "Thank you for making it possible for us to take part in this universal Day of Prayer." From a remote station in Africa came thanks for being permitted to participate in this world-wide service which, as they said, "brought fresh courage, fresh hope, fresh inspiration to our jaded spirits."

The Bulu people felt the sense of fellowship and expressed it in a splendid way. The pastor read a greeting and the whole congregation *yebe'ed* (agreed):

To all fellow-worshippers observing the World Day of Prayer:

We, meeting in the World Day of Prayer in Elat, Cameroun, West Africa, give greetings to all of you in forty-four countries of the world.

Today we are happy to give thanks to you, our brethren all over the world, because certain women of the faith were led by God to create such meetings as are held this day. This shows that you are real gardeners in the garden of God, that you watch and pray because you fear the one who wars against the Father and His servants shall come and sow his seeds in the hearts of men.

From all over our own land and from every land come testimonies of joy in being privileged to join the Christian women of the entire world in this fellowship of prayer, and evidences of an increasing interest in the extension of Christ's kingdom in the

world and of a new desire to cooperate in all kingdom service.

Not on the stated Day of Prayer alone, but throughout the year many Christian women have been "continuing instant in prayer" joining the Sabbath sunset circle of prayer.

Courage, hope, strength, inspiration and joy have come to the Church of Christ throughout the world because of the united prayers of God's children.

Wherefore let thy voice rise  
For so the whole round earth is every  
way  
Bound by gold chains about the feet of  
God.



CHINESE WOMEN WHO SANG AT THE SERVICE IN ICHOWFU, SHANTUNG, CHINA

### "Hold Fast in Prayer"

With this as her theme Miss Helen Tupper of Lucknow, India, has prepared a beautiful program for the next observance of the World Day of Prayer, February 12, 1932. It has been sent in mimeographed form to foreign lands where it will be translated into many native languages and dialects and is also ready in printed form. In order to continue giving the "Call to Prayer" and the "Call to Prayer to Young People" free, it has been necessary to raise the price of the program from \$1.75 per hundred to \$2.00. Price per single copy remains the same as in previous years—2 cents. Suggestions to leaders will be furnished free with order for programs.

A "Call to Prayer" goes out to all lands with this message prepared by Sra. Elisa de Pascoe, of Mexico:



Ask—for a life of deeper spirituality that there may come a world-wide Pentecost.

Seek—for a life of world-service as church members "that the world may believe."

Seek—for a life of cooperation and unity among churches that the work of the kingdom may go forward.

Knock—that the world's door may be opened—the Gospel spread—the kingdom established.

It is not too early to place order for supplies, especially the "Call to Prayer" which may be used weeks before the day and also at the Sunset Hour each Sabbath until the World Day of Prayer, March 3, 1933.

Young people's groups are urged to make similar use of the "Call to Young People."

The poster (14x22 inches) is the same design as last year's with space at the bottom for insertion of time and place for local meeting. By placing a poster in every church in the community, store windows and other places of prominence several weeks before the observance, the date will be well known and there will be less likelihood of conflicting engagements. Price of the poster is 10 cents.

One excellent way of making the World Day of Prayer known is through the seals for envelopes and letterheads. These are the same design as the poster,  $\frac{7}{8} \times 1\frac{1}{4}$  inches, 25 cents per hundred, \$1.75 per thousand.

The Service of Consecration, "Looking Unto Jesus," by Jean Grigsby Paxton is again available for use in connection with the 1932 observance. It is suitable for use by the committee in charge prior to the observance or on the day itself. Price is 10 cents.

A history of the World Day of Prayer will be sent on request.

It is possible that other material may be issued for use on February 12, so watch future issues of this magazine for announcements as well as denominational publications.

All of the World Day of Prayer supplies are to be ordered from head-

quarters of the denominational mission boards.

The Federation of Woman's Boards of Foreign Missions of North America, National Council of Federated Church Women and Council of Women for Home Missions are the three interdenominational organizations which promote the World Day of Prayer. If the reader lives in a community where an observance has not heretofore been held and wishes to start plans for one in 1932, write for advice and suggestions to the Joint Committee on World Day of Prayer, Room 43, 105 East 22nd Street, New York, N. Y.

### A PRAYER FOR UNITY

"O God, who didst plan the Gospel for an undivided Church, refuse not, because of the misunderstandings of its message which rend the unity of Christendom, to continue Thy saving work in the broken order of our making. Prosper the labor of all Churches bearing the name of Christ and striving to further righteousness and faith in Him. Help us to place the truth above our conception of it and joyfully to recognize the presence of Thy Holy Spirit wherever He may choose to dwell among men. Teach us wherein we are sectarian in our contention and give us grace humbly to confess our fault to those whom in past days, our communion has driven from its fellowship by ecclesiastical tyranny, spiritual barrenness or moral inefficiency, that we may become worthy and competent to bind up in the Church the wounds of which we are guilty and so to hasten the day when there will be one flock under one Shepherd, Jesus Christ, our Lord."—*Bishop Brent, Southern Churchman.*

As we go to press, we learn that Helen Tupper has become Mrs. H. A. Yusufji. Her marriage takes her to Jubbulpore, India.

All things are possible to him who believes; they are less difficult to him who hopes; they are easier to him who loves; and still more easy to him who practices and perseveres in these three virtues.—*Brother Lawrence.*





# WORLD-WIDE OUTLOOK



## LATIN AMERICA

### The Revolt in Cuba

**L**ATIN American unrest has spread to Cuba and a serious revolution was threatened under the leadership of ex-President Menocal. Economic hardship, due to low price and superfluity of sugar (selling at two cents a pound), has added to the flame of political discontent. The present régime, whatever party is in power, is always blamed for hard times. Fighting began on August 9th, but the proclamation of martial law by President Machado, the capture of the ex-president, and the defeat of the revolutionists seem to have suppressed the uprising. The revolutionists demanded:

The return to the constitution of 1901.

The reorganization of political parties.

Freedom of press and speech.

A new census and new elections.

Resignation of President Machado, "who has unconstitutionally extended his tenure of office."

Such political and economic trouble severely harrasses the work of the Christian churches. The American Presbyterian, Baptists, Methodists and others have built up a strong work and are cooperating harmoniously, but the present poverty is proving a very serious handicap.

### Chilean Indians

**T**HE South American Missionary Society draws attention to the needs of the Araucanians of southern Chile. For three centuries this tribe of Indians heroically struggled against the invader, and in spite of having to stand against European arms and methods of warfare, they never acknowledged defeat. The descendants of these warriors still occupy the lands for which their forefathers suffered and died. Naturally, they distrusted the foreigner, and only recently has a

mission been established among them. During the last thirty years wonderful success has attended the missionaries in this region, and it seems as if only a lack of funds prevents the evangelization of a brave and interesting people.

### Chapel Auto in Puerto Rico

**T**HE chapel auto is in service in distant parts of the Island of Puerto Rico, often taking a little siding along some country road. Recently the colporter pitched his tent in one of the open spaces of a "barrio," (village) of Rio Piedras, where two Sunday-schools are held on Sunday afternoons. A number in these chapel car services openly confessed Christ. The Christians stand, if necessary, all through the services, to give their seats to those who come as strangers to the tent, many of whom are hearing the Gospel for the first time. Candidates, gathered together to be instructed, often are numerous enough to make up a congregation. They are taught to pray, to sing the Gospel message, and to live the Christian way; they are also taught to give. A large number of earnest workers, with their pastor, are taking the Gospel message to the interior homes, far removed from the central highway.—*Watchman-Examiner*.

### Chile in Confusion

**A**BOUT three months ago Chile became tired of the dictatorship of President Carlos Ibanez and the fires of revolt spread. Wild scenes were enacted in the city streets. As a result the dictator fled. Then the navy mutinied under Communist impulses and threatened to set up a Soviet régime. The mutiny has now been quelled and order established but Com-



munist fires smoulder under the surface. The Chilean Army, under the military dictator, increased from 30,000 to 70,000 and the national debt from \$125,000,000 to \$500,000,000. The Chilean people seek relief from militarism and from over-burdening taxation; they need enlightenment in the teachings of Christ concerning the true basis of peace, righteousness and good will.

#### Revival in Peru

**D**R. GEORGE RIDOUT, after conducting evangelistic meetings in Lima, Peru, said: "My experience in Lima teaches me that a revival of religion is possible anywhere if God's people will meet the conditions."

Referring to an aeroplane tour of South America by Rev. Harry Strachan, the editor of the *Latin American Evangelist*, writes:

Time was when we thought it absolutely necessary to the evangelization of the continent that God should raise up eloquent Latin American evangelists. The years have taught us wisdom. Today, we are asking God to put His Spirit upon all the native believers, however humble, and send them out into the highways and byways to gather in such as shall be saved. Our converts everywhere are humble people, but they are in touch with multitudes of their own class—the class that constitutes the vast majority. If they were filled with the Holy Spirit, how their love and zeal would speed them with the message into places where the missionary cannot go! Out on the coffee plantations, the peon would tell his fellows; the washerwoman down by the river side would tell in her own way of the joy and peace that are hers, because "Jesus came into her heart." Wherever these believers are aflame with love to Christ, they are doing just that, with blessed results in souls saved.

#### Evangelizing Chile's Armies

**M**R. AND MRS. WILLIAM M. STRONG, who have been preaching to national troops in both Chile and Ecuador consider this the most interesting of all their South American ministry. At the close of a series of meetings the *commandante*, surrounded by his officers, asked: "How do you reconcile the teachings of Jesus Christ with this?" indicating the regi-

mental outfit. I showed him Luke 22: 36, explaining that Christ and His Kingdom had been rejected, the new order of things which would have been ushered in under his reign being refused by religious leaders of his day. [But in the account of the incident in Matthew 26: 52, Jesus rebuked Peter for his use of the sword.] I then told them of the day when Christ shall return to earth and when spears and swords shall be beaten into plowshares and war shall cease. There was great astonishment and hungry questions."

#### EUROPE

##### Novel Non-Churchgoer Campaign

**A**NGLICAN and Nonconformist churches in Croydon (London) conducted a novel campaign to reach nonchurchgoers. The Bishop of Croydon and Mr. Idris Evans booked the most popular open-air cricket pitches for a series of meetings for the exposition of Christianity in the light of modern knowledge and social conditions. At each meeting there was an address on a special subject by an expert, and then time was devoted to answering questions. The devotional part of the service was eliminated. The Bishop spoke every night for a week, and was supported by all the clergy and ministers of the borough. Social and industrial questions were discussed, as well as theological and philosophical problems. Hecklers were given full opportunity by the speakers.

##### Religion in Norway Schools

**R**ELIGION is included in the curriculum of the schools in Norway and in other countries with a state religion, according to the United States Office of Education. The religious instruction is usually listed first on the program. The age of confirmation in the Norwegian Lutheran Church is normally fourteen, that is, at the close of the *folkeskole*, (primary school) when the child has completed his first step in religious training. The aim of the course in the *middlekole*, (secondary school) is "to secure a definite knowledge of the most important content of



Bible history, the principal events in church history, together with the Christian fundamentals according to the evangelical Lutheran faith."

#### Million Dollar Church in Paris

**T**HE American Church of Paris, a Union Protestant church whose first building was opened in 1857, dedicated its new million dollar edifice in September. The minister, Rev. Joseph W. Cochran, is a Presbyterian, formerly of Philadelphia and New York. The church is free from debt, two Americans having given \$350,000 toward the building. Many of the stained glass windows are gifts of American friends of the church. The church is a positive influence in the city and is looked to for spiritual guidance by many who have long since broken contact with their traditional religion. The press in all parts of the republic is opening its pages as never before to the news of evangelical progress.

#### Gospel for Gypsies

**A**BOUT six years ago Jaija Sattler, a member of a gypsy tribe of horse traders in north Germany, confessed Christ and has since worked as evangelist among gypsies. Last year he translated John's Gospel in their dialect and 562 copies of the little book, bound in red, the gypsy favorite color, were distributed during the summer.

The gypsies are not educated, nor have they a literature for preserving their language. Spending their lives on the move, with only occasional gathering of their clans, their speech has fallen into many dialects. This necessitates the printing of very small editions in each dialect, with frequent changes in translation.

#### Holland Has Church Council

**A** COUNCIL of Churches in the Netherlands came into being this year and held its first meeting on May 28, in Utrecht. This most recent of the developments in church federation in Europe is a direct outcome of the Universal Christian Conference on Life and Work, held in Stockholm in

1925. Nine denominations are included in the Council, only the Reformed churches having as yet refrained from joining.

#### Religious Liberty in Italy

**T**HE Council of the World's Evangelical Alliance has addressed a letter to Signor Mussolini thanking him for "the recent promulgation of Decrees of the Italian Government under which liberty of conscience and worship, first granted in Italy in 1861, is reaffirmed and substantiated for all classes and creeds in the Italian kingdom." The following reply has been received through the Italian Ambassador in London: "I am instructed by the Head of the Italian Government to thank you on his behalf for your letter of the 2nd July last, and convey to you his most sincere appreciation of your acknowledgment of his action in favor of liberty of conscience and worship in Italy."

#### Finnish Mission Society

**F**ROM the annual report of Director Tarkkanen of the Finnish Mission Society, it appears that in Africa, where the Society has been at work for 60 years, the doors are wide open for the Gospel. The present number of Christians in this field is 25,000. During the past year 1,195 candidates have applied for baptism.

The work in China is laboring under the stress of the times but as a result of the difficulties the Christians there have experienced a deepening of their faith and the work has been carried forward. In spite of the ravages caused by Communists and bandits, the hindering of the work, the plundering and destruction of stations, the work itself has gone on. There were 67 baptisms which under the circumstances is considered a very encouraging number. Besides, the prospects for educational work are bright. The area comprises a population of three and one-half millions and among these there are five male missionaries at work (with only three married) and five unmarried female mission-



aries. The board is working with a deficit of 313,000 marks.

#### Communism Decreasing

**E**XCEPT in Germany and the United States, the membership of the Communist Party is said to be now considerably less than it was a few years ago. This fact was stated at the recent meeting of the Communist International Executive Committee in Moscow. Great Britain's figures indicate that Communism finds its most favorable soil in times of local unrest. The highest recorded membership of the Party in England was 10,730 in September, 1926, during the closing of the mines. In 1921 there were 10,000 members; early in 1931, 2,711 only. A notable feature of the Communist Party's experience is the rapidity with which its new members drop away. Considering, therefore, that the latest figures must still include a proportion of what might be called "floating" members, the solid membership of the Party in Great Britain possibly does not much exceed 1,000. The heavy loss of new members is almost certainly accounted for by two causes: first, that Communism promises to the needy and disaffected what it cannot perform; second, that the Party demands from its members a degree of discipline and proselytizing labor such as only the fanatical are prepared to give. Communism is a most exacting form of slavery, and not, as is sometimes assumed, a doctrine of perfect freedom.—*The Christian* (London).

#### Russians Blow Up Cathedral!

**T**HE Soviet Russians have blown up the great Cathedral of Moscow, built by Alexander I in commemoration of the defeat of Napoleon. This was one of the great pieces of Russian architecture. Its walls rose foursquare pierced by slender windows, on the four corners were small towers surmounted with domes, and out of the vast structure rose the great central dome, consisting of a tower-like colonnaded base which swelled out and then

curved in to the pinnacle. These domes were so graceful that they looked like golden bubbles on the tops of the towers. The whole structure stood as a monument of Russian art and religion. But the Soviets put dynamite under it and reduced it to a mass of broken stone. This piece of vandalism is an illustration of what the anti-religious Communists would like to do to God and to all religious faith. Their attitude and acts are a result of ignorance, blindness and stupidity. Even sceptics cry out against such foolish and destructive violence.

#### AFRICA

##### Conference on Children

**A**N INTERNATIONAL Conference on African Children, organized by the "Save the Children International Union" was held at Geneva during the summer. Nine experts were sent by the British Government. The Belgian and Italian Governments were also represented. Delegates from many denominations, including missionaries and several Negroes from Africa and America took an active part in the discussions. It was decided that a permanent center of information regarding African children should be established in Geneva under the international union.

Conclusions regarding infant mortality, education and child labor will be submitted to the colonial powers concerned, and to all colonial administrations in Africa.

#### Prohibition in Abyssinia

**P**ROHIBITION agitation has permeated Ethiopia, says Addison E. Southard, American Minister to Abyssinia.

Haile Selassie I, Emperor of Ethiopia, claims descent from Solomon and the Queen of Sheba.

*The Berhanena Salama*—Abyssinia's only nationally read newspaper—speaks thus of intoxicating drink:

The harm caused by drink shops is worthy of serious consideration. Proprietors of lands alongside the roads build two or three or more shops, according to their means, and rent them out,



The greater number of these places are operated as drink shops. In order that receipts may not diminish, the operators of these shops invite musicians. When passers-by hear the voices of musicians they are attracted by the music. Some young men approach the shops and listen. They see the home brew displayed in decanters, and they say: "Let us buy a piaster's worth and taste it."

Attracted by the conversation, they tarry and decide to drink more. The musicians request them to give their names. After they have given their names the musicians begin to praise them.

Drink shops should be forbidden, as they have become the source of all sins.

#### African Gifts for Education

**O**N THE Buwalasi plateau, 500 feet up on Mount Elgon (Kenya Colony), a training institution for clergy and teachers is being erected by the Church Missionary Society. Part of the money was contributed in England and Ireland and now Archdeacon Mathers is bringing the scheme before African chiefs and congregations in the diocese. On one such occasion he says:

The chiefs rose one by one and deprecated the selfish uses of money, county chiefs promising 100 to 200 shillings, smaller chiefs 60s., 50s., 40s., etc. A native policeman gave 10s., teachers gave more than a month's wage. A blind girl gave 2s.; a man going on hands and knees 2s. At Lira when the school children were asked if they could manage 100s., immediately a forest of hands shot up. The people are also bravely tackling the erection of a church to cost £1,000. It was amusing at several places, where many could not find room inside the church, to see heads popping in at small windows, eager to make their promises. The promises in all amounted to about £250 (\$1,220).

—*The Hope of Africa.*

#### "Prophets" in Africa

**O**NE of the most striking phases of African character is seen in the influence of so-called prophets.

William Harris was an unlettered catechumen of the Wesleyan Mission, who carried his burning zeal for the simple message of Christ all over the Ivory Coast, until French authorities deported him. When the Wesleyans heard the cry of his followers for

teachers, and sent Europeans there, they found at least 20,000 who stood steadfastly by the little they had learned, waiting for the further light.

Other African prophets have been a menace to truth. Carried away by selfish ambition they have threatened both government and right conduct. South Africa has had a succession of these. But instances are not lacking where religious awakening has come through visions to those with Christian tendencies. One man, who apparently died, sat up and told of a journey into another world, to a bright and shining city where all were dressed in spotless white. One had come and told him to return to earth and call the people to give up beer and polygamy and believe the Word of God. His words were heard with awe by those who had gathered to mourn. When the man recovered he went everywhere, speaking this simple Gospel of repentance and whole villages were moved by the word of one who seemed to have heard in the spirit world the message that confirmed the missionary's Gospel.

#### Revolt in Belgian Congo

**E**CONOMIC depression is felt in the remote Kwango district of Belgian Congo in the lowered price of palm nuts, and the government is considering the necessity for a fixed price because of the natives' inability to understand economic fluctuation. Recently, serious trouble was precipitated by so-called "Sons of Satan," a tribe of devil worshipers. A prophet, announced that Satan was coming, and would bring money, provisions, and clothes. Natives erected huts around their villages, with gifts for Satan, as they awaited his arrival. Then the natives decided to expel the white man and dispose of everything belonging to the Europeans. Trouble began in earnest, and rebellion followed. A European official was seized, killed and eaten by the natives. Punitive measures on a large scale were then undertaken, and the revolt has been subdued.



### Religious Freedom in Sudan

**A** MOHAMMEDAN girl of the Sudan recently became a Christian. In Egypt, Copts may turn to Islam, and hundreds do, but in spite of constitutional religious liberty, if a Mohammedan wishes to become a Christian, he meets opposition from all sides, and the law is no help to him. The Egyptian Government has at times insisted upon young women, who had become Christians, returning to their Mohammedan relatives or guardians. The Sudan Government, on the contrary, refused to return the young Mohammedan girl referred to above, to her Mohammedan relatives on the ground that she was of age. She has since been baptized, and is in active Christian service.—*Alliance Weekly*.

### The Hope of Africa

**"T**HE two greatest forces for good that are at work in Africa today are without doubt the Christian home and the Christian school," writes a missionary of the Church Missionary Society at Gulu, in the Eastern Province of Uganda. "It is the Christian pupils in our schools who are the hope of Africa. It is they who will make or mar the nation, and so we must fit them, body, mind, and spirit, for the tasks that lie before them. To do this we must train up more African men and women who will in their turn lead their pupils on to be the best they can be for Christ and for their own people. The call comes for more workers to go out to these people. Educational work is full of interest and fascination in the Elgon Mission today, and full of untold possibilities. Thousands are clamoring for knowledge and yet there are all too few teachers and schools. The people are most responsive. 'Send us a teacher,' is their cry again and again, and often there are no teachers to send. Surely we, with all the educational advantages we enjoy at home ought to give them a Christian education that will change the life of the country."

### WESTERN ASIA

#### Moslem Appraises Christian Missions

**A**N ARTICLE in a Moroccan paper, by an outstanding Syrian, speaks on the nonpolitical character of Christian missions:

It has seemed good to many Moslems, whenever propagandists of the Gospel appear in any corner of the Moslem lands, to say, This is all machination for the purpose of colonizing. I have always been and still am against this idea..... Those who invite to Christianity, and who risk their lives for its sake in the farthest lands—despising killing, or death from cholera, or sleeping sickness; accepting gladly in its course a rough life, separation from their people and homes, and other things that are dear to a man—do not endure all these hardships.....for the seeking of worldly aims, but have other-worldly purposes purely; they desire, according to their thought, to guide the rest of mankind into the right way. Truly, I respect these groups.....with all respect, and hope that there may be in Islam some to undertake one-tenthousandth part of what these undertake of sacrifice in such a course.....The great mass of them go to all parts of the world, and risk danger, and strive day and night to spread their religion and their intelligence without expecting rewards or thanks. Where are the preachers of Islam, callers to the Koran, who will give generously of their means; cross the deserts, and climb the mountains, and travel the seas to spread the word of monotheism? Where are the societies organized for this praiseworthy purpose?—*Alliance Weekly*.

### United Missionary Council

**T**HE biennial meeting of the United Missionary Council of Syria and Palestine, held in Beirut last spring, was the first attended by regular delegates from evangelical churches of the two countries. One of the first tasks of the Educational Union was to survey the extensive areas of Syria and Palestine unoccupied by any missionary agency. Hundreds of villages are still untouched, but the new attitude of receptivity among the non-Christian population is a challenge. There is an eagerness for education and literature. There is a breaking down of the extreme rigidity of Islam and of the former prejudice against changing one's religion. Public baptisms



are possible and converts may ever remain in their old environment, and there witness for Christ.

Other "findings" included: The organization of the Christian Medical Council of Syria and Palestine; the establishment of a clearing house for information about the development of religious and political movements in this area; and an annual life-work conference for boys.

#### Prison for "Yellow" Editors

THE United Press states that newspapers in Turkey must be dignified, or their editors will go to jail. A new law prohibits the elaborating of reports of murders, burglaries, and suicides. Any attacks on the institution of monogamous marriage are forbidden, as well as detailed reports of divorce proceedings. It is said that the highly colored representations of suicides in particular, which have appeared in the Turkish press, have been responsible for prompting a wave of suicides among the young, especially among Turkish women and students.

#### Religious Education — Without Religion?

CAN the religion of Jesus be caught without being taught? This is a real problem in missionary work. The Turkish Government has placed increasingly stringent regulations in the way of religious instruction in the schools and other institutions maintained by the American Board in Asia Minor. The Bible cannot be taught, nor religious services held in connection with school work. The teachers are forbidden to discuss religion with anyone under eighteen years of age without the parents' consent.

How far can Christian faith be propagated by simple "contagion of character"? Is it sufficient for a missionary to merely live a truly Christian life without overt efforts at evangelism? These are interesting questions, and exceedingly practical ones. W. A. Harper, formerly president of Elon College, has sailed for the Near East to study the present work of the

American Board missionary institutions in Turkey from the point of view of religious education. — *The Congregationalist*.

#### INDIA AND BURMA

##### Gandhi's Appeal for India

MAHATMA GANDHI gave his first radio broadcast from London and it was heard in America on September 13th. He said: "On behalf of India's semi-starved millions, I appeal to the conscience of mankind to come to the rescue of people who are dying in order to regain their liberty." He described the human race as "sick unto death of blood-spilling" and as seeking another method of settling differences. "Perhaps it will be the privilege of the ancient land of India to show the way out to a hungering world!"

The thing which impressed listeners was its sincerity and his admissions of the weakness of the case which he represents. He expressed humiliation that Hindus believe that millions of their countrymen are born "untouchables." He spoke frankly of the violent divisions between Moslems and Hindus and offered to sign a blank piece of paper letting his Moslem friends write out the agreement. Mr. Gandhi is descended from a line of prime ministers in his native state. Before he abjured worldly gain, he was earning a good income as an attorney in British courts. The loincloth that he wears is his armor and a badge of honor, showing his self-sacrificing spirit in the efforts to bring peace and prosperity to India.

##### Poverty and Illiteracy in India

THE report of the British Royal Commission on Labor in India, with seven Indians, and representatives of employers and workmen and one woman, is generally considered the most valuable document ever produced giving reliable and impartial information about labor conditions in India. The report says:

In India nearly the whole mass of industrial labor is illiterate, a state of affairs which is unknown in any other



country of industrial importance. It is almost impossible to overestimate the consequences of this disability, which are obviously in wages, in health, in productivity, in organization and several other directions. Modern machine industry depends in a peculiar degree on education, and the attempt to build it up with an illiterate body of workers must be difficult and perilous.

#### **Decline of Drink Traffic**

**FIGURES** of the excise revenues of India for the year, April, 1930, to March, 1931, show evidence of considerable decline. The anti-drink campaign carried on by the National Congress and its thousands of volunteers all over the country is an important factor in bringing about this decline in the revenues from intoxicating drink. The general economic depression has also made its contribution, for people naturally give up non-essentials when their income declines. The total loss of excise revenues for one year in all the provinces is 34,845,000 rupees, (about \$13,500,000).

#### **Christian Education for Men**

**D**R. E. D. LUCAS, President of Forman Christian College, recently said that the next ten years in India are going to be perhaps the most critical years in India's long history: and what India becomes and does in these ten years will be of great significance to the entire world. He continued:

"America has done big things in Christian education for China, the Philippines, the Near East and for Egypt, but we have not a single well-endowed or well-equipped American Christian college for men in India. A college, which for the present receives substantial help in men and money from America, with its spirit and control thoroughly Indian, is what Christian India wants for the training of her best sons and for helpful, fruitful service to non-Christian India.

"For this new college of our dreams, we have secured and paid for the new site of 200 acres, we have in the sale value of our present site about \$500,000. Our building plans call for an

expenditure of about \$900,000. This will provide a beautiful chapel, two classroom buildings, library, four laboratories, an administration building, a students union club house, six dormitories, a swimming pool, athletic grounds and 35 bungalows for the faculty.

#### **A Boy in Training**

**T**HE story of Jito, one of the students at Ewing Christian High School, Ludhiana, is as an example of the type of boy who seeks education there. Jito enrolled a number of years ago with a desire for an education, but had little money with which to pay his expenses. A friend paid part and he received a scholarship. He cut kindling wood and worked at any odd job which he could get.

Jito is from the depressed (out-caste) classes. He told the principal last winter that his greatest desire in life was to become a Christian minister. With that as his goal he is attending a training class for teachers and after that will learn a trade, perhaps weaving, so that he will have some means of helping to support himself, should his congregation not be able to meet all his expenses.

#### **Fifty Years in Ongole**

**T**HE golden jubilee of the Ongole High School in South India was celebrated early this year. During these past fifty years more than 4,200 boys have attended this American Baptist Mission school. The influence of this institution among the Telugus can scarcely be overestimated. Graduates are filling positions of trust both in and out of the mission, ranging from doctors in mission hospitals, teachers and headmasters in schools, from village primary to normal training schools, agriculturalists, clerks, school inspectors, agents in government offices, and many other positions of interest. Those in charge of the school aim so to permeate the institution with the spirit of Christ, and surround the boys with the Christian atmosphere that they will be eager



and ready to represent him in whatever work they do in India.—*Watchman-Examiner*.

#### Christian Leadership in Burma

**T**HRA MAUNG YIN is a product of foreign missions. His efficiency, zeal and wise administration have brought him deserved commendation. He is an acknowledged leader, wise in all his efforts, commanding the respect and good will of all races among whom he works.

When he enlisted for work among the non-Christians during his first long vacation while attending the Theological Seminary, the villagers where we asked him to stay and work refused to receive him, yet he quietly stayed, helping them in their houses and field manual work, meantime gaining the interest and cooperation and admiration of the children. Then he started a school and of course established a choir. The pupils helped him build a rough school building, but it was soon burned. They built another and that, too, was burned. Somewhat later they built a third which is still standing. When he had to go back to the Seminary they all begged him to come back to them during the next vacation.

That was almost 30 years ago and now that village is Christian and the center of several other villages which also have become Christian. There is no church which would not gladly call him as pastor if a new one were required.

He served for two years as chaplain during the War and baptized 137 converts from his regiment, Burmans, Pwo Karens and Sgaw Karens, who have stood the test of time admirably. The English commanding officer expressed the greatest regret that he could not stay longer and gave him the highest recommendation as to his character and abilities.

It is now his ambition to have every church in the Baptist Association a center of evangelism, definitely pledged to active participation.—*Dr. C. A. Nichols*.

#### CHINA

##### Christianity at Work

**D**R. C. Y. CHENG, foremost Christian leader of China, was a speaker at the International C. E. Convention in San Francisco. His observations on the religious tug of war going on in China are of interest. He says that the spirit of bewilderment has passed and a changed attitude from inertia to activity has come over the Christian Church, which has been kept busy during the past two years in practical projects for the unfortunate. Many forms of applied religion have been attempted with good effects, notably the famine relief work for the suffering millions. The National Christian Council is considering practical measures for helping the economic conditions. A number of Christian or semi-Christian organizations are facing some of the more urgent social problems, such as child welfare, opium traffic and mass education. There is also a new consciousness of the importance of the home, and much attention has been given to efforts for the christianization of the home life of China.

On the other hand, opposing forces against Christianity have never been so bold and positive in their denunciations and criticisms. More literature has been published in recent years against the Christian religion than in all past years; yet the circulation of the Bible has been singularly successful. General Chang Chih-chiang ordered specially bound copies from the American Bible Society for his Christian and non-Christian friends, and had printed on the covers, "This is the greatest book in the world."

##### Missionaries and the Church in China

**T**HE position of the missionary in the Church of Christ in China is discussed in an address by Dr. A. R. Kepler, General Secretary of the Second Assembly of the Church of Christ in China. Because of the lack of uniformity in practice Dr. Kepler makes the following proposals:—



(1) That missionaries now holding membership only in the Church in China be advised to restore their membership in their Mother Church in the West. (2) That we urge all local churches, district associations and synods to receive missionaries working in the Church in China as cooperative members, and that as long as they work in our Church, they shall have all the privileges and responsibilities that the Chinese have in the same work. (3) That we ask each church, district association and synod to provide on its membership rolls a classification known as cooperative members, on which the missionaries working under the control of our Church shall be placed. (4) That other missionaries not working under the control of the Church in China, but working in affiliated organizations, such as the Y. M. C. A., the Y. W. C. A., National Christian Council, Christian Literature Society, etc., may also be made cooperative members by the vote of the local church, district association or synod. (5) Where the wife of a missionary does full-time work under the Church, she shall, as a member of the local church, have all the privileges of church members.—*The United Church Review*.

#### **The Church Marches On**

**T**HE London Missionary Society thus sums up the progress made by the Chinese Christian Church. 1. The violent anti-foreign movement has shorn the Church of political prestige, leaving her stronger spiritually, and free to become a veritable Chinese Church. 2. The same thing stimulated, even precipitated, the growth of self-government. The Church during this time has taken over from the missions many responsibilities and is preparing to assume more. 3. The union of Congregational and Presbyterian elements is attracting to itself other denominational groups and is building up a strong Church organization. A provisional General Assembly was held in 1925, and the first full meeting two years later. 4. The church is mak-

ing a worthy reply to her detractors in the Five-Year Movement, seeking to build up her own spiritual life, make active Christian centers of her homes, reach out to the unevangelized with the Gospel of Christ, and to offer service to the illiterate, the ignorant, the poor and oppressed, the victims of an unjust social order and the rapidly developing industrial system. 5. Rural church work has entered on a new era of effectiveness. 6. Most significant was the public baptism of the virtual President of the Republic, Chiang K'ai-Shek.

#### **Communism's Strength and Weakness**

**T**HE present strength of Communism in China is seen in the following figures: their five generals control four armies totaling 60,000 soldiers.

These Communists operate in five provinces, actually rule over 50,000 square miles, have the cooperation of Russia, the sympathy and support of millions of peasants and workers, and when they are attacked by national troops, groups of mutinous soldiers continually join them. In two years they caused 28 mutinies in the national armies and stirred up 184 strikes in Shanghai alone. T. T. Lew reports that of 600 books printed in China during the first five months of 1930, two-thirds were on social problems, and at least 400 were colored by Communism or were thoroughly Communist. Their leaders are well educated and courageous; many have studied in Moscow or other places in Europe.

Withal, it is not considered likely that Communism will dominate China because it violates the Chinese democratic instinct, her social and family ideas, as well as her love of compromise and peaceful methods.

#### **Peaceful Activities of the Army**

**F**OR the first time in the history of China, soldiers of the National Army have been utilized in a purely civil undertaking completely in charge of civilians, according to a letter re-



ceived by the Board of Foreign Missions of the Presbyterian Church, U. S. A. The occasion was the formal opening of the \$1,000,000 Satochu Canal on the Yellow River, running almost 50 miles to the Black River, with about 150 miles of branch waterways cutting off from the main canal. The soldiers in uniform were impressed into the service in order to have the canal ready on schedule time. The canal was conceived and consummated in the hope that it will help convert the Yellow River, known as "China's Sorrow," into "China's Blessing."

#### **A Chinese Army Decalogue**

"**O** MEA," an organization of influence in the nationalist armies of China, signifies "Officers Moral Endeavor Association." The body is patterned after the Y. M. C. A. and has adopted ten commandments formulated by General Chiang Kai-shek, president. They are:

1. Thou shalt not covet rifles.
2. Thou shalt not fear to die.
3. Thou shalt not ostentatiously show thyself.
4. Thou shalt not be proud.
5. Thou shalt not be lazy.
6. Thou shalt not commit adultery nor gamble.
7. Thou shalt not smoke.
8. Thou shalt not borrow money.
9. Thou shalt not drink wine.
10. Thou shalt not lie.

#### **Shall Missionaries Shoot?**

**T**HE fatal shooting of a Chinese burglar by Dr. F. F. Tucker, in the Williams-Porter Hospital of the American Board Mission at Tehchow last July, created a diplomatic incident which was settled by the release of the missionary in custody of the American consul at Tsinan. Twenty-seven members of the American Board Mission, of which Dr. Tucker was a member, sent a statement of their attitude toward the incident to the vernacular and English-language press. These missionaries, who did not sign their names, held that, although the Chinese

was a burglar and although the missionary had not aimed to kill him and had not even intended to wound him, still the shooting was not justifiable. They said:

Although Dr. Tucker, in protecting the hospital property, felt it necessary to shoot, certainly the taking of life is contrary to the purpose of a missionary in coming to China. As the missionary proclaims the Gospel of Jesus, who sacrificed His life for others, so the missionary's acts should exemplify the Christian spirit. Accordingly the present group absolutely disapproves of this fatal shooting, unintentional though it was, and likewise disapproves of a missionary using deadly firearms to protect property.

The American and British business men in China have strongly taken the opposite view. Certainly the incident is much to be regretted, although the missionary may be exonerated. It is the conviction of many Christians that the taking of the life of another is not justifiable, even in the defence of one's personal life and property.

#### **JAPAN-CHOSEN**

##### **Lack of Religious Liberty in Japan**

**C**HRISTIAN schools in Japan have been laboring under a serious handicap in their effort to provide religious education for their students.

On August 3, 1899, the Department of Education issued a regulation which reads as follows:

Since it is highly important to keep general education separate from religion, therefore it shall not be allowed in government and public schools and in schools conforming to the curriculum ordained by law, to conduct religious ceremonies even outside of the regular curriculum.

This ordinance has forbidden religious instruction and religious ceremonies in all government and public schools and in all schools which sought full government recognition.

Schools which were willing to forfeit the privileges and advantages of government recognition could provide for religious education in their curriculum and hold religious meetings in their school buildings. Such schools are at a great disadvantage because



of the fact that graduates of recognized public schools may go on to higher institutions without an examination: also these students get the privilege of postponing military training until after graduation, and they get preferential treatment in securing government appointments and public educational institutions.

The result is that ambitious young people apply first of all to government and public institutions and if they fail to get in there they take the Christian and private schools as a second choice. This means that the best and brightest students, as a rule, are found in government and public schools while Christian and other private schools have to be content with students of lesser ability.

#### A Dry Village in Japan

**N**OTO, a village of 3,000 population, is the first "dry" village in Japan. (There are now 54 dry, in whole or in part.) When the village school was destroyed by fire five years ago the village was too poor to rebuild. At that time the average amount spent yearly by the villagers in *saké* was about Yen 9,000. They figured that five years' abstinence would build a new school and by vote of the Village Council decided to go "dry" for a five-year period. That new school building has now been paid for, and the benefit of abstinence has been so marked that the council voted to extend the term for five years further. Mr. Moriyama, headman of the village, gives statistics showing that progress had been made in every department.

In 1925 there were in Co-op. Society 369 members with Yen 27,819 deposits.

In 1930 there were in Co-op. Society 523 members with Yen 37,973 deposits.

In 1925 there were P.O. Savings by 1,787 persons of Yen 4,797.

In 1930 there were P.O. Savings by 2,546 persons of Yen 9,395.

Health was better. Men reported as able to do twice as much work as before. Patients in the local hospitals decreased steadily from 206 in 1925 to 113 in 1930. The general death

rate per 1,000 fell from 19.6 to 16.7, and the infant mortality fell to 65 per 1,000 births as compared to the average of 156 for the whole of Japan.

The National Brewers and Distillers League faces the probability (on their own estimate) of a decreased consumption this year of 25 per cent and memorialized the Government to forbid all in official positions from in any way supporting or furthering the Temperance Movement!

#### Hara Kiri and Temperance

**A**T THE annual conference of the Japan Temperance League, in the ancient capital of Nara, 800 representative temperance workers gathered from practically every prefecture in the empire. There are now 2,111 temperance societies reported, an increase of 555 during the year.

The sacrificial enthusiasm of the workers for temperance is shown in the remarkable fact that a year ago 54 persons banded themselves together, vowing each to organize one new society during the year or else commit *hara kiri* before the assembled delegates! This band was able to report 85 new societies due to the efforts of members. The "Hara Kiri" Band was reorganized with 85 members this year.

The average amount of *saké* manufactured in the empire during the five years 1925-29 shows a decrease of 6½ per cent over the previous five years. There is, however, a 16 per cent *per capita* increase over the year 1913. The total taxes on *saké* amount to Yen 20,000,000 per year.

#### Crisis in Christian Education

**T**HERE is a general feeling that all is not well with Christian education in Japan. There is a growing spirit of dissatisfaction with things as they are. The tendency has been to leave some weakness as an inevitable result of circumstances over which Christian educators have no control; but today the question is being asked seriously as to whether these circumstances are not threatening the



very *raison d'être* of Christian education. Two suggestions seem to be outstanding in the minds of those who have given their best thought on the subject. One is the need of a drastic reduction of numbers, the other is a fearless policy of unity. For the future of Christian education the two must stand or fall together; but either, if carried into effect, will require courageous action. Will the churches and mission boards allow such action to be taken?—*Japan Christian Quarterly*.

#### A Japanese Philanthropist

A JAPANESE layman, who is already giving a son to the church's ministry, is now establishing a trust fund of about \$100,000 gold, the income to be used for the church in the Tohoku District, after the death of the donor and his wife. It is an epoch-marking event.

Dr. Imaizumi, the giver, a fine Christian gentleman and a professor in the Imperial University at Sendai, said simply that he felt everything he possessed he held in trust for God and His Church and that the time had come when he must prepare to give up his stewardship.

#### Chinese in Chosen

UNFORTUNATE attacks on Chinese occurred last July in several Korean cities, and several hundred innocent Chinese were killed or severely injured. Many shops and homes were also burned or looted and hundreds of thousands of dollars worth of goods were destroyed. The attacks seem to have started in Gensan and later spread to Pyengyang, Seoul and other centers. The immediate cause was doubtless the "Wanpaoshan Incident" when a clash occurred on July 2nd between the Koreans and Chinese in connection with the excavation of a river channel.

From the most authentic reports it seems evident that some Japanese newspapers enlarged and misrepresented the "incident" for the purpose of inflaming Koreans against the Chi-

nese. Possibly they were stimulated by Japanese of the so-called Manchuria-Mongolia party who are agitating to extend Japan's sphere of influence in these two regions. The Japanese authorities apparently were very remiss in failing to protect the Chinese and to disburse the Korean mobs. The police claimed to have insufficient forces at hand but a few armed Japanese police might have controlled the situation. Only the lower classes of Koreans—ignorant and easily inflamed took part in the attacks. Whenever Japanese soldiers or armed police appeared on the scene they had no difficulty in restoring order.

The Chinese are convinced that the attacks were at least winked at by the Japanese authorities in order to create a situation that would justify the occupation of new districts in Manchuria. The Chinese Consul General in Seoul reports that attention of Japanese authorities was called to rumors of impending riots but this notice was ignored. The subsequent occupation of Mukden by Japanese troops gives additional cause for suspicion that the military party in Japan is not guiltless.

As a result of these conflicts, China has refused Japanese contributions toward relief of flood sufferers, has declared a boycott on Japanese goods and has appealed to the League of Nations to investigate the Manchurian situation.

#### Christians in Korea

A JAPANESE gentleman recently told his traveling companion on the train that about half of the Korean people were Christians. While this is far from true, none can deny that the Christian religion is a vital and increasingly potent factor in the lives of the Koreans. The extreme poverty, superstition and ignorance of the people, and the absence of traditional loyalty to other well-organized faiths, has given the Christians a peculiar advantage in Chosen. The total number of Korean communicants in Prot-



estant churches is approximately 260,000. In proportion to the population that is about three times the membership of the churches in Japan, although Protestant missions have been conducted less than fifty years in Korea and more than sixty-five years in Japan.

### ISLANDS OF THE PACIFIC

#### The Bible for the Moros

**T**HE Rev. G. B. Cameron, Secretary for the Philippine Islands, writes in the *Bible Society Record*, of the restrictions in evangelizing Mohammedans:

"Until recently some government officials adhered strictly to a policy of noninterference with the religion of the Mohammedans, and discouraged or frustrated any attempt of missionaries to teach the Mohammedans about Christianity. Lately, however, the bars have been let down somewhat. A few courageous souls have been quietly carrying on among the Moros for some years, and lately three separate missions have openly undertaken evangelistic work in different sections of the Moro field, with encouraging results.

"Missionaries are clamoring for Moro Scriptures—in three dialects! The mission in Sulu wants the Gospels and later the New Testament put up in such a way as to reach the three schools. This means a triglot—a section on one side of the open pages in Arabic script (the sacred writing) for the *datu* class, and on the opposite page, in two sections, the same account in Romanized letters and in English."

#### Work for Filipino Children

**T**HE Rev. Charles N. Magill, D.D., a Presbyterian missionary at Tayaba, Philippine Islands, has been conducting services five nights a week. Every Sunday afternoon and Tuesday evening classes are held for fifty boys and girls between the ages of six and twelve.

Miss Babista, who has been in America and traveled around the

world, has been helping with the kindergarten work. The public school authorities, offered her a salary almost three times larger than the one she received, if she would give up the mission work and accept a position in the government school. But she replied, "No, I have already found my work, and am so happy in it, I would not think of leaving it for any amount of salary."

A successful Sunday-school convention had as a speaker, Hon. Theodore Yangoo, one of the wealthiest men in the islands and who was the first resident commissioner to represent the Philippines in Washington in 1908-1910. He is a member of the Manila Presbyterian church and a great philanthropist.

#### Pioneering in Dutch East Indies

**T**HREE years ago the whole east coast of Borneo was without a missionary; nor was there any in interior Borneo, with its one million population, none in Bali, Lombok or Sumbawa, the three islands east of Java and only one in the southwestern peninsula of the Celebes. Now, under the Alliance Mission and the Chinese Foreign Missionary Union eight stations in all are in operation. Bali, largest in population of the three islands, had a Dutch missionary 60 years ago, but was martyred by the Balinese; and since then Dutch colonial authority has prohibited missionary work there. In Lombok, the only barrier is one of language, while in Sumbawa, Mohammedanism is strongly entrenched.

The "Courier," a little motor launch, 42 feet long by 11 feet wide, the gift of Rev. Paul Rader's people in Chicago, arrived at the end of last year and will prove helpful in carrying the Gospel message to the interior of Borneo.

#### NORTH AMERICA

##### Men and Missions Sunday

**N**OVEMBER 15th marks the 25th anniversary of the founding of the Laymen's Missionary Movement. By action of many mission boards, this



day is to be known as "Men and Missions Sunday."

Every minister is being asked to preach on some phase of the theme of the day.

Where the order of service permits, a layman may be requested to speak on the same topic—"Men and Missions"—for five or ten minutes.

Men's Bible Classes are also invited to give time to discuss that theme.

Every religious speaker on the air that day is being requested to call men to renewed interest in the study of missions at home and abroad.

An interdenominational men's meeting is to be held in the Fifth Avenue Presbyterian church in the afternoon at 4 o'clock, and simultaneous men's meetings in other cities from coast to coast.

#### Warning to Girls

THE Welfare Council of New York, an organization which coordinates various social agencies, has issued a warning to young women out of work to avoid New York City. The alluring pictures of life in the great metropolitan centers, drawn by fiction writers and moving picture producers are false. The Welfare Council estimates that there are 100,000 girls and unmarried young women among the army of unemployed in New York City today and calls attention to the fact that while the cost of living has gone down in New York so have wages for girls. Long continued unemployment and greatly reduced wages have forced thousands of girls to lower standards of living. Many girls try to save on rent by seeking rooms in poorer neighborhoods, often with distressing results and increased temptations and dangers. Today it is harder than ever for the out-of-town girls to find work in large cities.

#### Canadian Churchmen Hold Missionary Congress

A GREAT gathering of ministers and laymen of the conferences of Ontario and Quebec was held Oct. 1 and 2. It was a missionary congress, at

which the issues that lie at the center of all the church's efforts were discussed by notable speakers.

#### Peace Meetings in 150 Cities

"HOW may another world war be averted?" was the theme discussed at peace mass meetings held in 150 cities across the United States and Canada, during the week, Oct. 25-31, under the auspices of the World Tomorrow. These meetings were sponsored by a committee of 275 distinguished peace leaders. Five major topics were discussed at the meetings: disarmament, world organization, removing causes of hostility, war resistance and education for peace. The largest auditoriums available were reserved in the various cities and not less than 200 outstanding peace advocates will speak at the meetings.

#### Broadcasting Religion

A STRIKING demonstration that the message of Christ may be heard over a whole continent at once, through the radio which uses the waves of invisible ether, was the inauguration of "The Church of the Air" on Sunday, September 27th, by the Columbia Broadcasting System. At 10 A. M., 2:30 and 5:00 P. M., an Episcopalian, a Roman Catholic and a Jewish rabbi spoke to the whole country, from Denver, Boston and New York.

#### Disciples Cut Expenses

DEFICIENCY in gifts and increased deficit for the missionary year, has led the United Christian Missionary Society, (Disciples of Christ) to vote an adjustment of \$175,000 in the budget. This will involve the reduction of salaries of officers of the society and workers in the homeland, reduction of the headquarters staff and economy in promotion; also large cuts in religious and missionary education, in home missions and benevolence; in the field of foreign missions, the reduction will involve the withdrawal of missionaries from Tibet and Jamaica and most of the workers in



the Philippines—placing the burden in the Philippines largely on the Filipino leaders.

#### **Town Churches and Country Needs**

**T**HE country church seems to many to be growing less important in American religious life. Farmers and the people of the small villages can now go to the larger towns and attend services in larger churches. But churches and ministers have something more to do than furnish sermons and services of worship, and very few town churches project their ministry into the surrounding rural communities. Specific data supporting these general statements have been coming to light in a survey of two counties in Nebraska by Dr. J. R. Hargreaves. He found that when a rural area has no center for its religious life, its population generally lacks the other integrating agencies that bind the residents of a district together. Social, cultural and economic organization tends to evaporate with religious organization. The country and village people tend to become detached and irresponsible suburbanites without true fellowship in Christian activities.

#### **Race and Brotherhood**

**H**AVE we achieved even an approach to or a working approximation of real brotherhood in our relation to the non-white majority of the human race? The favored white race has acquired political control of nearly nine-tenths of the habitable globe, including over half of Asia and all but one-thirtieth of Africa. In America our attitude to the Negro has become notorious throughout the world. In all parts of the country there is discrimination and, in some sections, segregation in separate residential districts, separate schools, churches and railway coaches; with inadequate appropriations for education, and without the right to vote, although that is guaranteed by the Constitution. The Negro is frequently paid less than the white man for doing the same work, charged more for renting the same

house, and he is the first to be discharged in time of unemployment. Between 1885 and 1925 over 4,200 persons were lynched, or an average of two per week for forty years. After greatly reducing the number, there has been a recrudescence of lynchings during the past year.

While the Mohammedan world is actually practicing racial brotherhood, and the communist world equal comradeship regardless of race, the United States is unwilling to give the Negro federal protection by law against lynching, and the majority of white Americans, despite years of preaching and student discussion groups, apparently are not prepared to practice racial brotherhood. There can be no question but that we should have a world of brotherhood in race relations if the ideals of Jesus were realized. Although we seem far from its realization, Christian love will surely make some beginnings today in the practice of equal brotherhood that will be both costly and sacrificial.—*Sherwood Eddy.*

#### **GENERAL**

##### **The World Alliance Conference**

**T**HE triennial meeting of the World Alliance for International Friendship Through the Churches was held at Cambridge University, England, Sept. 1-5. Nearly four hundred delegates were present representing all the Protestant churches of thirty-three nations of the world. One Roman Catholic priest was present as an "observer."

The delegates came from almost every country in Europe, from the United States, from China and Japan and from the British Dominions to discuss such questions as disarmament, national security, the rights of minorities, national and international loyalties, and the whole question of the Christian attitude toward world peace, the responsibility of the churches for world peace and the Geneva conference next February. These questions occupied the minds of some of the most honored church leaders.





## BOOKS WORTH READING



*Any books mentioned in these columns will be forwarded by us on receipt of price.—THE REVIEW.*

**The Northern Republics of South America**  
—Ecuador, Colombia and Venezuela.  
By Kenneth G. Grubb. 8vo. 151 pages.  
5s. World Dominion Press. London  
New York. 1931.

The World Dominion Survey Series "attempts to describe briefly and clearly the situation in various countries from the standpoint of world evangelization." The countries surveyed in this volume are the three northernmost republics of South America. Though they are the nearest to us they are least often visited by travelers from the United States and are less familiar than other republics farther south. To meet the need for information, the history of each republic is given in outline, as well as a summary of geographical characteristics and of prevailing conditions, economic, educational and religious. Heroic service is being rendered by evangelical missionaries but they are too few, and the unoccupied areas constitute a real challenge to the American church. Thus in Colombia, which has nearly eight million inhabitants and is out-ranked in population only by Brazil and Argentina, after 75 years of missionary service there are but 59 foreign missionaries, and 1,167 communicants; Venezuela, with a population of 3,000,000, has 102 evangelical missionaries, with 2,310 communicant members; Ecuador, with a population of nearly 2,000,000, has 41 foreign missionaries and only 290 communicant members. The Survey editor writes in the Foreword:

A total of somewhat less than four thousand communicants among a population of twelve and a half million points to the need for far wider evangelism in these lands in order to create an indigenous church capable of itself carrying on the work of further evangelization.

Mr. Kenneth Grubb, the author, is a linguist of much ability, has traveled widely through South America, especially among the Indians in the interior, and has rendered a timely service in the production of this book.

W. R. W.

**Torchlights to the Cherokees: The Brainerd Mission.** By Robert Sparks Walker. 339 pp. \$3.00. Macmillan. New York. 1931.

The author of the book was himself born two miles from the old Brainerd Mission near Chickamauga, Tennessee. Under a rather fanciful title he has given us a splendid record of the mission to the Cherokee Indians founded in 1816 and broken up when these tribes were forced to migrate westward. During twenty years of its existence this mission, begun by the Moravians and continued by the Board of Foreign Missions of New England, had great success in the industrial, social and moral uplift of the people. The author tells the amazing story of how laws were passed, forbidding whites to live on Cherokee lands without license and how the mission leaders under this law were arrested, and served two years imprisonment. It is a page from what Helen Hunt Jackson has truly called "A century of dishonor." The account is well documented and the details of the life among the Indians are fascinating.

The brutal treatment received by the missionaries at the hands of the state officials who pretended to be Christians is one of the blackest stains on the character of the white race in North America. The thread of the plot to drive the missionaries from the State of Georgia extended from the officials of that state into the office of the Chief Executive of the United States at Washington.

S. M. Z.



**The Quakers as Pioneers in Social Work.** By Dr. Auguste Jorns. Translated by Thomas Kite Brown, Jr. 269 pp. \$2. Macmillan. New York.

Quakers are one of the smallest of religious bodies, but they have an influence out of all proportion to their numbers. They average high in intelligence, character and humanitarian spirit. This volume presents in readable form an outline of the Quaker Movement and the contribution that Quakers have made to poor relief, education, temperance, public health, prison reform and the abolition of slavery. It is an impressive array of facts and it gives the reader a deeper appreciation of the philanthropic service that has been rendered by this group of Christians who, as we are told, "seem in these latter days to be called for the strengthening of the world's sense of social responsibility."

A. J. B.

**Will America Become Catholic.** By John F. Moore. 8vo. 252 pp. Harper and Bros. 1931.

Naturally the aim of the Papacy is to make America "Catholic." The church and its leaders would not be true to their convictions otherwise. Mr. Moore, who was for some years a Y. M. C. A. secretary and who has given much time to research on the subject of Roman Catholicism in America, here describes the plans, methods and outreach of the church in America. The program is as clear and definite and energetic as the Communist propaganda—and much better organized. This interesting and factual study includes such topics as Celebrate Clergy, Birth Control, Mixed Marriages, the Color Bar and the Influence of the Church. The author has endeavored to be fair, unprejudicial and true to facts. He is convinced that there is little danger of America becoming Roman Catholic—the temper of the people is too liberal, too enlightened, too independent to permit the great mass of Americans to become subjects to the Pope.

**Christ of the Burma Road.** By V. W. Dyer. 12mo. 157 pp. American Baptist Mission Press. Rangoon. 1931.

One of the most fascinating and encouraging stories of modern missions is the story of how Burmese Christian students have gone out in groups week by week to evangelize and awaken their own countrymen, and have crossed over into Siam and Burma on the same mission. The methods have been remarkable—as we have already recorded in these pages. Mr. Dyer, one of the missionary leaders of these groups, tells the story in this small volume. He explains the aim, the methods and the outcome. Missionaries in other lands and Christians in America and England will find here many valuable suggestions for similar work.

**To the Ends of the World and Back.** By J. Walker McSpadden. Illustrated. 8vo. 378 pp. \$3.00. Crowell. New York. 1931.

The "Ends of the Earth Club" is growing in numbers. Some qualify as explorers or scientists, as government employees or missionaries, but more travelers today go to the ends of the earth on pleasure bound. Mr. McSpadden describes adventures met in scouting for the American Museum of Natural History in New York. The experiences are not the author's personal adventures but, while without literary merit, are varied and many are thrilling. They are interviews with scientists who have gone out hunting for the Dinosaur in Wyoming, have followed the trail of primitive man in Central Asia, have fished for sharks in the Gulf of Mexico. They include adventures with head hunters in South America, hobnobbing with pygmies on the Congo; hunting with gun and camera in Madagascar and tracking strange beasts in Australia.

The author is apparently interested only in animals and in the physical life of man—not in his social, intellectual and spiritual welfare.



## NEW BOOKS

- Escape. Francesco Fausto Nitti. 267 pp. \$2.50. Putnam's. New York.
- God's World. Cornelius H. Patton. 297 pp. \$2. Smith. New York.
- The Little Bible—Selections for School and Home with an Appendix for Teachers and Parents. Foreword by William Lyon Phelps. 468 pp. Oxford University Press. London. 1931.
- Miraculous Healing. Henry W. Frost. 174 pp. \$1.50. Smith. New York.
- Nestorian Missionary Enterprise. John Stewart. 352 pp. Rs. 4. Christian Literature Society. Madras. 1928.
- The Negro Year Book. Edited by Monroe N. Work. 544 pp. \$2. Tuskegee Institute. Tuskegee, Ala.
- The Pacific. Stanley Rogers. Illus. by the Author. 254 pp. \$2.75. Crowell. New York.
- Petty and Paul. Edward Hessey. 94 pp. 1s. Pickering & Inglis. London.
- Charles Lewis Slattery. Howard Chandler Robbins. 400 pp. \$2.50. Harper. New York.
- Torchlights to the Cherokees—The Brainerd Mission. Robert Sparks Walker. 340 pp. \$3. Macmillan. New York.
- Twist Altar and Plough. L. A. Barter-Snow. 320 pp. 2s. 6d. Pickering & Inglis. London.
- For Times of Crisis. Ilion T. Jones. 110 pp. \$1.25. Presbyterian Board of Christian Education. Phila.
- Report of the Commission on Enquiry Into the Control of Opium-Smoking in the Far East. Vol. II. 500 pp. \$1.50. World Peace Foundation. Boston.
- India. Statement Exhibiting the Moral and Material Progress and Condition of India, 1929-1930. 5s. H. M. Stationery Office. London.
- The Social Settlement as an Educational Factor in India. Clifford Manshardt. Illus. 87 pp. Re. 1 and Re. 1.8. Association Press. Calcutta.
- Baptists in Burma. Randolph L. Howard. 168 pp. \$1. Judson Press. Philadelphia.
- Mustapha Kemal of Turkey. H. E. Worham. Portrait. Map. Biblog. 216 pp. 5s. Holme Press. London.
- Tribal Studies in Northern Nigeria. Vol. I. C. K. Meek. 582 pp. 25s. Kegan Paul. London.
- Zanzibar. Its History and Its People. W. H. Ingrams. Illus. 527 pp. 25s. With-erby. London.
- Chaka. An Historical Romance. Thomas Mololo. Trans. from Sesuto by F. H. Dutton. 198 pp. 7s. 6d. Oxford University Press. London.
- Leadership of the Constructive Forces of the World. J. R. Mott. 30 pp. 2s. Oxford Press. London.
- Report of the Commission on Christian Higher Education in India. 388 pp. \$2. Oxford University Press. New York.
- Christian Education in the Villages of India. A. V. Van Doren. 115 pp. Rs. 2. Association Press. Calcutta.
- Fifty Years Against the Stream. The story of a School in Kashmir, 1880-1930. E. D. Tyndale-Biscoe. 96 pp. 5s. Church Missionary Society. London.
- The Remaking of Man in Africa. J. H. Oldham and B. D. Gibson. 184 pp. 2s. 6d. Oxford University Press. London.
- The Dawn Wind. A Picture of Changing Conditions among Women in Africa and the East. Olive Wyon. 155 pp. 2s. 6d. Student Christian Movement. London.
- Buddhism in India, Ceylon, China and Japan. A Reading Guide. Clarence H. Hamilton. 107 pp. University Press. Chicago.
- An Introduction to the Sociology of Islam. Vol. I. Reuben Levy. 21s. Williams & Norgate. London.
- Jewish View of Jesus. An Introduction and an Appreciation. Thomas Walker. 142 pp. 4s. 6d. Allen & Unwin. London.
- The Finality of Christ. S. B. John. 291 pp. 5s. Kingsgate Press. London.
- Youth in a Believing World. *Studies in Living Religions.* John C. Archer. 176 pp. \$1. Westminster Press. Philadelphia.

## PERSONALS

(Continued from Second Cover.)

DR. JOHN MACNEILL, President of the World Alliance, is making an extended tour in the interests of the Alliance. The tour includes Japan, China, India and the Holy Land.

\* \* \*

THE REV. GEORGE L. FORD, Executive Secretary of Federated Churches in Youngstown, O., has been elected President of the Association of Executive Secretaries of Councils of Churches, State and Local. He also becomes a representative of the Association on the Administrative Committee of the Federal Council.



DR. W. W. PETER, pioneer promotor of health campaigns in China under the Y. M. C. A., has returned to China, at the invitation of the public health section of the Ministry of the Interior, to advise in the setting up of permanent machinery for the carrying on of health campaigns.

\* \* \*

PROF. C. H. ROBERTSON, also a former "Y" secretary, has recently been requested by Dr. H. H. Kung, Minister of Industry, to join his staff.

\* \* \*

DR. CARVER has been invited by Soviet Russia to organize a group of Negro specialists, who have the theoretical and practical training in the production of cotton, to visit Russia and demonstrate the best method of agricultural production and exploitation. Though Dr. Carver is a Negro, his fame as an agriculturist is well known among the leaders of the Soviet states. By industry and example he is teaching the young Negro to work, study, save and serve, and if fortune comes, to take it with sobriety and humility. The outcome of the Soviet's invitation will be watched with interest.

#### OBITUARY

BISHOP ISAIAH B. SCOTT, retired missionary of the Methodist Episcopal Church, died on July 6th in Nashville, Tenn. He was a leader among the colored members of the church and as pastor, professor, college president, editor of the *Southwestern Christian Advocate* and bishop gave years of effective service. He was elected to the episcopacy in 1904 and was assigned to Africa where he labored until his retirement in 1916.

\* \* \*

MR. GEORGE BRAITHWAITE, of Tokyo, Secretary of the Japan Book and Tract Society, died on June 18th. He helped to produce the first copy of the Old Testament in Japanese in 1888, and subsequently helped in the production of the Japanese New Testament in Roman characters. His son, G. B. Braithwaite, is acting secretary for the present.

\* \* \*

MRS. H. W. HARVEY, one of the victims of the hurricane in British Honduras, went out to Central America with her husband for the Wesleyan Methodist Missionary Society immediately after their marriage in 1907.

\* \* \*

THE REV. A. E. SYLVESTER FOWLER, worked during the past eleven years both

in British and Spanish Honduras, the latter being especially arduous as it meant constant journeys to the bay islands of the Caribbeans. He was a victim of the recent hurricane in British Honduras.

\* \* \*

MISS JOSEPHINE MARTIN, a missionary of the United Presbyterian Church at Pathankot, Punjab, India, died September 10th, while on furlough in America. Miss Martin was superintendent of a girls' high school at Pathankot for many years.

\* \* \*

MR. PAUL A. SORNBERGER, a missionary of the American Baptist Board, died recently. With Mrs. Sornberger, he was appointed to the Philippines in 1929, and designated to the Central Philippine College at Iloilo, P. I., where he was teaching Christianity by precept and example.

\* \* \*

THE REV. WM. B. BEAUCHAMP, D.D., Bishop of the Methodist Episcopal Church, South, died at Richmond, Virginia, on June 28, 1931, at the age of sixty-two. He was president of the Board of Missions of his church and was a delegate to the World Missionary Conference in Edinburgh in 1910, and to the Jerusalem Conference in 1928.

\* \* \*

THE REV. WILLIAM MITCHELL PADEN, D.D., died in Salt Lake City, Utah, on September 16th, after a brief illness. For thirty-four years Dr. Paden was identified with work in the Mormon area and in recent years was considered the greatest Protestant authority on Mormonism.

\* \* \*

CHARLES GEORGE SPARHAM, a great missionary in China for forty-four years, who retired from his work there died in London in September. He was the son-in-law of Dr. Griffith John of Hankow. He was called to leadership in the L. M. S. and in his later years was secretary of the committee coordinating the whole of the L. M. S. operations in China.

\* \* \*

DR. JUDSON B. HILL, rounding out to a day 50 years of distinguished service as president of the Normal and Industrial college at Morristown, Tenn., died September 15th at Battle Creek, Mich. In 1881 Dr. Hill, as a young Methodist minister, became head of a pioneer mission school for Negroes at Morristown, and found himself misunderstood and ostracized, as he began his work in a dilapidated building formerly used as a slave market. Those who fought him, however, ultimately lauded him.



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# MISSIONARY REVIEW OF THE WORLD

DELAVAN L. PIERSON, *Editor*

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## PERSONALS

BISHOP HUGH L. BURLISON, Bishop of South Dakota since 1916, was elected at the recent General Convention assistant to the Presiding Bishop of the Protestant Episcopal Church. He resigned his diocesan office and his suffragan, Bishop Roberts, was elected Bishop of South Dakota.

\* \* \*

DR. WILL W. ALEXANDER, for some years head of the Commission on Interracial Cooperation, with headquarters at Atlanta, has accepted the position of acting president of the new Dillard University in New Orleans. He will begin his new duties immediately, though present plans provide for him to continue as director of the Interracial Commission.

\* \* \*

DR. C. H. IRWIN retired September 23 from the post of secretary and editor of the Religious Tract Society, with which he has been connected for 35 years.

\* \* \*

THE REV. A. C. SNEAD, the Foreign Secretary of the Christian and Missionary Alliance, has gone to Japan to hold a series of conferences with the missionaries and Japanese leaders.

\* \* \*

THE REV. BERT NELSON, an American missionary, has now been held by Communist bandits in Honan and Hupeh provinces for a year, and there are no present prospects of his being released. He is a member of the Lutheran United Mission which has paid more than \$10,000 in ransom to secure his release, but the bandits after receiving the money began making extravagant, not to say impudent, demands.

\* \* \*

DR. HOWARD B. GROSE, editor of *Missions*, and for many years senior vice-president of the International Society of Christian Endeavor, on September 5 celebrated his eightieth birthday.

\* \* \*

MR. LESLIE B. MOSS, of the Committee of Reference and Counsel, will make a visit during the winter to the Far East. He plans to leave late in November, visiting mission work in Egypt and spending approximately two months and a half in India and proceeding to China, Korea and Japan, returning to the United States about the first of June.

\* \* \*

MISS CLEMENTINA BUTLER has been granted leave of absence from the Woman's Foreign Missionary Society of the Methodist Church in order to attend the seventy-fifth anniversary of the founding of the mission of the Methodist Episcopal Church in India.

\* \* \*

REV. LEWIS R. SCUDDER, D.D., M.D., returned from India on October 12. (Concluded on Third Cover.)

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### COMING EVENTS

December 30-January 3, 1932—STUDENT VOLUNTEER CONVENTION, Buffalo, New York.

January 2-3—COUNCIL OF WOMEN FOR HOME MISSIONS, ANNUAL MEETING, Toronto, Canada.

January 4-6—HOME MISSIONS COUNCIL, ANNUAL MEETING, Toronto, Canada.

January 12-15—FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA, Atlantic City, New Jersey.

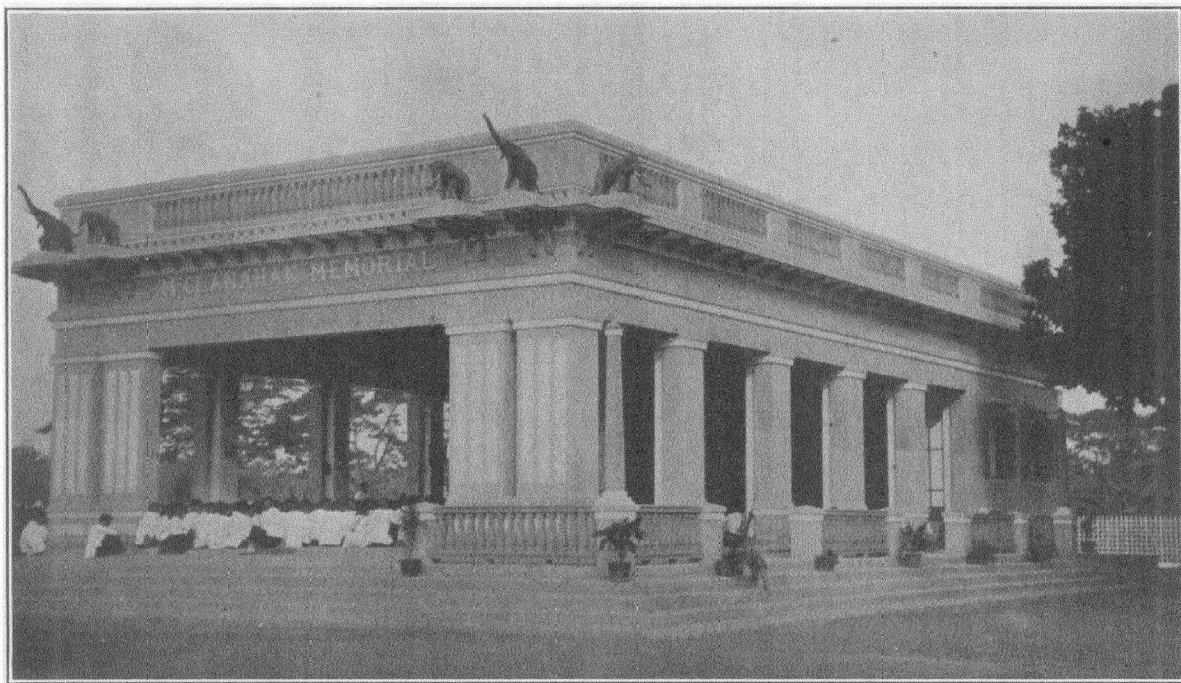
January 18-19—COUNCIL OF CHURCH BOARDS OF EDUCATION, Cincinnati, Ohio.

January 24—CHILD LABOR DAY.

February 4—INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION, Chicago, Illinois.

February 12—WORLD DAY OF PRAYER.





THE McCLANAHAN MEMORIAL—A COMMUNITY HALL AT THE CHRISTIAN LEPER VILLAGE, CHIENG MAI, SIAM





## KALEIDOSCOPIC GLIMPSES OF ASIA

BY EDWARD M. DODD, M.D., New York

*Medical Secretary of the Presbyterian Board of Foreign Missions.  
Formerly a Missionary in Persia*

OUT of a kaleidoscope of impacts from a rapid world tour what are the *outstanding impressions*? What are the ones which bear the most significantly on man's future and the Christian enterprise?

During a short stop in Paris, I was walking through Versailles with two chance companions from the bus load under the ægis of the thoughtful Thos. Cook and Son. One was an eager German student; the other was an American Russian Jew from New York, who, after seventeen years absence from Russia had been visiting his relatives and friends in Warsaw, Moscow, Kieff and various other parts of Soviet Russia. He had seen the conditions close up and off parade. He had a mass of exceedingly interesting observations and reactions which he was thoughtfully sifting. Among other things, he was impressed with the fervent conviction and zeal of the younger generation, imbued to the fingertips with the Communist thesis. Sacrifice, patience and endurance were all part of the game for the great objective, crystallized in the Five Year Plan. He was deeply impressed with this spirit.

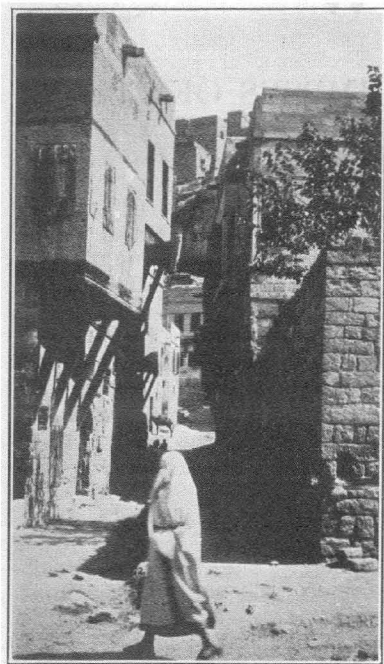
Near the other end of our trip, Dr. Tootell of the Hunan Mission in China was telling me of seeing Communists, who had been captured by Nanking Government troops, marched through the streets of Changsha to be beheaded. As they went along they shouted "Long live Communism." Their zeal, like the martyrs of old, was stronger than any fear of approaching death.

These are two glimpses of what we felt through so much of our trip—the huge question-mark—portentous or promising or mixed, which is represented by Russia. But my thought has not been primarily Russia and Communism, though they are of vast significance to the Christian enterprise, so much as the thing which Russia exemplifies so strikingly, and which India and other countries also exemplify—the power of a mastering idea.

In this respect there has been a profound change in the thinking of great masses of people in Asia within the last decade, since I left Persia and travelled home by India and the Far East. The old static, passive, submissive East is rapidly changing to a dynamic, ac-



tive, assertive East. This observation is commonplace enough, but the point which interested me greatly was how the face of Asia was being changed by the power of sweeping ideas, which bear on individual human life and on the whole social order, and which are



THE DISAPPEARING VEILED WOMAN  
OF THE EAST

being worked out in large programs. The followers of Mr. Gandhi show this to an extraordinary degree. The spirit with which they move is tremendously challenging. The Rev. Frank Bible and I had the opportunity of meeting some of the Indian Congress leaders in two or three cities, and we were profoundly impressed with their spirit. Purposefully, patiently, intelligently—whether you agree with them or not—they are moving toward certain goals,

which are part of a great compelling, inspiring idea. Millions of people in India, China and Japan are being stirred as never before.

Can conviction be met with anything less than conviction? Can we adapt ourselves to meet the new situation?

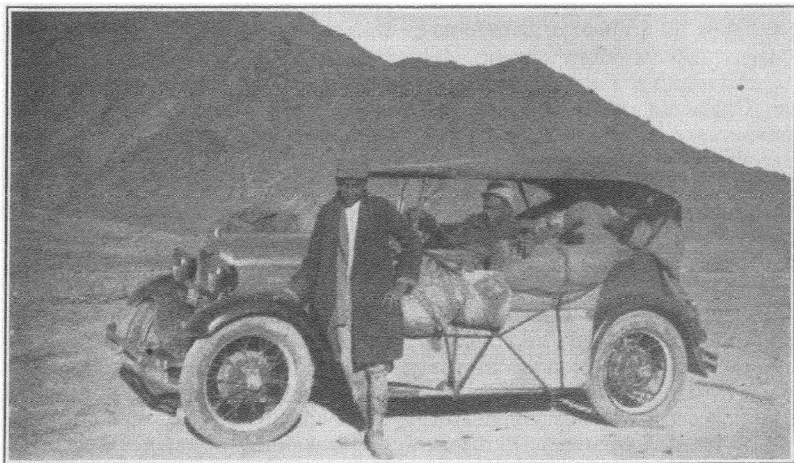
My brother and I were traveling by train from Angora, the capital of the new Turkey, to Talas, a station of the American Board, which had been our old home. The two other people in the compartment were a Turkish colonel (a World War veteran), and a younger officer. The colonel proved to be a genial, democratic, soul, who was sociability personified. We were presently talking about everything under the sun—from personal affairs to politics. Then he offered to draw the scheme of the ambitious government program of railroad building, which has already progressed far toward completion. Each time, as he started to write down the name of some city, he automatically began with the old Arabic script, from right to left, but each time he caught himself, reversed, and began over again with the new Romanized writing in the opposite direction, and with very evident pride in the latter. This one change alone in Turkey has been a revolution in itself. It breaks with the past—the mighty Arabian Mohammedan heritage—far more than we realize.

In Tabriz, Persia, I was talking with a good friend, a young Sayid, who keeps a modern drug store, and who had recently become a *Haji* by virtue of a pilgrimage to Mecca. He was picturing the travel and the crowds. Can you credit the statement that the trip from the pilgrim port of Jidda to holy Mecca is now always made by



motor car across the desert? No more long days by caravan; enter a Ford or a Buick and in a few hours you are there. How long can Mecca remain totally closed to non-Moslems at this rate? Perhaps about ten years more. The pressure of profits from tourists and movie people and publicists, coupled with Moslem relaxation and ease of travel, will be hard to resist. My *Haji* friend went on to say that the census of the year's pilgrims showed a marked falling

Right here is our changing front. If the fading of the old order meant moral advance; if it meant turning to Christianity; if it meant seeking for truer spiritual light; it would be one thing. But the consensus of opinion seems to be otherwise. The trend is what you will—materialistic, religiously indifferent, agnostic, sometimes social minded, sometimes idealistic, often quite otherwise; but certainly it is in new and untried directions, with a constantly decreasing



HOW WE TRAVELED ACROSS THE PERSIAN DESERTS

off. The largest delegation was from Java—40,000. And he considered them a barbarous, dirty lot, as he visited their camps. This reaction was far more evident than that they were brother religionists of a world faith. The delegation from Persia was only 5,000—a considerable decrease over the past. Turkey, once the military and religious head of Islam, produced only five pilgrims! Could anything be more eloquent of what is taking place—Islam crumbling at its centers. The old moorings are slipping—and what have you?

hold of the age-long sanctions. The baleful effects of western night-life and drinking, of our worst movies, cynical after-effects of the war among so-called Christian nations, with the loss of western prestige—all these and other influences are insidiously and sweepingly at work.

Shortly before I sailed for Persia fifteen years ago, I was talking with a gentleman in New York. He knew that I was going out as a missionary and freed himself of some comments. The burden of these was that it was a mistake to



compete with the old religions; we should contribute to them and not replace them; otherwise we would risk losing great values without corresponding gains.

Whatever element of truth there may once have been in this hoary argument, it does not check with actuality today. The old religions are in retreat and on the defensive. Merely left to themselves in a modern and communicating world, they will disappear or so change as to be mere vestiges of their authentic selves.

What is the import of this to us? Is there less or more urgency for the missionary enterprise? Has the Christian enterprise a real message for so changing and unprecedented a situation?

May I offer a partial answer?

I have been to Vellore and have seen Dr. Ida Scudder in action. The large, beautiful, efficient, gracious-spirited hospital—ministering to its thousands—and then the splendidly conceived and nearly completed medical school in that lovely setting outside the city—where scores of women doctors will be trained for Christlike serving—are an unanswerable contribution. They embody convictions and they show a new way. I was with Dr. Scudder in the ward when she stopped to speak to and caress a little wisp of a woman, with such appealing eyes. She was a fifth Cesarean case! Four times before, this mite of a woman had gone through that operation. A fifth Cesarean operation does not happen often, and this was successful for mother and child.

The surgical skill was all there, but what gripped me even more was the atmosphere at that bedside.

I have been in some sixty-six

mission hospitals in nine different Asiatic countries, and have seen the same sort of service, with varying methods and different personalities, giving its witness to all sorts and conditions of men.

### My Christian Credo

My credo in medical work in this shifting, groping, upheaving day and age, has at least three tenets:

1. It exemplifies and expresses the Christ spirit. With all the frailties of our human medium it makes its appeal, in spite of intellectual cynicism and political preoccupation and economic pressure. Who could be so obtuse or so distracted as to be able to visit Dr. McKean's leper village in Chiangmai, Siam, and not be touched to the quick? Who could be so blind as to visit Hackett Medical in Canton and not recognize that something quite beyond the powers of the old order, and more than fulfilling the best ideal of the new order, is going on there?

2. The special contribution of the medical work is needed because of its welding of science and faith. Better and more persuasive than books and arguments, you have here people, who are trained in the scientific method, who believe in the scientific approach to life (as far as it can go), who are proficient in an envied scientific attainment, and yet who, at the same time, are believers in the religious supremes, believers in the spiritual meaning of life, believers in God and in Jesus Christ. Part of the reaction in the younger generation in these countries takes the form of an ultra or misconceived evaluation. They think that science is all and that science precludes faith in the unseen. The medical man and



woman of the Christian enterprise live and teach something more than this. If any one can get it across they can.

3. Medical Missions train men and women for the future, doctors and nurses, who shall go out and work—whether through healing or prevention—for their own people, because men and women from a distant Christian church first came to them.

sentatives. In times of bewilderment and danger and extreme testing these Chinese doctors and nurses have made good.

We are faced with an Asia where mass ideas, which are apart from accepted religion, which cut across established racial and social patterns, and which break with the whole heritage of the past, are gripping people as never before. What is our answer?



DR. IDA SCUDDER AND HER HELPERS STARTING ON A MEDICAL TOUR.

The chaos in China has brought out heroism and latent power. The graduates of mission medical schools, such as that at Shantung Christian University in Tsinanfu, have made an enviable record in carrying on mission hospitals, when the foreigners have been sent away by their government repre-

The old order is obviously passing. The new order is the question mark. Whither will it go? Where do we come in on it?

Part of our answer is already on the ground, ministering to perpetual human needs in the name of our Master. Shall we go on with it?

LET CHRISTIANS EVERYWHERE CULTIVATE A CONSCIOUS FELLOWSHIP WITH THEIR LIVING AND LOVING LORD AND ALL THE "MAJOR CONCERNS IN FOREIGN MISSIONS" WILL CLEAR AWAY LIKE THE MISTS OF THE MORNING.

WHERE CHRIST GOES, WE WILL GO; AS HE WORKS, WE WILL WORK; AND OUR GIVING WILL BECOME MORE AND MORE COMMENSURATE WITH HIS SACRIFICIAL GIVING.



# THE WHITE ANGEL OF TOKYO\*

*The Story of Miss A. Caroline MacDonald, of Japan*

BY MAMIE C. G. FRASER, Toronto, Canada

A CAROLINE MACDONALD, M.A., LL.D., the ministering angel in Japanese prisons and the missionary to working women of Tokyo, died on July 18, in the Victoria Hospital, London, Ontario.

With ancestors the embodiment of courageous daring and independence of spirit, it can easily be seen that the love of freedom and fair play — the spirit of independence and daring statesmanship which never fails to attract and challenge — was Caroline Macdonald's God-given inheritance.

She was the daughter of Doctor and Mrs. Peter Macdonald, of Wingham, Ontario. Her father was for many years a physician and was also a member of Parliament, and deputy Speaker of the House of Commons from 1901 to 1904. In the lovely little town of Wingham, Caroline Macdonald received her early education, later going to the University of Toronto, from which she graduated with honors in 1901. She dedicated her life to the service of God and first entered service as secretary in the Ottawa Y. W. C. A. In 1903, she became Traveling Secretary of the Student Volunteer Movement, later being chosen National Y. W. C. A. Secretary of Canada. Twenty-eight years ago she went to Japan in the interest of the welfare of young women, in answer to a definite request from the wives of missionaries who asked for a worker to establish association activities in that country. In time

the work extended beyond Tokyo and beyond the lives of the students who had greatly benefited by the establishment of Christian hostels. A Japanese National Association grew up, and it was a real joy to Miss Macdonald when a Japanese young woman, Miss Michi Kawai, was appointed joint National Secretary.

Then a tragedy occurred in Tokyo which brought Miss Macdonald into contact with men in the prisons and later with their families and friends and changed the whole course of her life. Joining the staff of the Women's College in Tokyo, she gave half her time to her prison work and, for a time, half to teaching. The prison work rapidly developed into social service which attracted the attention of Japanese officials, winning their approval, and resulting in the establishment of settlement work in the most congested district in Tokyo.

This work made Miss Macdonald famous, for it spread out into a great social service work among the people and their families. It led to the establishment of night schools for girls in industry, a remarkable piece of pioneer work; to the bringing about, through Japanese management, of various changes in the care and service for convicted persons both in prison and on their return to society; to preventive work for delinquent children and the establishment of a juvenile court.

While engaged in this unique prison service Miss Macdonald

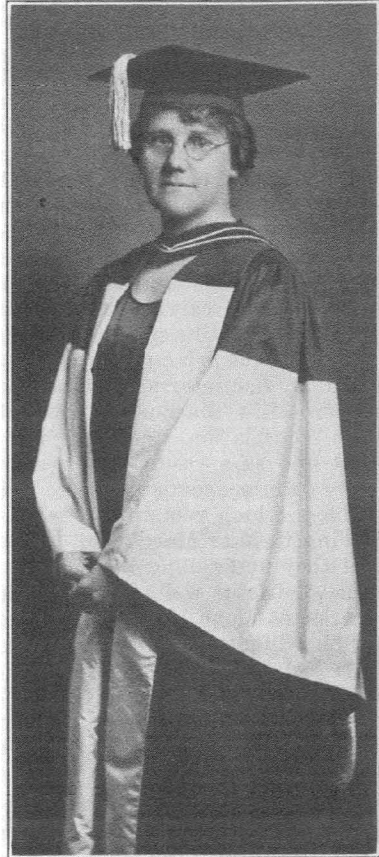
\* From *The Glad Tidings*, Toronto, Canada.



published the autobiography of the man in Tokyo prison who was awaiting the execution of the death sentence. Miss Macdonald published it in Japanese and, at the request of a prison official, translated it into English under the title "A Gentleman in Prison." The officials' reasons for asking the publication of this life story were illuminating. He said: "Much is said nowadays about the difficulties of mutual understanding between the East and the West. Ideals are different, customs are different, the background of life and history is different, and we face an *impasse*. Educated people, it is said, may approximate in thought and outlook, but for the people at large the case is hopeless. And while this is being said, we have had in this very prison an example to the contrary. A man, uneducated, steeped in crime, condemned to death for murder, waiting daily for the unescapable end to which his crimes has brought him, is touched by one of another nation, and a woman at that, with traditions and history and education as different from his as night is from day; but the universal message of the love of God flashes across the gulf of human differences and the man's soul responds. I want your American people also to know this story, because it illustrates from real life, and beyond the shadow of doubting, the fact that underneath all the superficial differences that separate us, we are one in the depths of suffering and sorrow and sinning, and in the heights of love and sympathy and God."

Dr. John Kelman closes his foreword to the book with the following striking paragraph. Referring to this man, whom he terms, "one of God's aristocrats," he says,

"Most touching of all and most arresting is his frequently repeated estimate of the faith and character of Christians. No Christian, he tells us, is ever afraid of death. Christians, as he conceives them,



DR. A. CAROLINE MACDONALD

are people who always live up to the highest principles of Christ, and whose thought and conduct are ever worthy of His loftiest ideals. The only Christians he had ever known were the two women who told him of Jesus in his cell." These two women were Miss Macdonald and her friend, Miss West.



Next in importance to the work among the prisoners was the establishment of night schools for girls in industry—an entirely new field of mission work in Japan. It began in 1924, during a strike in one of the textile factories in Tokyo, when Miss Macdonald allowed the 150 girls on strike to hold meetings at her settlement. She taught them domestic accomplishments and provided classes for study; as a result she had under her care, up to the time of her death, a night school of large proportions with branch schools in five different factory groups. This school gave working girls an opportunity for education, and carried with it the teachings of Christ, translating into action the principles taught by Him. By her interest in Japanese women Miss Macdonald brought them consolation and enlightenment and as a result they realize their own economic value. The problem which remained was, according to Miss Macdonald, to see that they understand the spiritual value of life as well, not for their own sakes alone but for the sake of the Kingdom of God on earth. Miss Macdonald's work was interdenominational and received support from both the United Church and the Presbyterian Church in Canada.

Many honors came to Miss Macdonald in acknowledgment of her services. From the Emperor of Japan, she received the Sixth Order of the Sacred Treasure, and, in 1924, the Department of Justice presented her with a gold cup, accompanied by a certificate, bearing on the top the Imperial crest, a gold chrysanthemum, and at the lower left corner the signature and large red seal of the Minister of Justice.

The wording gave expression to the appreciation felt for her labors of the past ten years, special mention being made of her prison work, her share in the Juvenile Court, and—most wonderful—"for spreading the Gospel of God." On the enthronement of the present Emperor, she was one of six foreigners to receive a silver cup, given for distinguished service to industry, commerce, immigration and colonization. Lord Willingdon, the Governor-General of Canada, cabled the congratulations of the Canadian Government to Miss Macdonald. In 1929, she was asked by the Labor delegate from Japan to the Labor Conference in Geneva to accompany him as interpreter and adviser. In 1925, the University of Toronto conferred upon her the degree of LL.D., the first woman to receive that honor. Her presentation brought forth the priceless encomium from Professor Maurice Hutton:

If any follow her they will not win it in a field more honorable or more feminine. She has won the right to be here by her life work as a missionary.

The church of which she was a member in Japan likewise honored her and she enjoyed the distinction of being an elder in the Presbyterian Church in Tokyo. But perhaps the decoration she prized most highly was a copper sen (one-half cent) bequeathed to her in a formal will, as his sole earthly possession, by a noted criminal whom she was instrumental in leading, before his execution, into the Peace of God.

Just before word of her death had been received in Japan, the Government sent through the Minister to Canada, Mr. Tokgawa, a



silver vase—as a “sick bed gift”—in “appreciation of her meritorious service.”

One so truly great can never die  
But lives and loves and serves to all  
eternity.

### AN APPRECIATION

BY MRS. DANIEL STRACHAN

When in Japan, I went one morning with Caroline Macdonald to one of the large prisons where she carried on work. There I saw the prisoners in their prison garb being marched around the yard for exercise, while armed guards stood by. Caroline Macdonald visited

mother was cheered and given sufficient help to take her to her family home.

To the weekly prayer-meeting, where Miss Macdonald always spoke, came the girls from her night school and some ex-pupils. There were also present several boys on probation from the juvenile court and ex-prisoners.

When we finally were going upstairs, I remarked that she had not locked the front door. “This door is never locked,” she replied, “and if you lock it now you will be locking in the burglars instead of locking them out, for upstairs there are six men sleeping who just



DR. MACDONALD AND TWO OF HER FELLOW WORKERS IN JAPAN

and talked with these men in their cells — desperate men, most of them, whom she influenced and changed, men who called her friend.

At her settlement I saw another piece of work, which grew from her prison work — the care of the families of prisoners. The wife of one of the prisoners and her twin babies came to seek advice and help. The babies were bathed and dressed in fresh clothing, the

came out of prison today. This is the ‘House of Friendliness.’ ”

In the Night School for the Girls in Industry I heard from her the story of the lives of many of them. I saw her address a meeting of one of the large Labor Unions where she spoke, at their request, on the principles of the Christian religion. In the Presbyterian Church in Tokyo, she was the only foreigner in the congregation.

The esteem in which she was



held by rich and poor, by the influential and the outcast, was remarkable. She loved Japan and its people and made herself part of it. She identified herself thoroughly with everything in Japan and made her friends among the Japanese, spoke their language like a native and was well acquainted with the history. Tributes were paid to her by judges, lawyers, ministers, financial men, bankers and business men. One man said, "She has interpreted other nations rightly to us." Dr. Ozawa, Chairman of her Board, spoke of her as "An ambassador from Canada to Japan, the best kind of ambassador that could be sent."

Caroline Macdonald was indeed a friend of publicans and sinners, and now in that "House of Many Mansions" we think of how much at home she is with her Master and Saviour and with the ransomed and redeemed for whom He died.

#### The Memorial Testimonies

At the memorial service in Tokyo the Japanese carried out the ceremony with dignity and impressiveness. The church, which seats 800 people, was packed. In front of the pulpit a beautifully enlarged portrait of Caroline in cap and gown was placed, draped with black silk, surrounded by wreaths of flowers. Messages of sympathy were received from the Home Minister, Minister of Justice, Labor Party, the Women's Spinning Guild, several of the universities and women's colleges. Thirty-eight telegrams from various towns throughout Japan were received and one from Mr. Soyo in Manchuria. Judge Miyaki and his family were present, Mr. Matsuoka and his family, the Vice-Minister of Foreign Affairs and Mrs. Nagai,

also Mrs. Kishi, the four Governors of the Tokyo prisons. Five Buddhist priests came and afterwards remarked how much they were impressed by the service.

Mr. Tagawa, who presided at the memorial service, said:

My friendship with Miss Macdonald lasted for more than twenty years. I will always remember the care and attention which she gave me in 1917 when I was put in prison for writing an article to which the authorities objected. This was a serious event for me but Miss Macdonald visited me many times and cared for my family, doing everything possible for us. She did more for me even than my own relatives and the incident was reported abroad. . . . . She thought good and did good. I was much moved by her work and counted her as one of my friends for life. I had no other such friend, even among the Japanese.

Miss Macdonald regularly visited four Tokyo prisons, but the one with which she was most closely connected was the Kosuge Prison, of Tokyo, to which men who had more than ten years to serve were sentenced. Governor Arima, who was at Kosuge during the greater part of the time that Miss Macdonald visited the men there, understood and appreciated her prison work better than anyone else; but the new Governor who succeeded Mr. Arima was fully convinced of the value of what she was doing for the men, and read this tribute at the memorial service, which was held in Tokyo, at the Japanese church of which she was an elder.

With deep humility, I address the spirit of Miss A. C. Macdonald. Criminals, objects of fear and hatred, enemies of society, what hope have they for sympathy or understanding, who are they, that they should be



given a word of encouragement, or that a hand should be stretched out to lift them from their life of dull despair? But you know what they needed. You, a woman of culture and taste, left your far-away country to bring comfort and love to prisoners, to the outcasts of society. You brought the Word of God to those unfortunate ones, not as one performing a duty, but as a mother talking with her children. During the past seventeen years, thousands of prisoners have been strengthened and encouraged by your inspiring advice and practical assistance. Only God and perhaps the Governor of Kosuge can know what expenditure of thought and vital force was required for this stupendous labor of love.

At this moment, there are one hundred and thirty-two men in Kosuge who have been coming directly under your influence. When these men heard that their friend had left them, never to return, it is hard to imagine their grief and disappointment. Indeed I was so moved by their sorrow that, to give them a little comfort, I suggested that they write to you, telling you all that was in their hearts. I have collected these letters and am offering them today to your spirit.

From these outpourings of the hearts of men who were rejected by the world and who have been given hope and comfort by your unending kindness, you can know the deepest of their sorrow and affection. Some say that they grieve for you as for their mother. Others confess that they are only prevented by the recollection of you from putting an end to their

struggle. All promise to try to live in such a way as to be worthy of all the sacrifices you have made for them. There are some who did not write, feeling that they could not put their grief into words. They offer you these flowers as the most fitting symbol of their gratitude.

You have been taken from us, but we are certain that the seed you have so patiently and lovingly planted in the hearts of the men at Kosuge, will grow and bear fruit, so be content with the labor you have performed so well.

Miss Macdonald's single-handed influence brought about a change in the general Japanese attitude toward prisoners. Her sympathy for them knew no limits and she would never admit that any human being was beyond reform. She detested cruelty with all her soul and was convinced of the importance of kindness as an agent in reform. She was of too robust an intelligence to admit that criminals should be held irresponsible or that crime should not be punished, but she held that punishment failed if it ended as mere chastisement and was not directed towards the redemption of the criminal. Though she leaves no buildings or a great organization behind her, she has planted here a living seed which has taken root and will permanently influence a part of the life of Japan.

#### CRIME IN AMERICA AND IN JAPAN

**Y**USUKE TASURUMI, a Japanese author and political leader, expresses the view that Japan has not the widespread crime with which the United States is trying to grapple because of the powerful restraining influence of Japanese family life. The ingrained reverence for parents in Japan has had its influence in restraining crime, and such reverence is not an outstanding characteristic of the present social life in America. While it may be argued that we have conditions which tend to foster crime that do not prevail in Japan, it must be acknowledged that a more careful observance of the Christian injunction to honor our parents would have a wholesome influence in America.





REGULATING THE MODERN TRAFFIC IN ISTANBUL

## CONSTANTINOPLE AFTER A CENTURY

BY THE REV. CHARLES T. RIGGS, Istanbul, Turkey

*Missionary of the American Board of Commissioners for Foreign Missions*

ON JUNE 9, 1831, there arrived in the Bosphorus, William Goodell and his wife, the first missionaries to effect a permanent settlement in the Ottoman Empire. Stations had been established at Smyrna and Beirut, but both were then vacated. Constantinople is therefore the oldest mission station in Turkey with a continuous and uninterrupted history.

The pioneers on the deck of the American sailing-vessel that brought them round the Seraglio Point into the quiet waters of the Golden Horn gazed on strange sights. Mrs. Goodell, and the two ladies that voyaged on the same bark, Miss Mary Reynolds, destined soon to become Mrs. William Schauffler, and Mrs. Smith, wife of the captain, were the first American women ever seen in the city. There was no resident American

ambassador or minister; there was not even a commercial treaty or any treaty as yet with the rising Western Republic. No foreigner of any sort was allowed to live in the old city of Stamboul, south of the Golden Horn; only Pera—the “beyond”—the new European quarter, was safe for them. Here the Goodells found a home.

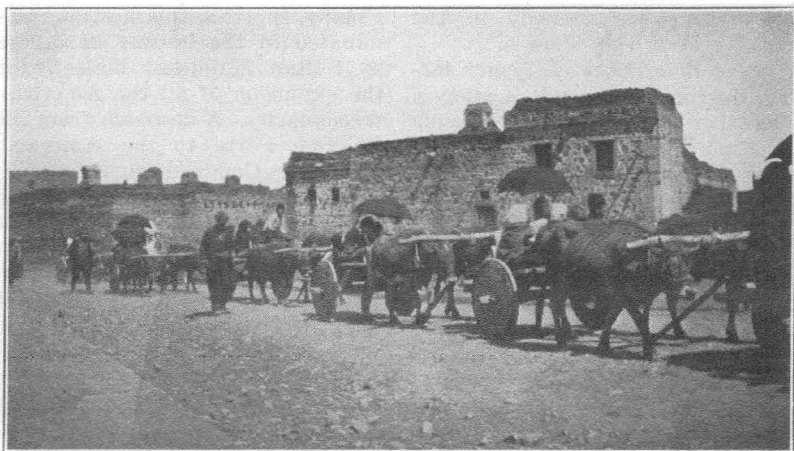
Everything was primitive in those days. No steamers plied the waters of the Bosphorus, save one that had begun trial trips to and from Smyrna. Transportation was mainly by sail, or in the frail *caïques*, whose graceful pointed prows have now entirely disappeared. On land, the only vehicle that could thread the maze of narrow, filthy streets was the ox-cart, or the buffalo-cart; horses and donkeys were used, and for heavy loads the lumbering camel; but



nearly everybody went on foot. No tram-cars, no European carriages, not one bridge spanned the Golden Horn. The old city gates in the fortifications on both sides of the Horn were shut tight each night, and all traffic stopped at sundown.

Today one sees a marvellous change in local transportation. Suburban trains on both European and Asiatic railroads; a network of trolleys with feeder bus-lines;

and people homeless. Soon the new missionary had to write of "frequent and dreadful conflagrations (and we call no conflagration dreadful which does not burn over some ten, fifteen, twenty or more acres of compactly built houses at a time)." Volunteer bucket-lines could do nothing against such devastating flames. The only fire companies were bands of villains who drove a hard bargain with a man before they would help him



THE OLD METHODS OF TRAVEL IN ASIATIC TURKEY

automobiles everywhere; frequent steamers across the Bosphorus, and to all ports everywhere; motor-boats chug-chugging all over these quiet waters; connections by air with the chief cities of Europe. Speed, promptness and efficiency, qualities once almost unimaginable to the Oriental, characterize the present day.

A century ago, man had not mastered the destructive forces of nature. Within less than two months after their arrival, Mr. and Mrs. Goodell and their two little girls were burned out in a great fire that made eighty thou-

rescue his house or belongings, and then often stole the best.

Contrast this with the brick, stone, or concrete structures of the present, and the motor fire-engines and modern equipment that has well-nigh rid the city of the terror of great conflagrations.

Plague and cholera were fearfully prevalent a hundred years ago, to say nothing of smallpox, scarlet fever, and other diseases. Every year, from 1835 to 1838, there was an awful visitation of bubonic plague. In 1836, the worst epidemic since the memorable one of 1812, took for a time



from 6,000 to 10,000 persons per week, and is estimated to have destroyed one-fifth of the entire population. In 1837 two of the missionary circles succumbed to the plague, despite rigid quarantines—the wife and infant son of the Rev. H. G. O. Dwight. The greatest precautions had to be taken; and experience led to the discovery by Cyrus Hamlin of a cure for cholera which he used successfully in many a case, and which, as “Hamlin’s Mixture,” was for decades the most widely employed remedy in the world against this disease.

These dread foes no longer terrify the inhabitants. It is many a long year since the last epidemic of either visited the city. Moslem fatalism has given way before modern pharmaceuticals.

Sultan Mahmoud II was on the throne when the Goodells arrived; and though he had succeeded only five years earlier in ridding his realm of the terrible Janizaries, and had instituted various reforms, his absolute power was becoming reactionary. Custom did not allow anyone, foreigner or subject, to ride horseback while passing the imperial palace—all must dismount and walk. No umbrella or parasol could be raised in passing it, no matter how fiercely rain or sun beat down. Any “Frank,” or foreign lady, who dared wear a green dress on any street, was liable to be stoned, that being the sacred color of Islam.

Turkey today is a most democratic country. One may wear whatever one pleases (save the forbidden fez!). There is no royalty, and therefore no consequent restrictions.

In 1832, Mr. Goodell was joined by Messrs. H. G. O. Dwight and W. G. Schauffler. The attitude

of the Turkish Government was at first friendly to the introduction of “Lancasterian” schools—a better system than any existing in Turkey at that time. But soon the Government’s attitude became indifferent, and later openly hostile. This change was due largely to the bitter antagonism of the Greek and Armenian Patriarchs and the Grand Rabbi of the Jews, and to the scarcely concealed jealousy and suspicion of the Russian Ambassador, M. Boutineff. Finally, in 1839, this hostility culminated in the issuing of orders by Sultan Mahmoud himself for the expulsion of all the American missionaries. A despatch from the Sublime Porte to the American Minister, Commodore Porter, stated that the Government could no longer be answerable for the safety of the missionaries. The Commodore took the surprising attitude that as the treaty of America with Turkey was merely commercial, he had no special duties regarding missionaries, but pending word from Washington, he would expect them to be given the usual protection.

The hand of the Russian Ambassador was evident in all this; but the hand of the Lord was in control; the Sultan died before the order for expulsion could be carried out. Russian opposition to the Americans was due to the fact that the Tsar regarded himself as the protector and patron, the head and heart of the Orthodox Church, and would brook no rivalry. The story has already been told of the famous conversation between Ambassador Boutineff and Dr. Schauffler over the case of an Armenian persecuted for his evangelical views. The haughty Ambassador blandly stated to the American missionary:



"I might as well tell you, Mr. Schaeffler, that His Imperial Majesty, the Tsar of all the Russias, who is my master, will never allow Protestantism to set its foot in Turkey." "And I, sir," was the simple answer, "may tell you that the Lord Jesus Christ, who is my Master, will never ask the Tsar of all the Russias where He may set His foot."

Sultan Abdul Medjid, who came to the throne in 1839, was a more liberal ruler, but his edicts of toleration at first made little difference in the bitter attitude of the Armenian and Greek Patriarchates toward those evangelically inclined. These persons still remained members of the ancient churches as no Protestant organization had been formed. In fact, the clearly stated policy of the missionaries had been to form no new church, but to try by every friendly approach to help the clergy of the old churches to reform the corrupt practices and insufficient teachings of those bodies, particularly by giving them the Bible in the language of the common people. It was only after long-continued and bitter persecution had culminated in the casting out by violent anathema of those who loved and read the Bible, so that every one was warned not to give them employment, help, shelter, or even food, that in self-defense these outcasts were compelled in 1846, fifteen years after Goodell's arrival, to organize into a new ecclesiastical body, and seek the protection of the Ottoman Government. The First Evangelical Church of Constantinople, of forty members, was followed by thirty other organized churches in the next ten years, so rapidly did the

Gospel teaching attract those of open mind.

As far as Moslems were concerned, the death penalty was in operation against any apostate from that faith. True, there were times when the Government was lax in the application of this measure, and some were allowed to become Christians, and were even baptized. But the *Sheriat*, or religious law, required that they be put to death, and this was never abrogated until Turkey put aside the religious law and adopted the law of other nations. For this reason Christian work among the Turks themselves was very slow in making an impression.

That was a day of very dim religious light. Illiteracy was frightfully prevalent among all the races. Very few knew how to read, and scarcely any women. While the wealthiest class in all the Ottoman Empire were the Armenian bankers, their wealth did not bring with it any large amount of culture. The value of human life was not highly estimated. Slaves, white more often than black, were openly sold on the streets; and instances were not rare where a poor man would sell his own child in public.

How different it is today? Since the compulsory introduction of the new Turkish alphabet, everybody between six and sixty has been commanded to go to school to learn these modified Latin letters. Those who failed to pass their examination are sent back for further study. By no means everyone has learned, especially in the country districts, but it is some change for the people to have 100% literacy as their distinct goal.

One of the first duties of the early missionaries to Turkey was the preparation of translations of



the Bible in the various spoken languages. A version in modern Greek existed, but had to be revised. In Armenian there was nothing. A Hebrew-Spanish version was one of the monuments of the life of W. G. Schauffler. In Turkish, the translation made in 1666 by Ali Bey, a man of Polish origin, had existed till 1819 only in manuscript at Leyden; but William Goodell brought with him to

latest work in this line being a new translation into modern spoken Turkish which is being issued in separate books in the Latinized Turkish alphabet. The four Gospels have already appeared and are being rapidly bought; the Acts is in progress.

The advance in Turkish liberal thinking well-nigh takes one's breath away. Not only have several Turkish translations of the



NEW TURKISH WOMEN IN A CO-EDUCATIONAL MISSION SCHOOL, ISTANBUL

Constantinople the newly printed Turkish version of the New Testament he had made in Beirut and Malta, with the help of two devout Armenian assistants. The Old Testament he completed soon after his arrival; but it was years before this was put into the Arabic characters then employed by the Turks. The Armenian translation, by Dr. Elias Riggs, followed soon, and later the Bulgarian. All these have been repeatedly revised, the

Koran appeared (till now considered too sacred to be rendered from the Arabic), but the Angora Government has brought out a Turkish translation of Ludwig's "Life of Christ," and has allowed the exhibition of the movie film, "The King of Kings," under its Turkish title of "The Life of Jesus." In this, as well as other ways, we see the passing of the era of fanaticism. The present régime is strongly nationalistic, so much so



that nationalism has become a veritable religion. But in matters of faith, the present attitude is rather that of indifferentism. The giving of religious instruction to the young, under the age of sixteen, is forbidden; but this is rather to prevent any anti-nationalistic tendency than to safeguard Islam. In fact, the teaching of Islam to non-Moslem children is just as much forbidden as is Christianity. The former statement of the Constitution, that Islam was the religion of the country, has been stricken out of the document. Where formerly, on being asked what he was, the average Turk would say: "Thank God, I am a Moslem," today he will respond simply: "I am a Turk."

The century of missionary work in Constantinople has been amid wars and rumors of war. Between 1832 and 1839 came the great revolt of Mohammed Ali, Viceroy of Egypt, when his son-in-law and general, Ibrahim Pasha, repeatedly defeated the Turkish troops and invaded nearly all of Asia Minor. Only European intervention prevented a Turkish catastrophe. Twenty years later came the Crimean War, when England, France

and Prussia aided the Ottoman armies against Russia. A mere catalogue of the wars of the century would be long. Each one brought extra and special duties and opportunities to the Christian missionaries to show the spirit of the Master, in relieving suffering and want, caring for refugees and orphans, distributing Scriptures to those who would take them. It also not seldom brought privations, isolation, suffering, and sometimes danger and death to Christ's messengers. But each has in the end contributed to the opening of new doors and to freeing the minds of people from narrowing prejudice and illogical hatred. Today the opportunities for presenting the spirit and message of Christ to all the peoples of this land are widening daily.

It is useless to speculate on whether another year, or ten years, will grant greater freedom to the representatives of our Master. We have today all the freedom we need; and it is more to the point to recall that our own opportunity is today, not tomorrow; we may not be alive tomorrow, or next year. Will the churches in America aid us to do our best now?

#### DEPRESSION AND SPIRITUAL VALUES

A FRIEND of missions recently said: "I am interested in Christian stewardship as the only road I can see to a new economic order. Much of the wealth of America is in the hands of church members, and certainly enough of it is in these hands to accomplish any purpose for God's Kingdom to which our hearts are set. There is nothing more certain than that the Kingdom of God can never come on this earth until the conscience of the Church has been stirred on this matter of property and income. Never has there been a time when membership in a church dedicated to the establishment of the Kingdom of God among men has involved greater responsibilities or been fraught with more difficulties both of thought and action."



# A CHINESE MARKET TOWN ARISTOCRAT

BY THE REV. CHARLES E. SCOTT, D.D., Tsinan, China

*Author of "China From Within," Etc.*

WITH an older missionary I had been traveling for several weeks, knowing little of the language and getting my first taste of country itineration. In many places there was nothing that could be called a real road, only a narrow path for donkeys and barrows; in others the deep muddy ruts were a sight to behold. I did not know the names of the villages; had no idea where we were going, or what we would meet when we arrived. Our provisions were about exhausted.

One cold spring day we arrived at a market town and put up in an inn that seemed to be "the limit" of repulsiveness. There was no guest chamber, and we slept on the public *kang*, devoted to a miscellaneous lot of guests. The loafers hung on waiting to see us get ready for bed.

The next morning even my companion, though inured to inconvenience and hardship, seemed to think that certain things had about reached their limit. For the first time on the trip he called up our cook and hinted a mild protest: "This water in which you have been washing our clothes smells pretty bad. Can you not find any cleaner?" "But," answered the cook ingratiatingly, "You have been *drinking* this water here. Surely a cloth cannot be more particular than a stomach!" I noticed that he was using a big stone trough of the inn yard in which the animals were fed, as a wash tub for our clothes. But what was the use of remonstrating? A

young missionary can only butt his brains out to no purpose against those stone walls of hoary custom.

We had gone to the Post Office and had found no letters, and were about to step out upon the street when we encountered a Chinese. He would have attracted attention anywhere. Tall, venerable appearing, elegantly dressed, he looked as if he might have been the brother of Li Hung Chang. His whole attitude was one of command. But more than that, the keen intelligence of his face, with the benevolent expression—not too common in a heathen land—especially piqued my interest. In conversation we soon learned that he was the great man of that market town and that he had a son, an only son, for whom, as he proudly said, he had purchased an office in Chi-li Province. He owned much of the place, and was very deferentially treated.

Dreading the return to our shabby inn, I was not loath to accept the courteous invitation to his home, which we found, with all its courts and rooms, occupied ground about an acre in extent. Chinese heathenism, though much married, has no home. It was an establishment for himself and his concubines. In the guest room we saw many indications of wealth. There were foreign clocks and foreign gimcracks of every sort that Western traders had pressed upon him, or that fancy had prompted him to add to his miscellaneous collection. A fine foreign bicycle was there—no one to ride it; also a German



stove that was without piping. Things were covered with dust, and thrown around in orderless confusion. It was more like a lumber room than a place of physical comfort. For such an establishment is truly ignorant of what it is to know the fine and tasteful touch of the hand of Christian woman, queen of her own home.

But what most surprised me was to hear him say, "I have entertained some of the older missionaries. I consider them my friends, and would be pleased to entertain you!" It did not take me long to decide that I would enjoy putting my folding cot into one of those relatively high-ceilinged, clean-walled, brick-floored rooms, opening into the attractive little court planted with shrubbery. Above all, the place was inaccessible to the hungry eyes of a ceaselessly staring crowd. Our host insisted upon giving us a feast and feast-like food. We talked the Jesus doctrine to him and found that he had known of it for some time; but he was far from ready to decide for Christ. The world, with all its cares, too heavily encumbered him. It was another case of "choked with riches."

During the years that followed, I came repeatedly to that town for special meetings. The Christians had established a church there. The kindly faced old patrician always insisted on my being his guest, and on each visit I talked with him about Jesus Christ. I gave him the best Chinese Bible that I could find, which he promised to read. He began occasionally to meet with us, the first time when we gathered to partake of the Lord's Supper. He seemed visibly affected by this simple but solemn service. He had earlier given us

the use of a large yard and house for a school and church building. That day after the meeting he remarked that he was glad he had the privilege of putting his property to such a use as that—considerable admission for a Confucianist.

There came a time when I learned that he was sick and earnestly desired to see me. He had been ill a month and lay quite still and weak on his *kang*. After ordering refreshments for us, he told us how his life was a failure; how, despite his successful investments in real estate, with many profitable returns, his heart was heavy and unsatisfied; how he dreaded the future; how his sins loomed very large; it was right to confess Christ, but that he had not the moral courage to take the step in the face of his household and clan. His distress was increased because he knew that he ought to take the step! He asked us to pray for him that he might be given strength.

On a later trip he called us again, and his first words, after the welcome were: "I have had a dream." Now an Occidental who has not gotten something of a spiritual insight into the Oriental is apt to think of these dreams of the Oriental as nonsense. But dreams sometimes play a tremendous part in the decision-making and even in the life-changing of an Oriental. For example, there is a man, an elder and evangelist in my field, who was a notorious wine manufacturer, drinker and gambler. Then he had a dream in which he saw the mouth of hell on the surface of the great plain where he lives yawning open, and a mountain of flame leaping out. Towards that flame, as drawn by a magnet, he saw a multitude of



people out of his own and the surrounding villages, rushing as fast and as hard as they could; and he himself, in as mad a frenzy of irrational passion as the rest, also running as hard as he could toward that fiery pit, to be engulfed in its relentless, all-devouring depths. When he awoke from that dream he gave up evil and became a Christian.

Old Wan said, "I dreamed last night that I saw Heaven and Jesus Christ, the Stainless Judge ("Stainless Judge" means much in a land of notorious official corruption) standing in the midst of it, and He showed me a vision of hell with all its torment and the multitudinous evil things therein. The Lord of all beings spoke: 'Which do you choose?' and I replied: 'Lord, I am sick of my sin, and if you can forgive me, I want to belong to you. Then He graciously said, 'I accept you; but you yourself do not want to come empty handed. Though you are almost a burned out candle, you can still do something for me.' In fear and with great sorrow, I asked: 'Lord, what can a burned out candle do?' And He said: 'I will not call you to Myself now, but will wait a month, and you shall know what you can do.'"

Some forty people, members of his clan, had united with the church. The building loaned by old Wan had for some time been used solely for school purposes and another, more accessibly located on the main street, had been loaned by a Christian merchant. But his business was there; the quarters were full and the place was available only at nights and on the Sabbath. We greatly needed a church building. Suddenly there came to us an unexpectedly fine offer, (and

we knew it was through the work of the old man) to buy at a greatly reduced price a large, roomy building with considerable land around it, the plant located on a convenient, near-by street. This would be quite adequate for the needs of the local organization, both as a worshipping place and a school-house; but our funds were inadequate. These the old man quietly helped to supply.

Shortly after, the Chinese pastor and elder at his urgent request, made him a visit. Scarcely had the words of salutation been passed, when he said eagerly: "I wish to be examined for baptism." In the course of the examination his head wife and some of his women folk came in, and realizing what was in his mind, tried to persuade him that he was not ready to take the step he contemplated. Firmly he waved them aside and in solemn tones ordered them not to interfere with his fixed determination. His conviction of Christ was clear and sincere; and there upon the *kang*, he was baptized and partook of the Lord's Supper, for the first and last time.

A few days later he died, having made peace with his Maker. His heathen family, greatly disturbed over his rash conduct, sought to ward off the curse that offended deities might bring down upon them, by giving him a grand funeral — wherein was seen the longest procession, the heaviest ornate coffin, with the greatest number of bearers, the most beautiful banners, the most bewildering variety of made-up animals and giants and goblins, and the costliest offerings of placatory gifts to gods who could harm, that has been known in the memory of the town.



# JEWS BECOME CHRISTIANS

BY THE REV. JOHN STUART CONNING, D.D., New York

**N**O STATEMENT is more frequently made by Jewish leaders when referring to Christian missionary effort in behalf of their people than that it is ineffective and almost wholly barren in results. Ridicule is heaped upon those who seek in any way to win Jews to the discipleship of Christ. Attempts have even been made to estimate in pounds or dollars the high cost of "making a bad Jew into a worse Christian." Unfortunately there are Christians who in ignorance of the facts repeat the assertions.

The fact is that from the beginning Jews in varying numbers have, often at great cost, yielded wholehearted allegiance to Christ. The results of Christ's brief personal ministry have generally been underestimated. We hear of the hundred and twenty in the upper room, but forget the tens of thousands who came under His sway, and who later formed the Christian synagogues which were scattered over Judea and Galilee. In the Christian churches of apostolic origin many thousands of Jews were included. The "strangers" to whom Peter refers in his epistle were without doubt Jews of the dispersion who had become followers of Christ. The existence of an "Epistle to the Hebrews" bears convincing testimony to the wide extension of Christianity among the Jews of the period.

And since apostolic times there has been no age that has not seen many Jews owning the Messiahship of Jesus. In the thirteenth century England had more than

one *Domus Conversorum* to care for Jews who had become identified with the cause of Christ. Rev. J. F. de la Roi, a careful statistician, estimated that 224,000 Jews during the nineteenth century entered the Christian churches of Europe and America. And this in spite of the fact that very meagre efforts were put forth in their behalf. Such a result is greater by far than was reported from any other part of the world's mission field. A quarter of a million converts from ten millions of Jews is a vastly greater result than three million converts from one thousand million heathen. In one case the proportion is one in forty, in the other one in three hundred.

In our own day there is a distinct movement toward Christianity among Jews in certain parts of Europe. Sir Leon Levison, president of the World's Hebrew Christian Alliance, after a personal investigation of what is going on, wrote: "The age of miracles has not gone by. Ninety-seven thousand Jews in Hungary alone accepted the Christian faith, in Vienna seventeen thousand, in Poland thirty-five thousand, and in Bolshevich Russia sixty thousand Jews became Christians. We also found Jews turning to Christ in Germany, Sweden and Denmark. Not a few have done likewise in Great Britain." In America a careful estimate places the number of Christians of the Jewish race at not less than twenty thousand.

Dr. Arthur Rupp, the Jewish publicist, whose bias is certainly not toward Christianity, in look-



ing over the entire Jewish field declares: "Even allowing for the thousands and tens of thousands who succumbed to persecution, Judaism today should be stronger than it is by millions and tens of millions, were it not for the continuous secession to Christianity."

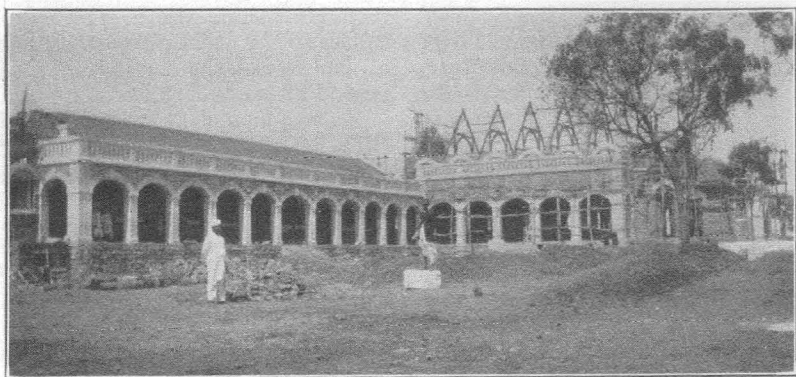
Nor must we forget the high character of many Jews who have cast in their lot with the Christian Church, since the days of Peter and James and John and Paul. What other mission field has produced a list of distinguished individuals that can be compared with converts among the Jews? We think of men in the nineteenth century like Dr. Paulus Cassel, Dr. Alfred Edersheim, Bishop Hellmuth, the Herschells, the Mendlesschons, the Margoliouths, Dr. Capadose, Adolph Saphir, Joseph Rabinowitz, David Baron, Louis Meyer and hundreds of others. In America we think of men like Isidor Loewenthal, the pioneer missionary to Afghanistan, who translated the Scriptures into the Pushtu tongue for the people of that land, and of Bishop Schereschewsky who translated the Scriptures into Wenli for the four hundred millions of China. But for possible embarrassment it would be easy to mention many prominent Christians from among the Jews of our own generation. Speaking of recent converts, Sir Leon Levison says: "Among the men and women who have come out from Jewry for Christ there are many who hold university degrees, doctors of law, medicine, philosophy, science, literature, etc."

Nor should we fail to consider the indirect results of Jewish con-

tacts with Christianity. The disappearance of the ghetto and pale, and the freer associations of modern times are gradually wearing away the old antagonisms and bringing about a new state of mind more favorable to a consideration of the claims of Christianity. Jews today are open-minded as they have not been for many generations. They are reading the New Testament and other Christian literature, listening to messages over the radio, and occasionally visiting Christian churches. Most revolutionary of all is the changing attitude toward Jesus. Whereas for long centuries His name was never mentioned by reputable Jews, today He is widely acclaimed as a prophet and as one to whom Jews should give heed.

Do Jews become Christians? Yes, always. Wherever Christ is fairly interpreted with sympathy and understanding there is an encouraging response. If the results have not been greater, the fault lies mainly with the Christian Church which has seldom been concerned for the spiritual welfare of the Jews. Rarely has the Gospel been given a fair chance. Prejudice, bigotry, injustice, and ill-will have too often hidden the face of Christ from His people. But a brighter day is dawning. The Church is gradually awakening to a sense of her responsibility. The bringing of work for the Jews within the program of the International Missionary Council gives promise of a larger and fuller service than has hitherto been possible. Over this long neglected field the day at last is breaking.





THE LAWYER'S CHRISTIAN SCHOOL AT HADAPSAR, POONA, INDIA

## A REMARKABLE INDIAN LAWYER

*J. P. Bunter, B.A., LL.B., and His Labors of Love for Indian Farmers*

BY THE REV. D. A. YARDI, B.A., Poona, India

INDIA is a land of marvels, especially in regard to her storied past and her record of lives of devotion and self-sacrifice. The spiritual life of the people of India has been marked by heights and depths that lead those who have the prophetic vision to see in the years to come promise of a religious life even greater than that which history records. If the Spirit of Christ can take possession of the people of India, the latter glory of this ancient land will be greater than any the former days have seen.

The signs of this coming day are already appearing on the horizon. The people of the higher castes are being slowly but surely led to see in the Lord Jesus Christ India's rightful *guru* and King. Many are beginning to realize that they can only attain pure individual character and true nationhood as the followers of the crucified and risen Redeemer.

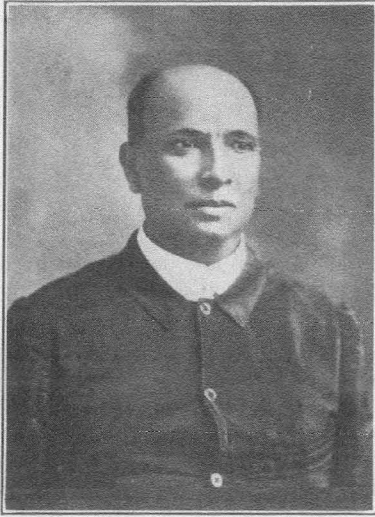
One of the effects of this reli-

gious awakening among Indian Christians is that Christian laymen are becoming more and more alive to their responsibility for the evangelization of India. Some years ago a National Missionary Society was formed and its first Secretary has now become the Bishop of Dornakal. This Indian Christian movement has spread and has led to the foundation of Christian *Ashrams* in various parts of the country. It has also led to the establishment of Christian schools by Indians. One of these was Miss Susie Sorabji's St. Helena School for Girls in Poona and another outstanding example is the Christian school of the late J. P. Bunter, an Indian barrister, in the same district.

Hadapsar is a large village, of nearly 7,000 inhabitants, about five miles from Poona, the ancient capital of the Pashwas. The school was started fifty years ago under the management of Miss Bernard, a missionary of the Church of Scot-



land. In 1913, when Miss Bernard retired, the school was handed over to J. P. Bunter, a public prosecutor and an ex-member of the Bombay Legislative Council. In his hands the school underwent a great transformation. From being an idea it became an ideal; from a mere educational project



THE LATE J. P. BUNTER, B.A., LL.D.

it became prophetic of the future Indian Church.

J. P. Bunter was the son of an Indian minister of the United Free Church of Scotland and after graduating from Deccan College, he studied law and was admitted to the bar. He was a keen and able lawyer and was awarded the Kaiser-I-Hind medal.

Though by profession a lawyer, Mr. Bunter was, by vocation, one of God's chosen evangelists. He realized fully the high calling to which he had been called and, as one who knew him well, writes: "In every business talk he touched on higher things — lifting one's

thoughts behind the present difficulties to the great purpose behind all our work—the driving purpose behind all he undertook."

He was an ardent student of the Bible which to him was the living Word of God. It was the rock on which he raised the structure of his life; all other knowledge to him was shifting sand. As the inspiration received from Bible study led other Indian saints such as Pandita Ramabai and Sadhu Sundar Singh to work for the Master in a way that has cast a halo of glory round their lives, so it led Mr. Bunter along that path of self-sacrificing achievement that resulted in the development of the remarkable Christian educational institution at Hadapsar. Dr. Kenyon L. Butterfield, Counsellor on Rural Work, who came from America to India to study rural mission problems at the request of the International Missionary Council, says of this Hadapsar school:

This is one of the most promising enterprises for helping village life that I have seen in India. I hope it can be developed as a great centre of light and leading for the whole group of adjoining villages. The village people are cooperating wonderfully. The Church is central as it should be. There is also the purpose for a wide range of helpful service. I hope it may prosper exceedingly.

In his recent book on "The Christian Mission in Rural India," Dr. Butterfield, who is a Christian sociologist of high rank, remarks:

It is not the Christian institutions of the western world that are to be imported into India, but the Christian spirit distilled from the life and teachings of Jesus Christ, and adapted and applied to the social purpose, the organizations, and the policies of Indian social statesmanship in order to enable this marvelous but beleaguered



land of India, as it awakens, to play its new rôle on the world's stage, the social pattern of the whole to be "essentially Indian."

In some measure this is what the Christian school at Hadapsar has been attempting.

The buildings, as Mr. Bunter had planned them, were to consist of a school, a dispensary, a Church Hall, and a library. There was also to be a model hamlet for which land has been secured not far from the school. The total cost of the project was to be about \$70,000, of which Mr. Bunter had received \$40,000, a large proportion of which was willingly donated by non-Christians. All the leading men of the village today were once boys in the school, and the cooperative society of the village, which is in a very flourishing condition, is conducted entirely by former students of the school. The villagers have refused to have any liquor shop in their village and many of them contribute out of gratitude to the annual expenses and to the fund for new buildings.

Very definite Christian teaching is given in the school during the week and on Sundays which are set apart for the study of the Word of God and prayer. The beautiful chapel has a seating capacity for about three hundred people.

The position of the school is strategic, for within a radius of two miles there are seven villages (including Hadapsar) and a total population of 40,000, and the villagers are eager to send their children to this institution. Compulsory education, if put into effect, would make it necessary to provide accommodation for 600 boys and girls from Hadapsar alone.

High civil, judicial and ecclesiastical dignitaries, including the Viceroy of India, the Governor of Bombay, the President of the Bombay Legislative Council, the Bishop of Bombay, High Court judges and other Government officials, as well as important commissions, such as the Simon Commission, missionaries, and merchants, have visited the place and have unanimously expressed their admiration of the work. It has also attracted the attention of the leading newspapers of Western India. Lord Irwin, after visiting the school, said:

I was delighted to have an opportunity of paying even a flying visit to this school, and of seeing something of the work and of the spirit in which it is carried on. . . . . Most warmly do I wish it all success.

Work of this nature among the agriculturist class has great possibilities for the Indian Church for the agriculturists are the "steel frame" of India's vast population. Their entrance into the Christian fold will mean a new era in Indian Christianity, a new chapter in India's religious history. With their advent problems of self-support will vanish and also the problem of the Christian Mass Movement. They will help the depressed classes to find their rightful place in the economy of village life. The poverty-stricken community of Christians, virtually ignored by the Government and despised by their own countrymen, may then become a strong Christian community gaining their support from the land and not dependent on foreign mission charity.

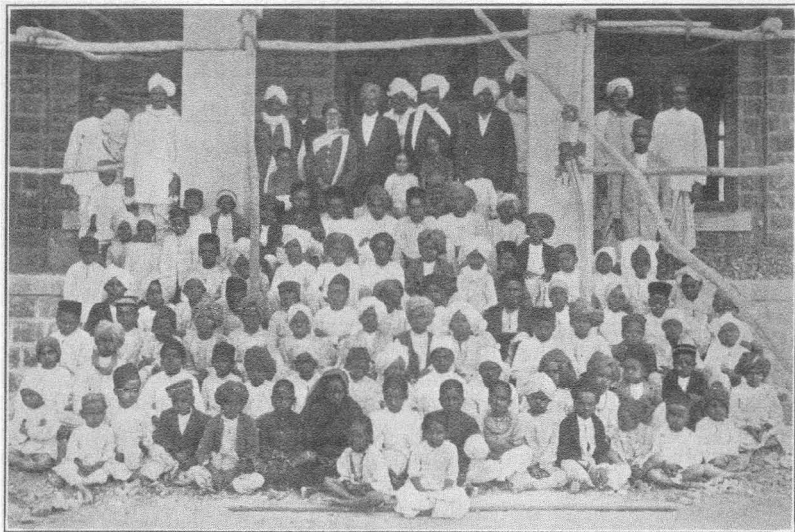
The work undertaken by Mr. Bunter at Hadapsar is an example of what an Indian layman can do and is worthy of support of all



Christians who have vision and faith. Now he has been called to lay down this work at the age of fifty-eight. It is left for others to carry forward to completion.

The late Rev. W. C. Whiteside, for many years C. M. S. missionary at Poona, said: "To me the work at Hadapsar seems prophetic of the extension of the Kingdom of Christ among the farming com-

school is first of all a Christian school where pupils are taught the Bible as well as other branches of learning and are brought into living contact with Jesus Christ. The school buildings were reared, as it were, on his knees and they bear eloquent testimony to the power of prayer and to the indomitable faith of God's devoted servant. Prayer was the secret of his own



SOME OF THE TEACHERS AND SCHOLARS AT HADAPSAR

munity which is the bodily frame of the great country of India. Until this great community has been brought under the inspiration of the Gospel, India's contribution to the Kingdom of Heaven will not be complete. . . . . The work at Hadapsar may prove to be one of the scarce, noted beginnings of a mighty conversion of a mighty community."

The evangelization of these people became a passion with Mr. Bunter, and he bent all his energies and resources to educating these hardy tillers of the soil. The

victorious life, the secret of which he tried to impart to others.

The legal talents of Mr. Bunter were also readily placed at the service of others. A missionary who knew him for thirty years writes: "For over twenty-seven years we took to him all our legal troubles, and never could he be induced to take a rupee from us. After he had worked for years on some of our land troubles, necessitating many visits to court and much office work, I said to him:

"Do give us a bill for some of this work at least."



"Do you really feel that I should give you a bill?" he replied. "If you wish that I will do so."

Reaching into his pocket he took out a fifty rupee note and said, "Here is a bill if you must have one—put it into the orphanage."

"I will never ask you again for another bill," I said, "as long as I live."

Mr. Bunter was not of the obtrusive, criticizing, sneering, obtrusive type of Christian layman, but was in hearty sympathy with the leading objects of the Christian ministry. While he devoted the major part of his time to people outside the Church, he recognized the claims of the Church not only on his time but also on his purse, and he laid whatever talents God had given him at the feet of his Master to be used for the furtherance of His cause. If the Church were blessed with more men of this

type, India would more quickly be won for Christ and the independence of the Indian Church would be less a subject for discussion at mission conferences. By his death missions have lost a true friend, the Indian Church one of its most devoted sons, the Christian community a spiritual leader of rare merit, and the agricultural classes an effective worker for their highest welfare.

Remember in prayer the work begun and carried on by this devoted servant of God and his equally devoted wife, a work which he has been called upon to relinquish before he could place it on a firm financial basis. Pray earnestly that help may be given by other Christian stewards in America or India to finish the work, and that the people for whom J. P. Bunter so selflessly labored may be won to the Lord Jesus Christ.

## AFRICAN DRUMS AND THEIR USES\*

BY REV. A. E. VOLLOR, Arua, Western Nile District, Uganda

**A**FRICA is a land of drums. The rhythmic throb of the big drum and the fascinating roll of the small ones that stir the whole district at home, communicating itself to the feet or fingers, is the same in Africa. But there is a difference. There is no pleasure in the African dance drum, but rather terror.

The grandeur of the dawn is spoiled by the wail of the death cry. Someone has died and the cry tells of the agony of those who have no hope, that are beset only by the powers of evil. During the morning the body of the one who has died is buried in a sitting position

in a small round hole in the hut, or near by. The relatives stand around in a rough circle, the women clapping hands in unison as they wail out their sorrow. One of the men may be tapping the drum. There is the regular rise and fall of the voices as one of their number pours out her grief and the rest repeat it in a kind of chant.

On the morrow the dance begins. The death of a child is not much considered, but many gather to dance for one who has taken his share in the life of the tribe. The more important the person the bigger the dance and the longer it lasts. People from all the clan collect. The chief mourners are

\* From *Inland Africa*.



daubed with white clay from head to foot. All the men are decked with cowrie shells and feathers and carry spears, bows and arrows. Drums are placed in the center and beat practically incessantly for a whole day, sometimes for several. The drum beats out a monotonous thrumming, the women and girls clap their hands, the sad chant continues, while the whole assembly jog up and down, without lifting their feet from the ground. The noise of the dance largely drowns the voices except at intervals when the song rises almost to a shout, or when a change of drummers is made and the chanting and clapping is heard alone.

Constantly throughout the day men run out of the circle singly or in pairs; fiercely poising their spears and then throwing them at some evil spirit discerned in the grass, they quietly return and others in turn go out.

They keep this up throughout the hot day till evening when beer is served. Thoroughly exhausted, they spend the evening in beer drinking. It is well that night falls over the repulsive scene.

The sound of the drum carries far in this land, and since on moonlight nights they continue till morning, it is seldom that there is no dance drum to be heard.

The African is beset by evil spirits in every circumstance and every action. More than all he fears sickness and death. He discerns the hand of the evil one all around but he does not know of the One who delivered us from so great a death, and doth deliver, in whom we trust that He will yet deliver.

The drums of this part of Africa are hollowed sections of trees covered top and bottom with skins, laced to each other by thongs.

Often cow-skin is used, but the ear of an elephant is most sought after because of its elasticity and durability. The drums are of all sizes. Some are about as long and as broad as a man, others are three or four feet high and nearly three feet broad. They look very neat with thongs of different colors. At the court of Uganda, on occasions as many as twenty or twenty-five are beaten in harmony. One is never complete by itself.

In the Northern Congo, part of a tree trunk is shaped with a somewhat flat top and legs underneath the body. It is then hollowed, leaving surfaces on which to beat. Sometimes projections are left to form seats for the drummers. These wooden drums give out a surprising amount of sound.

Not all the drums in Africa are used for heathen dances. On the Arua Mission Station we use drums to call the people together for worship. Owing to the number of the meetings we sound different beats for different purposes, and also have introduced a gong—actually part of the wheel of a railway truck. It may not be as tuneful as a bell but the sound is not disagreeable.

All through the week our drums call men, women and children to school, Gospel meetings, catechism and Bible classes. On Sunday the day breaks to the crash of drums. Then the gong sounds for prayer. After the prayer meeting the Christians go out into the villages to invite others to the Gospel meeting. The drums call the people to come and listen to the Old Old Story. Again the drum calls the villagers to Sunday school when native Christians instruct six hundred of their own people in the Way of Life.



## HOW STRENGTHEN THE HOME BASE \*

**D**URING the past year, Dr. John R. Mott has spent much of his time visiting virtually all the mission boards of North America, the British Isles and Scandinavian countries; attending a chain of over thirty conferences of carefully selected groups of leading students, both men and women, of the universities of these countries, and collaborating in many gatherings of representative laymen of Europe and America. Fresh from these wide and varied contacts and with an experience extending over an average lifetime as a background, Dr. Mott analyses the present condition of the "Home Base" and makes some definite suggestions for strengthening it.

Lay forces must be put to work. Missionary societies have too few laymen under forty years of age on their managing boards. Younger men of business experience are needed to develop a "dependable financial base" and to conduct "this complex, world-wide undertaking" along sound business lines. Such active participation of laymen and laywomen of tried business judgment, business habits and wide business contacts is essential in "generating confidence and enlisting the cooperation of multitudes among the millions of lay members who today are totally indifferent to the missionary obligation and challenge."

Furthermore, unless laymen everywhere take serious interest in the world mission of Christianity, the impact of our so-called

Christian civilization upon non-Christian thought and life will never be christianized. "Only as men in business, commerce and finance, in the diplomatic and consular service, in army and navy, in exploration and engineering, in the many other secular walks of life, and travellers in their countless social contacts—only as these laymen, by example, by advocacy and by every other exercise of their influence, commend and illustrate the Gospel of Christ can the Christian faith fully permeate modern life. Such examples constitute one of the mightiest of all apologetics to discerning followers of non-Christian faiths."

But perhaps the most important necessity for enlisting laymen in this undertaking is the fact that a pagan home base cannot build a Christian civilization in mission lands. "That is, if Christians of Europe and America are to be of largest helpfulness in Asia and Africa in the conflict with the opium curse, the drink evil, the traffic in women and children, forced labor or slavery, commercial exploitation and robbery, the cinema at its worst and a devitalizing materialism or secularism, then it is absolutely necessary that we come to closer and more successful grapple with these and other evils in the Christian West. This can only be done as the lay forces of all our Christian Churches are called into action within the sphere of their daily calling."

The financial position of Christian missions must be strengthened. Dr. Mott summarized the matter as follows:

\* From *The International Review of Missions*.



We do not share with Christians at home the right up-to-date facts. We deal too much in generalities and by no means sufficiently with the living and the concrete. We fail to convey the impression of the greatness of the undertaking. We present mere fractions in contrast with the wide range of wholeness of the enterprise. We leave people far too much shut up in narrow denominational, national and racial

compartments, rather than ushering them into the all-inclusive Kingdom of Christ.

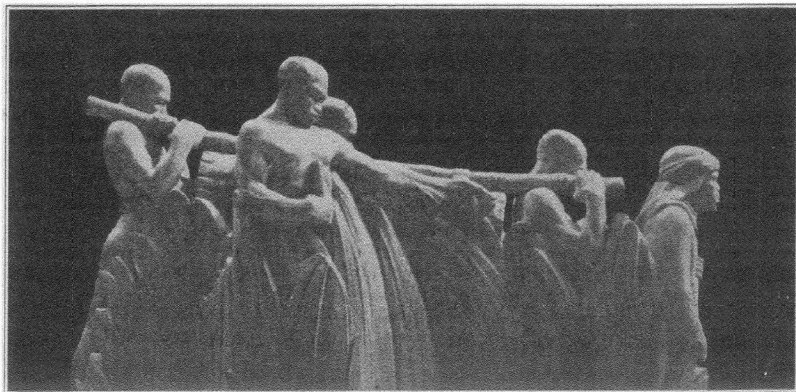
We fall short of making real the vital significance and the conscience-shaking requirements of Christ's announced world purpose. How little we communicate the sense of the splendor, the wonder, the superhuman in it all! "They shall speak of Thy Kingdom and talk of Thy power!"

## THE GIFT OF KHAMA'S PEOPLE\*

**W**HEN the Scottish National Memorial to David Livingstone was being prepared at Blantyre, Chief Khama's people sent £150 from Bechuanaland to meet the cost of one of the historical tableaux which are the chief delight of visitors to the house. At the request of the chief the grant was applied to the production of a

special carving. Mr. Pilkington Jackson, the sculptor, has now completed the group of figures in oak here reproduced. It is called "The Last Journey," and will be recognized as commemorating the affection and endurance of the faithful men who carried Livingstone's body through many perils from Chitambo's village to the East coast of Africa.

\* From the *L. M. S. Chronicle*.



PART OF CARVING ON THE MEMORIAL TO DAVID LIVINGSTONE, GIVEN BY THE PEOPLE OF THE LATE CHIEF KHAMA OF BECHUANALAND



# SADHU SUNDAR SINGH AS I SAW HIM

BY HARRY W. NISSANKA, Lasalgaon, Nasik, India

**T**WELVE years ago when I was only fourteen years old and a student at the Baptist High School at Colombia, I first heard reports concerning an Indian evangelist, garbed like a Hindu holy man, and preaching the Gospel of Christ with unusual power. We heard that miraculous experiences had attended his ministry. Then we learned that he was to visit Ceylon and we boys were on tiptoe keenly awaiting the Sadhu's coming. Imagine our delight when one day at chapel, our principal, the Rev. H. J. Charter, announced that on the following morning Sadhu Sundar Singh was to speak to us.

Long before the time advertised for the meeting, the Waldock Memorial Hall was crowded with an expectant audience of over three hundred. Minutes of waiting seemed hours, so anxious were we to catch a glimpse of the man whose labors and sufferings for Christ had so thrilled our hearts. At length we heard the buzzing of a motor car, and a tall, graceful figure draped in saffron robe, advancing with an elastic step towards the dais.

The effect was electrical. Perfect stillness fell upon the audience, as though a vision from another world had suddenly burst upon us. There was nothing fanatical in his appearance. On the other hand, his countenance bespoke a holy calmness and gravity, radiating the glow of a perpetual communion with the Saviour.

After the hymn, "Let us with a gladsome mind praise the Lord for He is kind," and a prayer offered

by the principal, the Sadhu spoke in Urdu, interpreted by Canon Goldsmith, missionary to the Mohammedans in Madras. His text was, "Vanity of vanities, all is vanity." This was the only sentence he uttered in English. As we listened we realized we were at grips with reality. Here was a message, simplicity itself, which went straight to our hearts. How vain, how unreal, how wicked become the things of life when they fail of the highest purpose! There was a man, said the Sadhu, who, by dint of perseverance, managed to obtain an M.A. degree with honors. In his student days he was so poor that he could not afford an ordinary bottle lamp of the sort used in the poorest households of India, so he collected a number of little fire-flies, tied them up in a piece of thin cloth, and by their light read his lessons and wrote his exercises. He was amply rewarded for his industry for in course of time he rose to be prime minister of a native state. But he had forgotten the one thing needful. He had left God out of account. He became ill and was at death's door. The Sadhu was sent for. But the man passed away into the unknown with a cry of despair on his lips. "What was the use," asked the Sadhu, "of all his education when God was left out of his life?"

His talk abounded in illustrations. His parables and anecdotes pointed directly to his chief lesson and enforced it. He did not speak long—not more than twenty-five minutes. But every word told. It was like an arrow that pierced the heart with conviction.



At the close of the meeting, everyone crowded around the Sadhu to shake hands. Superstitiously I pressed through the throng and touched the end of his saffron scarf, hoping to be benefited thereby. But spiritual power is not obtained in that way.

Two years passed away. Sadhu Sundar Singh had visited Europe, America and Australia; and on his return to India must needs pass through Colombo. He was to spend a few hours until the departure of the train to India. A meeting was advertised at the Tower Hall (on September 20, 1920 at 6 P. M.), one of the largest auditoriums in the city. The place was crowded and I sat in the gallery at the farther end of the hall. The Sadhu entered, accompanied by a number of clergymen and other Christian workers and we sang the hymn, "O for a closer walk with God." After a few introductory remarks by the chairman, the Sadhu was called upon to speak. He was still the same simple man we had seen two years before. Only this time he spoke in English. He told us that in the providence of God he had been privileged to bear his testimony to Christ's saving power in Europe, America and Australia. He said:

"I shall not occupy your time with useless talk about what I have seen and heard in my travels. The Apostle Paul says, 'Pray without ceasing.'" Then he began a most evangelical sermon on prayer.

I still remember two of his illustrations. The mother slaps her baby on its back to make it cry, and by crying expand its lungs so that it may breathe more freely. Just so the Lord smites us sometimes and we may cry out, but thus we learn to breathe more freely of the atmosphere of heaven, prayer. Communion with God means God in us and we in God. Yet this does not destroy our individuality. If the iron is in the fire, there will soon be fire in the iron. But the iron does not become fire, and the fire does not become iron. At the end of the address someone asked him to what denomination he belonged. He replied: "I am a simple Christian. I belong to no denomination. Denominationalism is quarrelism."

\* \* \* \* \*

In the disappearance of Sadhu Sundar Singh while on his way to Tibet Christianity has lost one of its greatest practical exponents. Lost? Nay, not so; for his example will continue to live.

## THE STORY OF MISS TSAI OF CHINA

AS TOLD BY HERSELF

**M**Y FATHER had twenty-two children. He had two wives and a concubine and his position was next to that of the governor of the province. He was a man of wealth and of good character. Our household numbered about sixty, counting the servants—and each small child had a nurse.

We could have almost anything we wished. Our home was large and had beautiful gardens with an abundance of flowers and a lake in the grounds. As a young girl, I spent most of my time playing Ma Jongg and drinking wine, paying a good deal of attention to fine clothes. I loved my father and he



loved me and gave me many pleasures, taking me every week to a theater. Once when he was very ill, I thought of the old Chinese idea that if the flesh of a child is boiled and given to drink that the patient will recover, so secretly I tried to cut a piece of flesh from my arm. I had no idea how difficult it would be and it sickened me as I tried again and again with a blunt pair of scissors to cut off a piece, but at last I succeeded and my father really did get well. My arm was very, very sore as I put on ashes of incense burned in our private temple, and tied it up with a none too clean handkerchief, but I kept my secret for a long time, for part of this superstition is to tell no one for a hundred days, during which time the idols are implored to take notice of this sacrifice. It took six months for the wound to heal. My father passed away about a year afterwards and while we still had enough of this world's goods, we were not as wealthy as before.

I was greatly interested in my studies but was told that I would not really be considered educated until I could speak other languages. I learned Latin and English in the normal school but as I grew up I wished to know more. I inquired where I could learn more English and a mission school was recommended to me. There I made some progress but when I wanted to have a special teacher for English, the lady, Miss Davis, who offered to help me stipulated that the Bible must be the textbook. I said that I would rather study some other book for I was not interested in the Bible, but she was firm and so we began. I would not attend prayers until I found it was required and then I took another

book with me and held it inside my Bible to read during the service. I did not wish to pay any attention to Bible teaching. One day a celebrated American was to take the service and my only thought in hearing him speak was to learn new English expressions—for I thought, if I am obliged to go, I will use the time to improve my English and that will be my reward for attending. I realize now how much prayer was going up for me as I studied month after month. Gradually the words of the Scriptures began to sink into my heart and I felt anything but happy.

One day when I went to a service the pastor said "Why is it that some people who have heard the Gospel over and over again are so unhappy?" He drew the comparison that they were like a tree which had fallen and lay on the ground, and under it were all manner of crawling creatures because they loved to dwell away from the light in the darkness. One day as I sat in a park, I remembered his words and thought: I will see whether or not his words are true, and moved a large block of wood which was lying on the ground. There, to my amazement I saw a serpent wriggling its way out of the light and numbers of insects all made uncomfortable by the light shining upon them. It was then that I realized that the Lord Jesus was speaking to me and that I was unhappy in the light He had given me because I was still in darkness of soul. So I went to my room and prayed: "Oh God, if there is a God, help me." Then God met me and the light came into my life.

From that day I knew Christ as my Saviour and soon after made a public confession and was baptized. I had not spoken to my par-



ents of my new experience but asked a friend to write and tell them because I knew they would be displeased. When I went home a short time afterwards I found my mother weeping and my eight older brothers (I was one of the younger children), sitting around the room like judges. My eldest brother beat me. My mother continued weeping day and night, for a week. I said, "Mother, the Lord Jesus is so much to me that I cannot help but follow Him." I suffered much persecution, for my brothers felt I had disgraced them and often said "Sister, what have you done?" When I came to the table and asked a silent blessing it displeased my family very much and sometimes they were so angry that they sent me away without a mouthful. Often I spoke to them about the Lord. He kept my heart in peace and kept me from speaking hastily. When my mother was ill and I again asked her if she would believe, she said: "When I am dead and in my coffin, and the lid put down, then and only then will I believe in Jesus!"

After a time, my favorite brother, who still loved me, wished me to teach him Latin. As we sat in one of the summer houses near our private temple in which were scores of idols, large and small, I drew his attention to them telling him they could not hear as Jesus did to whom I prayed. Gradually he came to believe. It was then that my mother suffered most. She said "I cannot bear it, I cannot bear it; it was bad enough when you followed this foreign doctrine but to have a son of mine believe it, is too much to endure, I will give you away to anyone, into any kind of home, just so you will not

drag our family name into the dust."

I did not get angry, but said "Oh mother, Jesus is more to me than anything on earth."

They wished to betroth me and my mother opened the treasure chest and showed me all the fine apparel and jewels I should have upon marriage—but even these could not supplant Jesus Christ. My brothers still beat me at times but gradually the Lord worked in their hearts and, one by one, they turned to Him. My mother became seriously ill and we brought her to the Friends' Hospital. Miss Leaman, another lady and I fasted for three days after which my mother showed signs of relenting. Before she left the hospital, she accepted the Lord. After that she tried to help in the work in every way she could.

A proud sister who lives in Shanghai said: "Do not call yourself a Bible woman, we do not want one of our family to be known by that name. I only said "It is most honorable to be a Bible woman."

"Then I cannot receive you into my home," she answered.

"I am sorry if you cannot receive me but I must serve the Lord with all my soul and strength," I replied, "and to serve Him is my greatest joy."

I praise the Lord that now thirty-one of my family have come to know the Lord and that He gives me strength to tell my sisters of His great love.

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Miss Tsai is now doing fine work and is greatly used of the Lord among Government school girls, knowing their trials and difficulties when they come out on the Lord's side. She herself has gone through the experience. Pray for her.





# TOPICS OF THE TIMES



## The Present War in Europe

This war, says Devere Allen in *The American Friend*, is being "fought within men's minds; fought in the market place, the stock exchange and the banking institutions; in the diplomatic headquarters of the struggling nations; in the chemical and ammunition factories; in the contest to sway millions of youth toward different systems; fought between a hundred minorities and the majorities that would hold them subject; fought in the clash of propaganda issued by clever snipers in pressrooms; fought in the shop, the meeting hall and the street between the ruling classes and the revolutionary proletariat." War-making attitudes and practices hang over the European peoples and are not easily dispelled.

Uppermost in people's minds are wartime legends rather than the cold, real facts about war. Small nationalities and minority populations cry for justice and yet it is difficult to find the ideal for them. French rule in Alsace-Lorraine since the War has not solved the Alsatian problem. The unsettled situations in other minority groups show the difficulty in adjusting the *status quo*. If the League of Nations becomes an instrument for peaceable changes in the *status quo*, peace will immeasurably be advanced.

Communism and capitalism are waging war for supremacy in Europe. Montague Norman, Governor of the Bank of England, recently said that unless drastic measures are taken to save the world, the whole economic structure will topple in a year. Soviet Russia is viewed with a mixture of fear and interest. Peace organizations originally militantly opposed to war have assumed a fact-finding func-

tion and are open to persuasion by competing claims.

The growth of anti-war sentiment in the Christian churches of England and America is heartening but in Europe this development has not been nearly as rapid and widespread.

What can be done to avert the conflict for which the world seems to be preparing and rehearsing?

## Salary Cuts and "No Retreat"

In these days, when many find that their incomes have greatly decreased, when multitudes are out of employment and when contributions to benevolent objects have been falling off, it is natural that mission board executives and office staff should face a reduction in salaries. Probably none of these salaries are too large, when we consider the cost of living and the responsibilities involved. Some Boards have adopted a salary basis so small as to mean real sacrifice and a threatened loss in efficiency. There is a wide range in the amount paid missionary executives — from \$2,500 to \$8,000 a year, according to the board or society.

The executives of more than one mission board have agreed to a ten per cent reduction in their salaries, and a five per cent reduction in the salaries paid to members of the clerical staff, rather than make a cut in the missionaries' salaries. The secretaries of the Presbyterian Board of Foreign Missions have voted to inaugurate a sacrificial fund with a view to maintaining the work abroad without reduction. It is called a "No Retreat Fund." Already the voluntary contributions to this fund, from the secretaries, office staff and members of the Board, amount to a considerable sum. Some



executives have cheerfully contributed ten per cent of their salaries.

The secretaries of any mission board cannot see the work threatened without concern and the Presbyterian Board has noted with anxiety a decrease of gifts in recent years. If this should continue at the present rate (about 9.6 per cent) during the rest of the year, there would be a deficit of at least \$330,000. Such a deficit would almost certainly demand a "cut" in appropriations for the coming year with a consequent loss to the work. It is already difficult for the Christians on the field to support their share of the work. All appeals are to be subordinated this year to the major needs of the regular budget. This will leave many urgent calls unanswered.

Careful examination will also be made of the entire work, at home and on the field, to discover whether further savings can be effected and where and how funds can be used more effectively.

The state of the world challenges the Church to an increase of giving and sacrifice. This is a time of crisis when the Church of Christ should respond to the call for prayer and for sacrifice.

### Robert E. Speer's Anniversary\*

The whole span of the Presbyterian Board of Foreign Missions has been covered in the lifetime of two honored secretaries, John C. Lowrie, who served in the office for the first sixty years, and Robert E. Speer, who has just completed forty years in the secretaryship of the Board. This anniversary was observed by a special noonday prayer meeting conducted by the clerical staff in the Board rooms on November 2d and by a small reception given by the Board on the same afternoon.

Dr. Speer has been president of the **MISSIONARY REVIEW OF THE WORLD** for fifteen years, and has recently been

moderator of the General Assembly of the Presbyterian Church, U. S. A., and president of the Federal Council of Churches of Christ in America.

The recent anniversary of Dr. Speer's secretaryship of the Board of Foreign Missions was a very happy celebration presided over by Dr. Charles R. Erdman, president, and brief addresses were given by Dr. Lewis S. Mudge, Moderator of the General Assembly; Dr. John R. Mott, Secretary of the International Missionary Council; Dr. J. Ross Stevenson, President of Princeton Theological Seminary; Dr. Arthur J. Brown, for thirty-five years a beloved colleague of Dr. Speer; and Dr. A. R. Bartholomew, for forty-four years secretary of the Board of Foreign Missions of the Reformed Church in the United States. Expressions of thanksgiving, affection and esteem came from hundreds of friends and fellow workers in many churches. Dr. Speer and Dr. Stevenson both called attention to the growth of the Foreign Mission enterprise during the past forty years. The work under the Presbyterian Board has increased threefold in the missionaries supported, and the budget fourfold, while the membership at home has doubled. Many missionary forward movements have been inaugurated or enlarged during this period, including the Foreign Missions Conference, the Student Volunteer Movement, the Laymen's Missionary Movement, the Missionary Education Movement and the International Missionary Council, and the Committee on Cooperation in Latin America. In all of these Dr. Speer has had a large and active part.

Interest in Foreign Missions has greatly increased during this period. The spirit of loving and sympathetic cooperation at home and on the mission field has largely taken the place of separatism, criticism and rivalry. Missionary work has become more diversified and specialized and more emphasis is placed on the special training of candidates and on promoting united policy and action through missionary conferences. The world and its prob-

\*This editorial appears without the knowledge of Dr. Speer, our president.



lems have vastly changed in the past forty years but there are new opportunities offered and new victories lie ahead. Now is a time for clearer vision, more complete consecration, new courage, more perfect faith, new advances, new struggles, new sacrifices and new triumphs in Christ.

Six years more of service as secretary of the Board lie before Dr. Speer before his retirement. Since we are on the threshold of a great new era in which the larger opportunities summon us to new forward movements, Dr. Mott suggested that when Dr. Speer is released from the responsibility of his secretaryship he may well devote himself to helping to promote true religious liberty across the world; to promoting further Christian cooperation in thought and action at home and abroad; to awakening and enlisting the lay forces in the church; to writing the life stories of great Christian leaders and to convincing men of all nations that the claims of Jesus Christ are universal, essential and supreme. We hopefully look forward to the coming years in our friend's life with confidence that they will be the richest in service and the most fruitful for the Kingdom of God.

### Look for January

Friends of THE REVIEW will be especially interested in the changes that are to be made in our January number. Some of these are quite radical as to form and contents but we hope they will make THE REVIEW still more attractive and useful in promoting the cause of Christ.

The January articles will present a review of the past year and the outlook at home and abroad by such writers as Robert E. Speer, William I. Chamberlain, Kenneth S. Latourette, Samuel M. Zwemer, John McDowell, John R. Mott and Arthur J. Brown. Do not miss the January number.

Plans for the coming year make an especially attractive program which can scarcely fail to prove of great interest and help to everyone interested in the progress of Christianity.

### What Orientals Think of America

THERE are 3,579 students from the five principal countries in the Orient enrolled in American colleges and universities. Adding those who are not actually enrolled at this time, the total number of the students from the Orient would easily exceed 5,000. From at least one standpoint, the presence of these young men and women is significant in that upon their return to their respective countries they will form the class of leadership in various fields of activity, and they will be looked upon by their own people as interpreters of America and of Western civilization. It is important to know what attitudes these students are forming toward America and Western culture.

In order to inquire into the problem, *The Korean Student Bulletin* sent out a questionnaire to 100 representative students from each of the following countries: China, Japan, Korea, the Philippine Islands and India. Taken as a whole, the opinions found in the replies may be regarded as a cross-section of the Oriental students in America.

1. The first question asked was, "*Do you consider America as good as you thought she was while you were in your own country?*" To this query, 43 replied negatively, 33 in the affirmative, and 2 gave no answer. This implies that more than half think America to be worse than expected.

The reasons given for unfavorable answers are: No sympathy, no deep faith in Christ, hard to get jobs, race prejudice, political corruption, moral degeneration, vice, insincerity, disrespect, materialism, lack of moral and spiritual qualities, lack of law and order and of opportunity, few Christians, injustice, inequality, indifference to religion, and commercialism. Of these seventeen reasons, race prejudice stands at the top in frequency, and lack of spiritual life or materialism comes second.

The favorable replies give the following reasons: Educational advan-



tages, American idealism, hospitality, kindness, friendliness and wealth.

2. The second question asked was, "*Has your Christian faith been strengthened since you came to America?*" Thirty-eight replied affirmatively, 31 in the negative, 8 stated no change had occurred, and 6 gave no answer. The reasons given for favorable answers were: Superstition eliminated; learned more of Christianity; Christian culture; contact with good Christians; atmosphere of American environment, religious influence, church attendance, feeling of helplessness, Christian atmosphere at college, Christian homes, need for religion stronger here, learned to take life positively, and personal religion.

The reasons given to account for their decrease in Christian faith since their arrival are: Lack of real Christian faith, study of social and natural sciences, race prejudice, Christian teachings not practiced, narrowmindedness, heavy school work, American indifference to Christianity, little contact with Christians, genuine Christian spirit lacking, church sermons of little value, American churches too superficial, unbrotherly attitude of Christians, American environment not conducive to spiritual growth, hypocrisy, materialism, true Christians few, childish controversy over theological dogmas.

### Principles of "Faith Missions"

To any student of missions it is clear that God works and has worked through the ages, working through many instruments and agencies and has accepted the services of many men and women who have been discredited and rejected by human courts that undertook to speak for Him. There are responsibilities that He has placed upon us and there are standards that He has set for us. These we must study and follow if we would be partners with Him in the great work of winning men to Christ. The greatest responsibility placed on Mission Boards is in the selection of missionaries.

Any God-called and Spirit-filled man or woman may do a wonderful work in a God-appointed task. It is not education or talent or physical health or personality, that insures success, it is the power of God in the life.

Three general types of missions are conducted by representatives of the Christian Church in foreign lands. Some of these types change from time to time—a sort of transmutation of the species.

First, there are the general denominational missions, such as the Church Missionary Society and the Presbyterian Board, with definite home constituencies, administrative boards at the home base, and several departments of field work—institutional and evangelistic. These societies differ greatly in the amount and character of their institutional work and in their emphasis on evangelism. They generally build up churches on the field with doctrines, government and worship similar to those in the home land.

Second, there are the large non-denominational or interdenominational missions like the Y. M. C. A. and the Near East colleges, with a less defined home constituency and with more administrative responsibilities on the field. These organizations usually devote their energies to institutional work—educational or social. They do not form independent churches and, as a rule, do not emphasize evangelism. Some of them are endowed and receive large subsidies from national governments.

Third, there are the so-called "Faith Missions," like the China Inland Mission, and Donhavur Fellowship. They are independent and evangelistic and have no definite denominational constituency behind them. In many cases their governing boards are on the field, while cooperating councils promote the work at home. Many of them do not establish institutional work but limit themselves wholly to preaching, evangelism, the education of children of converts and the training of native Christian workers. Some of these missions establish no independent



churches on the field but advise converts to join those already founded by denominational missions.

In the midst of the present financial depression at home and of unrest and opposition in the mission fields, it is interesting to note that some independent evangelistic missions seem generally to have suffered less from deficits than the other two classes of missions. Some are particularly strong—like the China Inland Mission, Christian and Missionary Alliance, the Africa Inland Mission, the Egypt General Mission and others. There are lessons that these independent workers can learn from denominational missions—lessons especially in cooperation, comity and building strongly for the future. Are there not also lessons that larger denominational and interdenominational missions may learn from these smaller bodies—at least lessons in emphasis?

1. "Faith Missions," as a rule, put almost all their emphasis on evangelism and they very strictly limit the amount of institutional work that they undertake. They believe that the great commission of Christ was to be His witnesses, to preach the Gospel rather than to establish Christian institutions where educational, social or industrial work absorbs a large part of the funds and energies of the missions. There is a growing feeling among many Christians, at home and abroad, that denominational missions are becoming over institutionalized so that money and strength that should be used for direct evangelism is used for educational or social work. This latter is a ministry greatly needed but of secondary importance.

2. "Faith Missions" generally have in view the unoccupied fields. They are pioneers and as a rule these societies were formed for the purpose of opening new territory—such as inland China, Africa or South America. They aim to reach the most inaccessible fields and the most neglected classes in older fields so that they may, as speedily as possible, complete the

evangelization of the whole world. The China Inland Mission has recently adopted a plan to turn over to the Chinese church the work in the older stations and to send their available missionaries into new territory.

3. Many of the workers in "Faith Missions," being in the newer fields, have fewer comforts than are enjoyed by missionaries in the larger centers that are in closer contact with civilization. The workers receive small salaries and many live on a community basis, sharing what funds are available but without guarantees. Many of them endure severe hardships, characteristic of pioneering and believe that such sacrifices are inherent in true missionary life.

4. "Faith Missions" are convinced of the lost condition of all men apart from Christ. They believe that no human merit or good works can save a soul and that since eternal death is the wages of sin, all men must accept the Gospel or be forever lost.

5. "Faith Missions" insist on absolute faith in Jesus Christ as the eternal Son of God and the only Saviour of men through His sacrifice on the Cross. Their theology is strictly conservative. In most of these missions every officer and worker is required to subscribe to the doctrinal basis which includes: Belief in the full inspiration of the Scriptures; the Trinity; "the fall of man"; the atonement through the death of Christ; justification by faith in Christ; the resurrection of Christ and of all the dead; and in eternal life for the saved and eternal suffering for the lost.

6. "Faith Missions," largely as a result of foregoing, put great emphasis on prayer and the guidance and power of the Holy Spirit. Consistent and successful "Faith Missions" depend upon prayer as the great resource in the selection of workers, in the securing of funds, in planning the work, for the opening of closed doors and the overcoming of opposition; for protection of life and property, for the preparation and winning of converts, and



for the selection and equipment of native workers. Some accept "faith healing" and depend on special guidance; many refuse to ask openly for workers or funds to support the mission.

Many of those associated with denominational church missions accept many or all of these principles of faith and practice but they are not usually required as inherent in the organization and all its members.

7. "Faith Missions," as a rule, believe in the imminent Personal and visible return of Christ to earth as foretold in the New Testament. They, therefore, believe that the world will not become wholly Christian, that the Kingdom of God will not be universally recognized through a gradual process. Their hope is not in human organization but the personal return of Jesus Christ to reign and to subdue all things to Himself. This belief does not create pessimism or cause a tendency to sit idly and await the Advent; it gives courage in the midst of apostasy and persecution and leads to dependence on God, and unquestioning obedience to Him and faith that He will establish His Kingdom on earth in His own appointed time.

"Faith Missions" have not, by any means, a monopoly of these convictions and may learn from "Church Missions" many equally valuable lessons, which some of them have apparently overlooked. Most of the outstanding Christian missionaries and most of the work of winning men to Christ have been connected with the "Church Missions." Many "Faith Missions" fail to recognize sufficiently the value of effective organization, of Christian institutions, of definite campaigns, lessons in business efficiency and adequate support of the work. They may learn tolerance without disloyalty, and that faithfulness does not involve suspicion of others. They may learn the value of cooperation and the truth that the Spirit of God works through many different agents and in many different ways.

Denominational missions, no doubt, by the study of "Faith Missions," may be impressed anew with the value of a definite objective and fixed standards; they may put greater emphasis on the authority of the Bible as the Word of God, on the prime importance of evangelism in every department of the work; on the need for more pioneer service in unoccupied fields; on the need of all men to receive life through Christ and His atonement; on complete dependence on God and His guidance through continued prayer and the Holy Spirit and on the blessed hope for the return of Christ to establish His Kingdom. After all there is only one Church, of which we are all members; one Head whom we all honor, and one Spirit on whom we must all depend for guidance and for power.

## Need in the Dutch East Indies

A missionary in Malaysia writes to the Editor as follows:

"A short article in the May REVIEW, is by my friend the Rev. J. A. Jaffray.

"After careful investigation the east coast of Borneo has been chosen and several missionaries of the Christian and Missionary Alliance are now working there among Chinese and Dyaks. The important city of Makassar has been decided upon as a center, and work has also been started among the Chinese on the islands Bali Sambah in Saembawa.

"I write to support Mr. Jaffray's request for the work in Balikpapan, Samarinda and Makassar. They represent places of midnight darkness.

"The work among the Chinese in Makassar has now been started through a group of missionaries encouraged by Mr. Jaffray. In Surabaya (a city in which are living 265,872 Javanese), Christian missionaries have been working for years.

"The Chinese in Bali number 7,645, not 'some hundreds of thousands' (page 701, September REVIEW).

"Dr. N. A. C. SLOTEMAKER DE BRUINE."





# METHODS FOR WORKERS



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## GIFT GIVERS

(A Christmas Missionary Playlet in Two Scenes)

By J. NEAL GRIFFITH

### Scene One

*Place:* A Young Women's Missionary Meeting.

*Setting:* Home Furnishings or a Church Classroom.

*Characters:* Miss Miller, the Councillor; Magdalene, Grace, Edna, Caroline and others.

(As scene opens the meeting is in progress. If the time is limited the dialogue may begin at once. If more time can be used have a missionary hymn, Scripture, prayer or special numbers precede it.)

*Miss Miller:* "Well, girls, I think you all know what our big work is this evening. It is one in which I am sure you should all be interested."

*Caroline:* "Of course we know and we're all realy to help."

*Magdalene:* "Don't say 'we,' for I'm sure I can't imagine what it is."

*Edna:* "Why, Magdalene, don't you know that this is November and it's nearly the middle of the month?"

*Grace:* "Yes, and if we don't get our Christmas mission boxes sent soon they won't reach the mission stations in time."

*Miss Miller:* "Yes, of course, that's what I meant."

*Magdalene:* "Well, it may be the time but I can't see why we should put ourselves out to send Christmas gifts to people who never give us anything."

*Caroline:* "But think how disappointed they will be if nothing comes this year."

*Grace:* "Yes, and we've always done it."

*Magdalene:* "But I don't have much to spend at Christmas anyway so I guess you need not count on me for anything."

*Edna:* "I don't have much either but when I think how disappointed they will be I want to help a little."

*Miss Miller:* "Now, girls, you have given a good reason why we should send the boxes but not the best. Remember that the true secret of a happy Christmas is sharing it with others. Magdalene, I'm not so sure that the people of foreign lands don't give us anything. I hope you will think it over and change your mind."

### Scene Two

*Time:* Christmas Day.

*Setting:* A davenport or large easy chair at one side of the platform with a telephone near. The other side of the platform should have a table with a number of unwrapped packages and boxes.

*Characters:* Magdalene; representatives from various countries, if possible, wearing the costumes of their native land, or in plain robes.

*Magdalene:* "Well, this has been a busy Christmas Day and I have had such a lot of nice gifts. But I feel so sleepy I guess I'll sit down and rest a minute." (Sits down and falls asleep.)

(Spirit from China enters and speaks as she stands by the packages.)

*China:* "You said that Caroline gave you this vase today but I wonder if you know where it really came from. Months ago we labored in China to decorate this glass for your room. Perhaps you forgot the long hours we work at a very small wage that you might have these pretty things. We make them for you and yet have so little for ourselves."



(She retires and Porto Rico appears.)

*Porto Rico:* "I think you forgot us when you thanked your brother for this box of candy. Down in Porto Rico we labor very hard in the sugar cane fields. The sun sometimes seems unbearable but we must not stop because we must raise the sugar for your delicacies. We are oppressed by superstition and pleasures are so few that we feel bad when your gifts do not come."

(Porto Rico retires and a Negro girl from the South enters.)

*Southern Girl:* "I'm glad that you liked the cloth for your new dresses for we worked hard in the cotton fields this year. We try to be happy but sometimes we get discouraged for the gifts to some of the missions have been so reduced that the little schools have been discontinued; we cannot afford to hire teachers."

(She retires and an Indian or Eskimo boy from Alaska enters.)

*Alaskan Boy:* "It was your father I know who paid for the fur neckpiece you received for Christmas, but we boys in Alaska were the ones who walked miles through the snow to set the traps where the fur animal was caught. Now we hear that some mission hospitals are closed for lack of funds to carry them on. This will be a bad winter for us."

(Japan enters as the Alaskan boy retires.)

*Japan:* "Do you know, it took a good many aching backs and tired feet and hands to care for the silk worms and to watch the looms that wove the silk scarf you have there? Even the little children in Japan have to work very hard and we seldom have for our own any of the nice things we make for you."

(An Arab or a Hebrew child enters.)

*Arab:* "I see that someone gave you a fine Bible. Did you ever think where it came from? I know that it was printed in your own country but don't you remember where all these things happened? My land, Syria and Pal-

estine and Arabia, was the scene of the Old Testament stories and the blessed Christmas Day you love so much, celebrates the great event that happened in a little town in what is now a mission field. What if we had kept that story to ourselves and had never told it to you who live in the West? We have given you the knowledge of the greatest Christmas gift of all."

(Representatives of all the countries retire. Magdalene awakes, sits up and rubs her eyes.)

*Magdalene:* "Why I must have been sleeping. I must have dreamed for I felt as though my gifts had been talking. I'm going to call Miss Miller."

(Takes up telephone and calls number.) "Hello... Oh Miss Miller, I've had the strangest dream just now and I think I know now what you meant last month when you said you weren't so sure that we did not receive our gifts from people of other lands. You know I think that everything I got for Christmas this year really came from someone who was not so fortunate as I. I'm terribly ashamed that I didn't help with the gift boxes this year. I want you to know that I'm starting right now to plan for next year... You're happy?... Well, I'm happy too but I think that next Christmas will be much happier than this one was... What?... Oh yes, of course I'll tell the girls all about my dream at the next meeting. Good-bye."

(If the lights can be lowered while the various gift givers speak, it will be effective.)

#### HELPS FOR MISSION STUDY-BOOK PROGRAMS

Quoted from *God and the Census*

"We created the Indian problem" said someone at the Washington Congress, "by stealing the Indian's land. And we created the Negro problem by stealing the Negro to work that land." (Page 81.)

When we get to the point where we are emphasizing again the things which divide us; when, for the sake of denominational position or personal



glory, we confuse children in the faith with differences which, if they really mattered, Christ himself would have clarified explicitly, is the fine flame of our spiritual zeal not dying down? (Page 144.)

"We wish once more to say what the Home Missions Council has repeatedly said, that we are convinced that the time has come to eliminate competition in home missions. We are unequivocally opposed to the use of mission funds for the maintenance of competitive enterprises." (Page 148.)

"For a century the church in America labored under the conviction that it must expand and press on. If that sense of imperative need has been lost, we must recreate it in the church." (Page 150.)

The quality which has been lost out of our giving is the giving of *ourselves*. We have talked about giving what we possess. As a matter of fact, often we have made our contributions to the cause of Christ out of what has been left over from automobile tires, parties, clothes, cosmetics and chewing gum. We have forgotten that the cross of Christ can go forward only upon the *sacrifices of his people*. God does not want us to do the easy thing; he calls on us to do the hard thing. He does not want the time which we call spare time; he wants the time which will really cut into our lives. He does not ask us for contributions we can afford to make; he asks us for contributions which mean a sacrifice when we make them. Just before Walter Rauschenbusch died, I heard him lecture. To facilitate the asking of questions, inquiries were written upon slips of paper and passed to the platform. The first one read asked, "What does the church most need today?" Like a flash came the answer, "The restoration of the cross." (Page 151.)

If you cannot give *yourself*, the rest does not count. It may be a gift of service in the church or in a mission, or it may be a gift of funds, but you cannot give really except of yourself. Only through such giving can the Kingdom of God go forward.

There is no particular reason for believing that a young man will love the Japanese in Tokio if he abhors the Japanese in Los Angeles.

"We must find God again and walk His way." (Page 155.)

Most certainly we cannot expect a quickening of spiritual power in either young or old until God has a more real place in our lives. And this must be not a general process operating through organization propaganda, but a definite experience in the heart of each one of us. The Washington Congress quoted the words of Stanley Jones, "We cannot go further until we go deeper," and continued:

"The band of men who nineteen hundred years ago went out to transform the world were moved by the conviction that there is but one 'name under heaven given among men whereby we must be saved.' That conviction had been born in them of a great personal experience. They had known Christ and he had made their lives pageants of triumph in him. Through him they could do all things. Him, therefore, they believed to be sufficient for the transformation of all their fellowmen....."

"Wanted, Faith in Something." (Page 158.)

Our missionary problems will be solved when our spiritual problems are solved; when you and I live daily as in the sight of God. Our budgets are bankrupt because there are so many of us whose spiritual lives are bankrupt. We count our houses, our lands, our cars, our books, our stocks, our bonds. We count everything and everybody, but we do not count God. (Page 158.)

When those who count themselves His followers, begin to count Him in their own lives, then He will be counted throughout the life of the world. (Page 159.)

#### QUOTATIONS

(Various Sources)

"We can be sure that humanity will not let many churches die which serve great human needs. If it carries out



the program which Jesus made the test of a judgment day, the church in the wildwood will flourish into that day." (*The Rural Billion*, page 143.)

"As you ride along the highway or walk across the countryside take thought of the man who plows in the field or sells garden truck at the roadside stand. Consider the food upon your table and discover its price, not in cents but in toil and hardship." (*The Rural Billion*, page 148.)

"Give a thought to the injustice done to boys and girls who crawl on hands and knees in the beet fields across damp loam and pull weeds with hands that should fondle a toy." (*The Rural Billion*, page 148.)

"Humanize this problem in arithmetic, if it costs the farmer ninety-four cents to produce a bushel of

"Without a large body of independent and self-respecting farmers, and with her city populations demoralized by idleness, vice and luxury, Rome was in a position to fall a prey to the more vigorous invaders of the north."—J. M. Gilbert.

### GOD, LOW BROODING ON THE DEEP

Prize Song, Music by Laura Baker Long;  
Words by Harry Webb Farrington

This music, composed by Mrs. Laura Baker Long, of Philadelphia, won the award offered for the most appropriate tune written by any member of the methods classes in three of the largest summer institutes in the United States. We congratulate the Philadelphia Interdenominational Institute.



wheat which sells for sixty-five cents, how long will a calico dress last the farmer's wife?" (*The Rural Billion*, page 148.)

The Motto of Benedictine Monks in the middle ages, "By the power of the Cross and the plow." *Cruce et aratro*. Happy the man who from ambition freed A little field and little garden feed; The field does frugal nature's wants supply, The garden furnishes for luxury, What farther specious clogs of life remain, He leaves for fools to seek, and knaves to gain. —Abraham Cowley.

"Farming is not only the most ancient, but the best of all professions, for divine nature made the country, but man's skill the town.—Varro (3d book on Agriculture.)

### GOD, LOW BROODING ON THE DEEP

God, low brooding on the deep  
Until awakes the earth,  
Hover near my soul asleep  
And give me holy birth.

Spirit, touching bush aflame  
In lonely desert place,  
Grant me courage in Thy name  
The hardened thrones to face.

Lightning, from Mount Sinai, stern,  
Soft-tempered in the shrine,  
Make the altar coals to burn  
And daily kindle mine.

Dove in air at Jordan's stream,  
Angel in wilderness,  
Watch beside my cross's beam  
And guide mid hostile press.

Mission's Torch, disciple's Tongue,  
In brothers' one accord,  
Herald peace, good-will among  
The nations of our Lord.



**FOR CHAPTER IN "CHRIST COMES  
TO THE VILLAGES": HE  
HEALS THE SICK**

HYMN

(Any long Meter Tune)

At even ere the sun was set,  
The sick, O Lord, around Thee lay;  
O, in what divers pains they met!  
O, with what joy they went away!

Once more 'tis eventide, and we  
Oppressed with various ills, draw near;  
What if Thy form we cannot see?  
We know and feel that Thou art here.

O Saviour Christ, our woes dispel;  
For some are sick, and some are sad,  
And some have never loved Thee well;  
And some have lost the love they had;

And some are pressed with worldly care;  
And some are tired with sinful doubt;  
And some such grievous passions tear,  
That only Thou canst cast them out;

And none, O Lord, have perfect rest,  
And none are wholly free from sin;  
And they who fain would serve Thee best  
Are conscious most of wrong within.

O Saviour Christ, Thou too art Man;  
Thou hast been troubled, tempted, tried;  
Thy kind but searching glance can scan  
The very wounds that shame would  
hide;

Thy touch has still its ancient power;  
No word from Thee can fruitless fall;  
Hear, in this solemn evening hour,  
And in Thy mercy heal us all.

—*Lutheran Common Service Book.*

**MY PRAYER**

BY ELSIE JANIS

God, let me live each lovely day,  
So I may know that, come what may,  
I've done my best to live the way  
You want me to.

Forgive me if I do not pray  
The ultra-sanctimonious way  
In church on every Sabbath day,  
As some folks do.

Just let me know if I should stray,  
That I may stop along the way  
At any time of night or day  
And talk to you.

**A MESSAGE OF FRIENDSHIP AND APPRE-  
CIATION TO THOSE WHO HAVE MADE  
USE OF THE METHODS DEPARTMENT  
DURING THE PAST THREE YEARS**

It is with real regret that I have  
found it necessary to resign from the  
editorship of this department because  
of the demands of another line of work  
to which it would seem God has called  
me.

I wish to thank the hundreds of my  
readers in England, Wales, Scotland,  
Australia, Mexico, Korea, Persia, Can-  
ada, and the United States, who have  
through these years heartened me  
with their kind letters. My only re-  
gret is, that I did not serve you better.

May the year 1932 be for you a year  
of great spiritual growth by reason of  
the indwelling of the Holy Spirit as  
Guide, Teacher, and Interpreter.

MRS. F. I. JOHNSON.

**ON THE INDIAN ROAD**

BY PEARL D. LONGLEY, Markapur, India

I love to meet the common folk  
Who travel the Indian road,  
Whose feet are dusty,  
Whose backs are bent  
Beneath their daily load.

The women who come in the early morn  
To glean in the harvest fields,  
Whose hands are gnarled  
By humble tasks,  
Such tasks as poverty yields.

The men who work in the fields all day,  
Whose stride is firm and strong,  
Who stop for a chat  
Or a friendly word  
Nor wish to hurry along.



The man with a little tired child  
 Swung on his shoulder high,  
 With her chubby hands  
 In his matted hair  
 Who smile as they pass me by.

There are children trooping along to school,  
 There are others who cannot go  
 Whose bodies are thin  
 And bent with toil  
 Whose feet are tired and slow.

At evening, when the sun is low,  
 Bearing their loads of grass,  
 Come friendly women,  
 Who peer at me  
 And talk to me, as I pass.

There are travelers there of every kind  
 Of high estate, and low,  
 Some are gay  
 And some are sad  
 In the highway's ebb and flow.

I sometimes meet a scornful one  
 Whose heart is full of pride,  
 Who passes by  
 With garments drawn,  
 As I step to the other side.

But most of the folk that I meet on the road,  
 Will answer smile for smile  
 With such as these  
 The Master loved  
 To talk and walk the while.

He loved to talk and walk with them,  
 For their hearts were simple and kind,  
 He shared their sorrows  
 And healed their ills,  
 He opened the eyes that were blind.

And so He will meet the simple folk  
 As He travels the Indian road,  
 He will wipe the dust  
 From their weary feet  
 And lighten their heavy load.

He will enter their homes as in Galilee,  
 Their humble food He will share,  
 And His glory and love  
 Shall shine in those  
 Who truly meet Him there.

—From *The Baptist Missionary Review*.

### BEST METHODS FOR NEXT YEAR

It is with sincere appreciation for her helpful cooperation in supplying "Methods for Workers" for the past three years that we bid God-speed to Mrs. F. I. Johnson as she turns from this department to take up other important responsibilities. At the same time we welcome most heartily Mrs. Estella S. Aitcheson, of Granville, Ohio, who will supply the "Tested Methods of Work" for the coming year. Mrs. Aitcheson has had long experience in the promotion of missionary interest in the Church at home. She has been a regular contributor to "Missions" and has a wide acquaintance in many church and missionary circles. We bespeak for Mrs. Aitcheson the hearty cooperation of all. Suggestions, questions and descriptions of methods found useful by pastors and others in promoting missionary interest in churches, Sunday-Schools, missionary societies, young peoples' work and in the home, may be sent to Mrs. E. S. Aitcheson, Granville, Ohio.

EDITOR.



# 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*

## THE AIR AND PRAYER

BY MRS. F. I. JOHNSON

If radio's slim fingers can pluck a melody  
from night  
And toss it o'er a continent or sea;  
If the soft petaled notes of a violin  
Are blown o'er a mountain or a city's  
din;  
If songs like fragrant roses are culled  
from thin blue air,  
Then how can mortals wonder  
If God hears prayer?

In every part of the world where the airplane dips its wings and ties up the world to them, you will find on the twelfth of February next earnest groups of women and girls gathered together for the purpose of uniting their hearts in using the very real medium of the air through which to speak to the Great Heavenly Father of us all in behalf of the whole world, especially of its childhood.

Perhaps no two countries are more vitally in the thought of the world today than are Mexico and India. It is from these two nations that the World Day of Prayer Committee has chosen the two women to prepare the "Call to Prayer" and the program for the 1932 observance—Sra. Elisa Strozze de Pascoe and Mrs. H. A. Yusufji, before her marriage, Helen Tupper.

Though born in the state of New Mexico, of Swiss and Spanish parentage, Mrs. Pascoe's family moved to Mexico when she was five years old. She has always considered Mexico as her home and is a Mexican citizen.

Her parents were Catholics but they sent their children to Protestant schools and from her earliest youth she attended Laurens Institute, a mission school in Monterey. Her American schoolmates invited her to attend the English Sunday-school. However, she often attended mass at four o'clock

in the morning and also took pains to inform everybody that she was a Catholic.

The day came when she found herself face to face with the need of decision. It was not in vain that she



MRS. H. A. YUSUFJI

had throughout her primary and high school years listened every morning in the chapel to the hymns, the Scripture reading and the short talks of the teachers. She began to long for a Bible of her own but feared to ask her parents for it. She began to pray for one as she heard in chapel the reading of Matthew 21:22. On her sixteenth birthday she was rejoiced to receive the gift of a Bible from four of her teachers. Immediately she turned to



the New Testament and underlined the verse which had been such an inspiration to her. She spent much time with her Bible (which she still keeps), but at the same time she had many Catholic friends who were trying to persuade her not to attend a Protestant church. The climax came two years later. It was Holy Week, and one who has spent Holy Week in a Catholic country cannot fail to be impressed



SRA. ELISA STROZZE DE PASCOE

with the varied ceremonies and the numberless pilgrimages to the many shrines. Good Friday found her in the Cathedral with two fanatical friends. They listened to the priest as he spoke on the Seven Last Words. The sermon made a deep impression on her young soul, and at the end of the service all present were invited to consecrate their lives to God by signing their names in an immense book kept in the adjoining chapel.

At the same time revival services were being held in the Methodist Church and all of her friends were

praying for her. The pastor talked to her of the need of a definite acceptance of Christ as her personal Saviour. She had read many books on salvation through faith so that before the service was over God deeply convicted her of sin, and suddenly the light of the knowledge of Christ as her personal Saviour filled her life with joy. "Old things passed away, all things became new."

Two years later she entered the Training School in Nashville, Tennessee, where she completed the prescribed course of study in the Biblical Department. At the same time romance made its appearance. A young preacher from Mexico, whom she had never seen in her country, came to Nashville to enter Vanderbilt University. As they were the only Mexican students they soon met and naturally had to practice their beautiful Spanish language.

After graduating she worked for two years in Holding Institute. By that time Mr. Pascoe finished his theological course and they were married in 1916, returning at once to Mexico City as a pastor. In September, 1930, when the two Methodisms were united, Mr. Pascoe became the first bishop.

Last year Mrs. Pascoe was elected President of the Union Nacional de Sociedades Femeniles Cristianas (an interdenominational union of seven denominations: Presbyterian, Disciples, Friends, Pilgrims, Nazarene, Congregational, and Methodist). The special work of the Union is the publication of a paper, *Antorcha Misionera* which circulates in Cuba, Puerto Rico, Colombia, Argentina, among Spanish-speaking people in the United States and in Mexico.

Is it now strange to you that Mrs. Pascoe, one mighty in prayer and works, should have been asked to prepare the world "Call to Prayer"? May the air be filled with prayer on February 12, 1932.

If you had been in Whittier Hall of Columbia University during 1929 and 1930, you would have seen passing in and out in quest of her M. A. a beauti-



ful young Indian woman from Lucknow. It is she, now Mrs. Yusufji, to whom we are indebted for the program for February 12.

For some time Mrs. Yusufji was a member of the faculty of Isabella Thoburn College. Her marriage to Doctor Yusufji, a graduate of Princeton, takes her to Jubbulpore where they will work in the Theological Seminary. Her specific field is to be the wives and children of the preachers, the end in view being the preparation of consecrated Christians who will devote their lives to the service of their country.

Mrs. Yusufji writes: "I hope that this program will help prayer to mean to many other young women what it means to me. I have not had an easy life; it has been the prayer of faith that has strengthened me at every turn."

These two women, one from age-torn Mexico, the other from storm-tossed India, see but one hope for the world—it is in Him who taught us to say, "Our Father."

#### **ADAPTATIONS OF THE WORLD DAY OF PRAYER PROGRAM FOR YOUNG PEOPLE'S GROUPS**

BY BERNICE HALL LEGG

Lowered lights at the beginning, quiet music, preferably the playing of hymns which direct the thought to prayer, and above all, an attitude of reverent expectancy on the part of those who have the meeting in charge, inevitably communicating itself to the gathering group, will create the atmosphere of worship.

The program, "Hold Fast in Prayer" is so widely appealing in its spirit and content, that young women's groups everywhere may use it with profit. The interpolation of some dramatic features, while desirable, should not be over-emphasized, or so prolonged as to break the unity of the original plan.

During the Lord's Prayer (page 3) have the hymn, "Jesus Shall Reign," played very softly. At the close of the prayer, increase volume of music

slightly, to provide accompaniment for several young women who enter in costume, representing participants in the prayer service from mission fields abroad and at home. These take places quietly in seats near the platform and become part of the worshipping group. After the verse by Alfred Tennyson (page 4), these visitors may enact a scene purporting to be a recital of their experiences in observing last year's World Day of Prayer in their several home centers. Where costumes are not available or desired women impersonating missionaries may speak briefly.\*

The presiding officer introduces the narration by saying:

"How often we sing that ancient hymn with its prophecy that

Jesus shall reign where'er the sun  
Does His successive journeys run!

To Him shall endless prayer be made  
And endless praises crown His head.

but have we realized how literally it is being fulfilled, and how by our united efforts on this sacred day we are actually encircling the earth with our prayers?

As o'er each continent and island

The dawn leads on another day,  
The voice of prayer is never ended,  
Nor die the strains of praise away!

"A world at prayer! What an uplifting thought! We are not just 'two or three,' we are a multitude. And not for one brief hour do our voices ascend to the Father, but from sunrise in New Zealand to sunset in Honolulu, for forty hours, the prayers of devoted women arise to the throne.

"Shall we listen while some of our friends tell us of their part in this offering of praise and thanksgiving?"

Japan: The sun had scarcely turned to gold our snow-capped Fujiyama, when throughout all the villages and cities of my country we gathered for prayer and the singing of hymns. Our missionary teachers told us that it would be so everywhere that day, and we felt that

\* The material for these sketches was gathered by Miss Florence G. Tyler.



we were touching hands with other believers across all seas and lands.

**Korea:** In Korea, a whole day seemed not too long to spend in prayer. I am but one of many Bible women who gathered together from all over our District. Girls from the Bible Institute came, and even younger ones from the night school, all uniting eagerly in song and in prayer for the Lord's work.

**China:** The Day of Prayer means much to us in China. We, too, made it a day of joyful fellowship and worship. Many came at an early hour, bringing their babies, and in some of the villages it has become the custom for our men to prepare the meals at the church so that it may be a day of family prayer for all.

**India:** Under the banyan trees, in the tamarind groves, in chapels and in the great churches, the women of India assemble reverently and eagerly for the observance of this holy day. Many wear their wedding garments in token of the importance of the event—this one day of the year when they are one with the Christian women of the world as they pray for the spread of His Kingdom.

(The solo, "In the Secret of His Presence," page 4, may be sung here.)

**Africa:** (This part should be taken by one representing a missionary.) My beloved black Africa is not outside your charmed circle. At the beat of the drum the women leave their work in the fields and huts and hasten to the appointed place, sometimes as many as fifty in one group. From miles around they come, and when they go home, they separate, visiting other homes, praying and testifying as they go, till the whole district feels the influence of the meeting.

**Europe:** (Another person in European dress speaks.) We of the American Church in Rome held our own prayer service and felt deeply grateful for the spiritual fellowship which is the heritage of the Christian everywhere. The Protestant women of Paris observed the day also, and we know that other groups met in parts of Holland, Denmark, Germany and Wales.

**America:** (One person may give briefly items from several centers.) From our largest cities and the remotest borders of our land come messages from those who have united in prayer for our great cause. Radio carried the program over eighteen stations, the printed page found its way not only to crowds assembled in houses of worship, but to the homes of shut-ins who could thus participate with the world group. In our southern mountains families walked miles over unspeakable roads to attend a meet-

ing. South America, the Indies, Mexico and Canada had their part. In Alaska a group of native women met, prayed and contributed twenty-five dollars for the specified world-wide projects; and so, on and on, to Honolulu, verily a volume of prayer encircling the earth.

American speaker concludes with bowed head:

We thank Thee that Thy Church un-sleeping,

While earth rolls onward into light,  
Through all the world her watch is keeping,

And rests not now, by day or night.

**Solo:** "Spirit of God Descend Upon My Heart" (page 5). Use first two and last verses.

Following this solo, the leader may announce a period of silent prayer, followed by prayers, voluntary or previously assigned, covering special needs listed upon page 8. Conclude with the united prayer (page 7) which precedes the offering, and follow the regular program to the close.

The success of the offering will be greatly enhanced if individual societies will procure the very attractive leaflets which have been prepared by the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions. Use these leaflets in the meeting preceding the World Day of Prayer, February 12, 1932, and appoint four young women to present the projects dramatically or as best suits the local organization.

### TOGETHER

Thou hast on earth a Trinity—  
Thyself, my fellow-man, and me:  
When one with him, then one with thee;  
Nor, save together, thine are we.

—John Banister Tabb,  
Quoted in "Christ in the  
Poetry of Today."

### DISARMAMENT

BY CARRIE CHAPMAN CATT

It is said that every controversy has two sides. Naturally, there can be only one right side, and after much lengthy talk concerning every new proposal, the world comes to agreement as to which the right side is. At pres-



ent the controversy concerning the question of disarmament is in progress. Shall the world disarm or not disarm?

It happens that there are Americans who propagate for a big navy. "The biggest navy in the world would be most appropriate for us," they say. "The swiftest of all airplanes and submarines; the poisonous gasses we should have. The most destructive guns, together with all the latest development of each type of war equipment should be ours." The reason urged is that a surprise attack may be made upon us at any time in which case we will need for self-defense a complete war preparation. That may sound logical to those who have no further information.

The truth is, however, that since the Great War a peace machinery for the self-defense of all nations has been carefully erected. There is a League of Nations with most of the chief nations of the world in its membership. Each nation member has obligated itself not to go to war and to settle any disputes arising between any other nation and itself by peaceful means. There is a World Court to which nations may submit many questions to the wisest and most distinguished judges in the world. Dozens of treaties have bound groups of nations to submit any controversy to arbitration. Lastly, the Briand-Kellogg Pact has obligated most of the nations of the world to renounce war and to settle all their international disputes by peaceful processes. With a determination by all the nations not to join in wars, what need is there for great war preparation?

From this situation three curious facts confront us.

1. No nation can now go to war, unless attacked, without dishonorably violating one or more solemn agreements never to go to war.

2. If a chief nation should violate one or more of these sacred pledges, it will forfeit its honorable status among the nations and be called by the opprobrious term of aggressor. The penalty may be heavy.

3. If a nation enters a war upon the pretense of self-defense, an investigation into its motives will follow, and if it is proved that self-defense was not the real motive, it will not only receive the penalty of an aggressor nation, but an additional loss of confidence which always attends a perjury will be its fate.

Consider for a moment the result of the Great War:

#### COST IN MEN

|                   |            |
|-------------------|------------|
| Dead .....        | 10,873,000 |
| Wounded .....     | 20,000,000 |
| War Orphans ..... | 3,000,000  |
| War Widows .....  | 5,000,000  |
| Refugees .....    | 10,000,000 |

Debts weighing each nation down to the verge of bankruptcy produce a problem never before known. "It will require," says Philip Snowden, Chancellor of the British Exchequer, "seventy-six million days of labor each day by British workmen for the next sixty years to produce the means to pay America alone." Said John Maynard Keynes, "We shall be paying the United States each year for sixty years a sum equivalent to two-thirds the cost of our navy, nearly equal to the total expenditure on education, more than the total burden of our pre-war debt, more than the total profit of our mercantile marine and the whole of our mines together."

The United States, being more fortunately placed than most nations, loaned to European nations at different times and in different forms to meet expenses of the war \$10,338,000,000.

The war was followed by a universal depression in business, an enormous unemployment, the prevalence of diseases spread by means of the war, unspeakable crime, unrest, and many other forms of human misery.

Which side are you on? The reduction and limitation of war equipment and the establishment of peace, or the continuation of war with all its horrors? Is war civilized? Can the world afford it? Could not civilized people abolish it? Could not sensible nations spend the money they receive from the taxes of the people in ways



to produce more comfort, happiness, and progress?

If you wish to bring the world over to the right side of this controversy, help us to carry to Geneva the largest and most impressive demonstration of the sentiment of this country.

The Federation of Woman's Boards of Foreign Missions of North America, and the Council of Women for Home Missions are members of the National Committee on the Cause and Cure of War. That Committee, through its federated organizations, is circulating a petition to the International Disarmament Conference, and we beg you to secure blanks of this petition from the above offices. Circulate them among your own and any other organizations, groups of American citizens, schools, churches, clubs, societies, and send them in to be added to the great petition when it goes to Geneva on January 1, 1932.

Our petition says: "Clearly, the next step is the bold reduction of every variety of armament. To do less than this would violate treaty obligations, awaken suspicion and incite fresh war talk."

Already the women of England have secured over 1,000,000 signatures to their petition, and in Holland, where the petition has been circulated by the United Press, the signatures to their petition have reached over 2,500,000. We must be up and doing if this great United States of America is to keep pace with the rest of the world.

Sixty nations of the world are together spending annually over \$4,000,000,000 in preparation for "the next war," which should never come. Why not save the money for better use and avoid the inevitable catastrophes which are the price of war? Brave military men have been immortalized as the world's greatest heroes. A new type of hero must now come forward—the hero who will lead the way to demilitarize society. In this day and generation it will be done. Join hands with those who want a civilized world of peace.

## A CALL

The call to the Seventh National Conference on the Cause and Cure of War has been issued by Mrs. Carrie Chapman Catt. Delegates from eleven women's national organizations will meet in Washington, D. C., January 18-21, 1932, to consider those problems "which handicap the progress of the coming substitution of peace for war."

Such distinguished authorities as James G. McDonald, Dr. James Shotwell, Dr. D. F. Fleming, Will Irwin, and Mrs. Catt are on the program. Round tables, luncheon discussions, questions and answers, and convention discussions offer variety to the sessions. Rachel Conrad Nason who was chosen last year by the National Committee on the Cause and Cure of War to conduct a thorough investigation of the Polish corridor has been at work upon her task for several months and will report her findings to the Conference.

The Federation of Woman's Boards of Foreign Missions and Council of Women for Home Missions consider it most important that church women be adequately represented at this Conference. Either organization will be glad to supply detailed information.

## WAR

Waste of muscle, waste of brain,  
Waste of patience, waste of pain,  
Waste of manhood, waste of health,  
Waste of beauty, waste of wealth,  
Waste of blood, waste of tears,  
Waste of youth's most precious years,  
Waste of ways the Saints have trod,  
Waste of glory, waste of God.

War!

—G. Studdert-Kennedy.

## THE GOAL

There can be no final goal for human institutions; the best are those that most encourage progress toward others still better. Without effort and change, human life cannot remain good. It is not a finished Utopia that we ought to desire, but a world where imagination and hope are alive and active.—Russell.





# WORLD-WIDE OUTLOOK



## LATIN AMERICA

### Mexico in the League of Nations

WHEN Mexico entered the League of Nations, it was, says the *New York Times*, with a reservation in regard to the Monroe Doctrine. Porfirio Diaz, who had reason to remember the good offices of the United States in the matter of the French occupation, was friendly to the Doctrine, though he subsequently proposed that "the Doctrine of America" should be substituted, each republic proclaiming that an attack by a foreign power upon the independence or territory of one would be considered an attack upon the rest. The reservation of the Monroe Doctrine drew from Carranza a declaration to the governments represented in Paris that "Mexico had not recognized and would not recognize this doctrine, because, without the consent of all the people of America, it would establish a situation regarding which they had not been consulted; therefore, this doctrine attacks the sovereignty and independence of Mexico and would set up and establish a tutelage over all the nations of America." The Monroe Doctrine, according to Mr. Elihu Root, is based upon "the right of self-protection recognized by international law."

### Work for Mexican Indians

UNDER the Presbyterian Church in Mexico, three well-trained men have taken up work among the 227,000 Maya Indians. A house, ponies and saddles are a part of the equipment. A mission has also been opened for 517,000 Mexicano Indians, the second largest Indian tribe in the three Americas.

The Latin American Prayer Fellowship is making contacts with the large

tribe of 208,000 Othomi Indians, which adjoins the great Mexicano tribe. This year an opening has thus been made to reach between 750,000 and 1,000,000 Indians, a far larger number than in any previous year. They are *not* evangelized, and have not an adequate number of workers, since there are but three workers to one tribe of 227,000 Indians, and in the other tribe one worker, with four in training, for a half million. For the first time in Mexican history, definite and aggressive work has been undertaken for these larger tribes.

### Strategy in Belize

THE capital of British Honduras recently emerged from the obscurity in which Lindbergh left it to stretch itself across our newspaper headlines. Normally, Belize is one of the quietest places mentioned in the geography, being the port of entry for the least developed section of the North American continent.

Before the hurricane in British Honduras, the chief landmark of the town of Belize was a Catholic missionary institution, St. John's College. Although the peoples of the Central American countries are largely Catholic, the governments are frequently anti-clerical. Catholic schools are subject to political supervision, and their properties are exposed to confiscation. Therefore the Roman Church has placed its one large school in all Central America under the protection of the British flag at Belize. Students are recruited from the surrounding republics. The school is in charge of a group of Jesuits who have their headquarters in St. Louis. After the younger members of the Society of Jesus have completed their college training they are sent out to Belize



to teach for a term of years, and then brought back to the United States to study theology. The recent storm apparently caused the destruction of the college buildings, which were on the water front, and the death of many of the students and faculty as school was in session. — *The Congregationalist*.

#### Trained Leaders for Porto Rico

**M**ISS ETHEL ROBINSON, head of St. Catherine's Training School for Church Workers in Santurce, Porto Rico, emphasizes the necessity of proper training for missionaries. "A college course is not enough," she said, "but should be supplemented by special training. The object of American missionaries going overseas is to give the best there is in them for the training and development of native leaders who will train their own people to carry on the work. Brazil, Haiti, Mexico and Porto Rico train their own clergy. Porto Rico has in St. Catherine's School a means of training its women leaders, numbers of whom have already done splendid work. Latin-American countries are more and more demanding self-government in all their activities which increases the urgency for developing native leaders for the church's work."

#### The Call of Brazil

**B**RAZIL needs more missionaries, especially in the Amazon valley and the table-lands of central Brazil. The vast hinterland, now shrinking in size because of the new motor roads, demands an active missionary campaign," says the Rev. Erasmo Braga, D.D., an outstanding Brazilian educational and religious leader.

There are now twenty-three Protestant Missionary Societies with about five hundred missionaries (including wives) at work in some eighty residence stations in Brazil. The native Christian staff numbers 713, of whom 250 are ordained men. The Evangelicals have 750 organized churches with over 122,000 communicant mem-

bers, not counting the 350,000 members of the German Lutheran Church in the southern states.

The present population of Brazil is over forty million. This means that thirty-nine million are non-Evangelical; thousands of cities and towns are untouched by the Gospel; the vast interior, with over 1,000,000 Indians, is practically untouched. No wonder the Brazilian Christians call for more evangelical preachers and teachers.

#### EUROPE

##### British Bureau for Information

**T**HE Standing Committee of the British Foreign Missions Conference has been able to arrange with the Senatus of the Selly Oak group of colleges to undertake to conduct a bureau of information for outgoing missionaries and missionaries on furlough. It is hoped that the new bureau will be able to render great service in dealing with the inquiries which come from missionaries from time to time, regarding facilities for extra courses of study. It will keep in touch with college and other centres where instruction can be obtained, and it is proposed to compile and keep up to date suitable bibliographies. The bureau will also maintain contact with the missionary training institutions in Great Britain and on the Continent, as well as such organizations as the Student Christian Movement. The secretary of the new bureau is Mr. J. C. Kydd, Rendel Harris Library, Griffin's Hill, Selly Oak, Birmingham.

#### Disarmament Declaration

**M**ORE than 1,250,000 British people have signed the International Declaration in support of world disarmament. This declaration is being signed in forty other countries, and all the signatures will ultimately be presented to the world Disarmament Conference in Geneva next February. House-to-house canvassing is being successfully undertaken and stalls with forms for signing have been set up in the market squares of many towns.



### Spain Disestablishes the Church

THE extension of the franchise to women in Spain has been followed by the rejection of Roman Catholicism as a state religion, by a vote of 267 to 41 in the National Assembly. Spain has for centuries been the most solidly Catholic of the large European nations, and the king of Spain has borne the title of "The Most Catholic King." The combined resources of State and Church have made it almost impossible for any dissenting body to carry on religious propaganda. Protestant worship could be conducted only in buildings which had no architectural resemblance to churches and which had no entrances from main streets. If a Protestant school was opened, it was soon surrounded with Catholic schools. Protestant ministers could not perform marriage ceremonies.

It was easier to prevent the people from becoming Protestants than to compel them to remain Roman Catholics. The proportion of the National Assembly that voted to displace Roman Catholicism as the State church is a little more than six to one. Catholicism is no longer the religion of the people so that there is no reason why it should continue to be the religion of the State. The Catholic Church will no longer enjoy a monopoly or exercise a dominant influence upon the political and cultural life of the country, but there is also danger that a majority of the Spanish people will become less and less religious unless the evangelical church wins them to vital religion.

### Greece Commemorates Paul's Address

THE twenty-ninth of June is now observed in Athens by a six o'clock evening meeting commemorating the preaching by the Apostle Paul in the Areopagus. The Archbishop of Athens and of all Greece presides over this gathering of five thousand worshippers. There is choral music and the reading by another bishop of Paul's Athenian sermon and of the thirteenth chapter of First Corinthians. This commem-

oration was started five years ago by the Y. M. C. A. at Athens and grew so popular that after two years the Greek church took it over.

### Distress in Russia

HENRY WALES, of the *Chicago Tribune*, recently traveled 12,000 miles across Russia, north to south and east to west. He spent forty nights in railway trains, traveling alone so that he might not be "personally conducted" like a "spoonfed tourist." He visited the Kulak concentration camp at Archangel, of which he says:

The dreadful Kulak concentration camp is carefully concealed in Kuzni Chika Church, although the authorities had assured me that the nearest exiles were at Mezen, twelve days' sledge travel away.

At Rostov, Kharkov, Stalingrad and other places I inspected huge new factories, units in the vaunted Five-Year Plan, and witnessed the lamentable inability of the Russians to obtain production.

Through the southern districts I saw the horde of tramps, bums and child waifs, homeless men and boys, thousands of them only 11 and 12 years old, and a few girls, on their annual migration from the warmth of the south to the north. Barefooted, ragged, black and filthy, with long, matted hair and beards, covered with vermin, polluting the atmosphere with the stench of their unwashed bodies, drawn, haggard, gaunt and famishing, they walked the streets, fighting with the dogs and the crows for a morsel of carrion, or sitting day and night in the railway stations, furtively waiting for an opportunity to rifle the pockets of a drunken peasant or stow away in a train when the lynx-eyed G. P. U. cop was not looking.

In the Ukraine and the North Caucasus I visited collective farms and saw conditions so terrible that even local Communist leaders are exhorting Moscow to ease the pressure sufficiently on exporting grain to give the miserable peasants wheat and oats and hay for themselves and their livestock.

I visited in the peasants' mud huts without windows, and noted their listlessness, brought on partly through lack of adequate food, partly by their fatalistic avatism, their fear that they, too, may be shifted off elsewhere as "colonists" any night.

Thousands and thousands of these peasants in their hunger and misery and



weakness, have resorted to "passive resistance." They do not cultivate their lands, they plead illness and inability to work in the fields when the overseer summons them.

In Siberia I saw trainloads of exiles being dropped off with all their belongings, men, women and children, common-law prisoners, political offenders and Kulaks, to colonize vast new areas in this barren region.

#### Swiss Missions

**S**WISS (French speaking) Protestants since the War have combined into the Mission Suisse, formerly the old Mission Suisse Romande. Their work is in South Africa and for a number of years there has been a staggering deficit. Friends made heroic efforts from year to year to pay this, but without success. This year at the annual meeting there was much rejoicing and thanksgiving due to the fact that at last a year had been closed without deficit but it has again become necessary to borrow money to carry on!

#### The Danish Missions

**T**HIS society carries on work in India and China. Recently a fine hospital for women was opened in Mukden, having on its staff a number of Chinese women physicians. The India work has been encouraging, the latest development being the acceptance of the Jeypore Mission. This work was a part of the work of the Breklum Mission that had been cared for during the War by the United Lutheran Church. The Breklum Society found itself unable to assume the burden of the whole field and a group of friends of two missionaries of Danish nationality formed the East Jeypore Mission. This group made overtures to the Danish Mission Society, which unanimously decided to assume the responsibility.

### AFRICA

#### Evangelizing Islam

**W**ILL Christianity regain lost ground among the Berbers of North Africa? The descendants of

St. Augustine's followers were superficially Islamized, but are now being educated and developed by France. The Southern Morocco Mission is reaching the Berbers of the Atlas mountains in the Sous, Agadir and Tarudant; the Bible Churchmen's Missionary Society plans advance from Marakesh to reach the Berbers of the Tadla district in the Middle Atlas; and the Algiers Mission Band is evangelizing by motor car the Saharan Oases and Arab markets. The North Africa Mission reports blessing at all stations. The wide circulation of Scriptures across North Africa gives rise to hope, especially in Morocco.

The results of the Christian work in these areas is provoking violent attacks by Moslems.

#### New Venture in Cairo

**I**N CAIRO, a club for girls has recently been opened by missionaries of the Church Missionary Society in cooperation with two other religious organizations. This new experiment among girls between six and fourteen is open every afternoon. Its curriculum includes reading, writing, arithmetic, handwork, sewing and games. The teaching is given by two Egyptian Christian women who are also helped by English and Egyptian voluntary workers, and the numbers attending already are a source of encouragement to the organizers.

#### Communion in West Africa

**S**TEADY streams of men and women, boys and girls, walk along the paths that lead to the Mission Hill at Efulan (West Africa). They have been travelling for several days; the women and girls carrying babies astride one hip, or seated in a sort of sling made from skins. In the houses on the hill—workman's town, teachers' town, everywhere—there is an unusual stir. Guests are being entertained over the week-end.

Many have come a distance of twenty miles, for those who have successfully answered the questions put



to them by the church session, who have regularly contributed to the church, and who have led lives as real persons of God, will be admitted to full church membership and sit down at the communion table in remembrance of the Lord Jesus. On Sunday morning over 2,000 people gather in the House of God to hear His word. So the Efulan church is growing. It has recently taken over a "foreign mission field" far to the north, and several young men have gone there to preach the Gospel of Christ.—*Mary E. Hunter.*

#### Helping Egypt's Farmers

**A**N INTERESTING phase of Assiut College work is the agricultural department, still in its infancy. Mr. M. C. McFeeters is experimenting with vegetable, fruit and cotton growing, and with chickens and dairying, although he is greatly handicapped by a lack of any definite appropriation. He is convinced that dairying holds the most promise. Cotton, which has been for years the cash crop of Egypt, is not as profitable as formerly, and is an extremely speculative crop. The department aims not only to train practical farmers, but to afford students who are prospective preachers and teachers a knowledge of the basic industry of the country, and an understanding sympathy with the Egyptian farmer and his problems.—*Woman's Missionary Magazine.*

#### Pray for Eritrea

**P**ASTOR J. IWARSON, of Eritrea, reports:

Work for the Moslems of Eritrea is in the schools of the station of Gheleb among the Mensa, where we have thirty Moslem boy pupils and twenty Moslem girl pupils. More than twenty have been baptized in the course of the year. The New Testament in Tigre, just now completed, will be of great importance. In the interior of Ethiopia the mission has had an evangelist among the converted Moslems of Socota, and work among them seems progressing well. In Tigray, several Moslems are advancing towards Christ, among them is a young and intelligent sheikh.

I want to present the urgent need of this Swedish Evangelical Mission for prayers. The Colonial Government of Eritrea, in agreement with the Central Government in Rome, for some years has placed grave obstacles in the way of the return of Swedish missionaries to Eritrea, because we are foreign and Protestant. They have greatly restricted our liberty to work and it now seems that they desire to forbid our entrance into the Colony. They have denied permission to disembark at Massaua two new men missionaries and three ladies who had licenses. One of these ladies was the headmistress of the school for Moslem girls at Gheleb, and without her it will be necessary to close the school. Before 1914 we had about thirty missionaries; now the Government action has reduced us to nine, of whom three are in serious need of going home for health reasons.

#### From Despair to Joy

**T**HE inspector of the Rhenish Mission, speaking of the work in Niassa, says that the first time of despair in this work was the time before the awakening, viz., 1915. The missionaries were despairing because they could see no results of their work among these people. On the field it was a case of desperate struggle, of sighs and prayers to God, and at home a matter of much blame and censure. The Christians, though outwardly well organized, did not seem to have been touched inwardly. Their thought world was still incorrigibly animistic. The Christian teaching was regarded by them only as a new custom or law.

The missionaries' prayers ascended constantly to the throne of God for a real awakening. It came and the new period began with 1916. A nation awoke to God! When the light broke in on them, God had a man ready. He was a faithful Christian, Hoemene by name, who although previously in earnest, was not a truly converted soul. Suddenly he heard the words, "Lost, condemned, sentenced to death." In this extremity he went to his missionary and was led to Christ. His example brought others and the thronging to the house of the missionary became so great that he despaired of his strength. People besieged his



home fifty to a hundred at a time! The time of despair became a time of salvation.

The church of Niassa is at present in the third such period. The 15,000 Christians of the period before the War have grown to 70,000, with 20,000 more inquiring. The 15 missionaries of that period had to be reduced to 10 and of these only 9 are available for evangelistic work. Now the mission is facing the problems of a forming church, education, literature, the revision of the translation of the New Testament, the education of pastors and teachers and the raising up of leaders. The report says, "We are so few in numbers, so weak in resources, that it is a time of despair in ourselves. We look to God. When will our salvation come?"

#### Change in the Leipzig Mission

**N**OTWITHSTANDING its restricted income the Leipzig Mission is compelled to extend its work into the plains and thus alter the character. Up to the present its African work has been mostly in the hill country of the Kilimanjaro region, with two centers in the plains: New Moshi and Arusha. It appears, however, that the population of the uplands is not likely to grow much and in view of the millions with which this society is dealing in India the few mountain people seem too few, especially when the population of the plains is growing by leaps and bounds. The two stations mentioned are growing rapidly into cities and the fear is entertained that Islam may spread into these regions. If that were to happen, the stations would be cut off from all contact with each other and the native Christians as well as the missionaries are urging the extension of the work in the plains.

Last year several stations were opened in the plains and now it is contemplated to open two more: Nava-vera and Engaruka. The work among the Masai is growing rapidly, which is all the more gratifying since these people only a few years ago were ex-

ceedingly hostile. Now they are beseeching the mission for teachers. The door of a new movement toward Christianity is thus opened.

#### Missions in South Africa

**W**E HAVE by general consent a magnificent opportunity in the mine compounds. Yet I am assured on all hands that many of these heathen natives are already Gospel-hardened. They are so accustomed on Sunday or in the evenings to seeing and hearing half a dozen competing evangelists that they ignore the lot.

And while all this overlapping and rivalry are going on we ignore the startling fact that there are more heathen in South Africa today than there were thirty years ago. Too often you see side by side half a dozen mean churches engaged in an unholy rivalry. I ask all who love our Lord to consider how this must grieve Him as He pleads for us that we may be one, and to join earnestly in His great prayer. So much progress has been made in the last few years that we have grounds for hope. Let us pray in faith that the Holy Spirit may bring us to repentance for whatever sins of ours—scorn, suspicion, ecclesiastical snobbery, faint-heartedness—have contributed to the present disunion and that He may show us God's will.—THE BISHOP OF JOHANNESBURG in the *South African Outlook*.

#### WESTERN ASIA

##### With a Movie Outfit

**PAUL NILSON**, a missionary of the American Board, travels into the country districts of Turkey with a movie outfit. Seven days on the road; seven educational movie shows in six different Turkish towns; attendance averaging three hundred per night; audiences include leaders, such as teachers, officers, merchants, as well as men and boys, many of whom had never before seen a movie.

In the first town of mud houses, half a day's notice through the schools and shops gathered three hundred men and boys. At the end of the trip,



the Turkish teacher said: "We Turks will not do any work like this unless we get paid for it. We must learn to sacrifice."

### Jesus in the Wards

**I**NCIDENTS in the Kennedy Memorial Hospital in a report from Alice S. Barber:

"Cheer me with your book," said a Moslem woman beside whom I was sitting, pointing to my Bible; and so the story of the brazen serpent was read with the statement: "For as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up," and why.

A favorite chapter with the women of the ward is Luke 15, for the descriptions fit into their own lives. When passing from bedside to bedside with friendly greetings and inquiries, the invitation frequently comes: "Tafuddali, sit down." So the white bench which fits under the bedstead is pulled out between the two beds, whose occupants are often joined by one or more of those able to walk around, and the Book is opened. Occasionally a particular selection is called for, as: "Now read me about the Sower."

To the tiny children picture books bring much pleasure. "Our Farm Friends," "Our Zoo Friends," the books of birds and automobiles, bring a look of eager interest to many a pale face.

One white lipped youngster, ill with typhoid fever, looked up to inquire: "What wonderful thing have you to show today?" "Pictures, pictures," was his daily plea, and the brightly colored lesson leaves were brought to him, and he knew their stories almost without exception. He had learned about David and Jonathan and Moses when he attended a Christian Bible School.

The patients are always told that a service is held every morning where prayer is offered that God might give the doctor skill and bless his efforts to make them well. Thus "the Divine Healer of Gennesaret" has walked the

wards, not only with the doctor and nurses, but also with all who have ministered to Him and in His name.—ALICE BARBER, in *The Syria News Quarterly*.

### Seventy Years of Orphanage Work

**I**N 1860 during persecutions of Christians by the Druses, thousands of Christians were put to death and more than 20,000 widows and orphans roamed in destitution over the Lebanon mountains. At that time the grandfather of the present director, Ludwig Schneller, journeyed from Jerusalem to Beirut and gathered the first flock of orphans in Syria and brought them to Jerusalem. He began to shelter them in his own house and, in spite of the limited accommodations, he cared for 30 children.

His son now writes: "How wonderfully the hand of God ruled over this house! It has gone through great periods of stress that threatened its very existence. Once there was such a financial stress that it seemed the doors would have to be closed. Once there was a great conflagration which consumed everything that had been built up in 50 years. Then came the World War during which the orphanage was taken away from us and managed for three years by strangers. But the Lord has delivered us and has carried us over as on eagles' wings."

Today there stands the "Schneller District" composed of more than forty buildings, orphanages for boys and girls, schools, day nurseries, home for apprentices, home for the blind, preparatory school, seminary, a home for boys learning trades and parish houses. There is also a great industrial building where the boys learn all sorts of trades. The institutions have an agricultural colony in Bir Salem, with the Philistian orphanage, a small orphanage in Nazareth and an agricultural station in Cheeme. At present 370 children are being educated in the institutions, together with 43 apprentices and 30 tradesmen in the various trades. The fame of the in-



stitutions is so great that last year alone over 450 applications had to be refused.

#### Island of Socotra

**S**OCTRA is under the protection of Great Britain and contains 1,382 square miles with a population of about 12,000. They are a mixed race of Arabs with a strain of African blood. They speak Arabic. There are no missionaries on the island and we have no record to show when it was last visited by Christians. Probably one of the colporters of the British and Foreign Bible Society visited it in recent years. Socotra was formerly a Christian island but at the end of the seventeenth century was taken over by Moslems.

#### Persian Rugs and Human Life

**K**ERMAN is one of the centers of the Persian rug industry. About 3,000 women and girls work as weavers in this town alone, 9 hours a day in summer and 11 hours in winter. The majority of these weavers are poor, undergrown creatures with crippled legs. Before the girls are 7 years old, they are apprenticed by their parents. For the five years of apprenticeship the parents receive about \$20.00, and later \$30.00 to \$40.00 a year.

The girls themselves receive no wages. They sit on narrow planks, without support for their backs, and this causes deformity. Most of them are married later in life and the birth of a child involves great danger to about 75% of them. One woman doctor of the Church Missionary Society lives and works among them. She is respected and loved by all and her continued remonstrances are beginning to cause a larger public concern and a desire to remedy these conditions.

#### INDIA AND BURMA

##### Christians Ask Religious Liberty

**T**HE educated Indian Christians are, as a rule, strong Nationalists and favor the principles advocated by Mahatma Gandhi. Ten Christians,

representing the Roman Catholic, Syrian and Protestant groups, recently signed the following statement:

"For the preservation of our rights and culture we do not ask for any special safeguards. We rely upon our own inherent abilities, strength and public spirit, and upon the sense of justice and good will of our sister communities."

In regard to religious liberty they make the following statement:

"We are in general agreement with the fundamental rights drawn up by the National Congress. The right of religious liberty implies the right to share with others our religious convictions and experience. We can think of no effective freedom of conscience without the right to preach our faith openly and freely. To us, as to you, the use of corrupt and unfair methods of conversion is distasteful. We condemn them wholeheartedly. . . . We hold that the permeation of Christian ideals of life and society will but enrich the culture and civilization of our country. Good Christians are ever good citizens and we believe that India will never have cause to regret the growth of the Christian Church."

##### Methodist Anniversary

**T**HE seventy-fifth anniversary of the founding of missionary work in India by the Methodist Episcopal Church will be celebrated this coming winter throughout the churches of India and Burma. A son of one of the earliest missionaries, Bishop Brenton Thoburn Badley, is chairman of the Jubilee Commission. Three special dates will be commemorated: December 7, 1931, seventy-fifth anniversary of the arrival of Dr. William Butler at Bareilly; February 7, 1932, seventy-fifth anniversary of the first Methodist religious service in India, and March 11, seventy-fifth anniversary of the arrival of Dr. Butler's first recruits.

In addition to these special days, various district Conference sessions will be held throughout India and Burma.



In the seventy-five years since the Methodist Episcopal Church entered India there has grown a church with 350,000 members, 2,273 Indian ministers, 140,000 Sunday-school pupils, and 45,000 day-school pupils.

#### Model Village Plan

**W**ORLD CALL tells of an experiment by which the United Christian Missionary Society plans to teach girls of India the fine art of living. A model village is to be built on twenty-five acres of government jungle land, near the village of Jyotipur. The girls will live in cottages, and while they will be self-governing as far as possible, oversight and training will rest with the teachers. Government Middle School curriculum will be followed, allowing six years instead of four, so that practical work may be introduced.

Around each cottage will be garden space, and at one side of the village, pasture for sheep and cows. Butter and cheese making, poultry raising and bee culture will form a part of the training. Girls will be taught sewing, especially mending—a thing few Indians know how to do; hygiene and sanitation, care of infants; a simple course in civics. There will be leadership courses, giving practice in leading meetings, making outlines of speeches, parliamentary law, and conducting and taking intelligent part in business meetings of various kinds. The girls will deposit their money in a bank, kept by the manager, and draw it out by check. It is also planned to teach religious education, for training the girls to be better Sunday-school teachers, and to teach their own children and to be able to tell stories. Girls in the highest classes will be given practice in organizing and conducting Junior and Senior Christian Endeavor Societies, Mission Bands and Junior Church.

#### Lutheran Cooperation

**F**IVE Lutheran Missions in India, the American, the Leipzig, the Danish, the Swedish, and Gossner, are cooperating in the new theological sem-

inary in Madras, which is organized under the official name of High Grade Theological College. It is open only to men who have received the A.B. degree. The several missions each furnish professors for the faculty. The administration is in the hands of three groups, a college council, an executive council and the faculty.

#### New Native Bishop

**A** SECOND native bishop was consecrated in October, when the Rev. John Sharat Chandra Banerjee became assistant bishop of Lahore. He has been chosen not simply because he is an Indian, but because he seems, in the natural development of the Church of India, to be the right man for the office. He is enthusiastic, cultivated, experienced. The other Indian Bishop is Bishop Azariah, of Dornakal, consecrated in 1912, who has proved himself a welcome and effective addition to the bishops of the Anglican Communion in India and abroad.

In March, 1930, the Church of England in India became legally the Church of India, Burma and Ceylon.

#### SIAM

##### Lepers Give to Missions

**T**HE Chiangmai Leper church has recently forwarded to the American Mission to Lepers a gift of ticals 20 (\$8.85). The superintendent of the asylum, which is under the Presbyterian Board of Foreign Missions, says:

This small gift expresses in a very meagre way their gratitude for the many blessings they have received. Not the least of these blessings is their faith in God and their renewed faith in man. They, themselves, are unable to do direct evangelism but they can send small sums in order that some one else may be used in this Christian work. Every one of the more than four hundred patients in this leper village is a Christian.

On Sunday, July 26, their new pastor was installed. It was a big day for the church and practically every patient was present. After charging the pastor with his duties, the new man conducted the Communion service.



The Leper church is assuming the entire financial support of the new pastor. His principal work will be to visit relatives and friends of leper patients whose homes are in this section of the country. They are keen to have their own families, most of whom are non-Christians, given the opportunity of becoming Christians.

In addition to supporting their own pastor they have promised the sum of ticals two hundred and fifty per year to the evangelistic work of Chiengmai Station, providing a suitable man can be found to visit small groups of Christians who rarely have the chance of meeting the missionary or even the native evangelists. Their interest in Christian work of many kinds is a constant source of wonder and inspiration to me. Within the past few months they have given the big sum of ticals five hundred thirty-four (Tcs. 534). I am quite sure that no other church in Siam can compare with them for gifts and variety of interests.

This small cheque is sent with their prayers that your work among leper people of other lands may continue to be prospered of God.

(Signed) J. HUGH MCKEAN.

## CHINA

### Non-Registered Schools in China

**T**HOSE who delay registration of the mission school are not "opposing Chinese nationalism" and even breaking Chinese law, as some writers seem to intimate.

The Rev. B. L. Ancell, D.D., of the American (Protestant Episcopal) Church, and principal of Haham School, Yangchow, Kiangsu, writes: "There is no defiance, no opposition, involved in the position of those who urge a further *delay* before registration. . . . We simply omit to claim certain privileges to be accorded *on condition* that we do certain things. We fail to claim certain rights for our pupils: rights to enter certain universities, rights to engage in government service, etc.

"The present welter of multitudinous laws and regulations creates such an uncertainty as to constitute a reason for friendly pause rather than haste. No clean-cut body of school law exists that is applied as law.

"If from the state of school law in China any one thing becomes clear, it is this: That under the regulations,

provision is made for nonregistered schools. Disabilities are imposed upon those who graduate from nonregistered schools. From this, it is perfectly clear that it is anticipated that there will be schools that elect not to register at present.

"Yali (Yale in China, at Changsha) after being actually registered, was 'directed to withdraw its registration and apply again!'

"During two visits to Shanghai in 1930, and one early in this year, I stayed at the Missionary Home, where one meets people from all over China, and found two significant things, viz.: (a) among those who had tried registration, considerable dissatisfaction was expressed; and (b) I was many times congratulated upon the decision of the Shanghai district of the American Church Mission to defer registration, and was assured that the position was widely endorsed. Numerous missionaries representing several different denominational boards expressed the wish that they had taken the same stand. Dr. John C. Ferguson, long time adviser to the Chinese government, wrote: 'The provisions of the regulation (i. e., the order forbidding religious exercises in schools) do not commend themselves to the good judgment of the average man.'"

### Newspaper Reports Incomplete

**D**R. JAMES H. FRANKLIN of the American Baptist Missionary Society has recently made an extended trip in China and gives a report very different from that in the daily press. He says:

A visitor to China may be so impressed with the widespread poverty, illiteracy, disease, superstition, banditry and general disorganization that he will utterly fail to recognize some of the constructive movements. Although I journeyed eighteen hundred miles into the interior of China, I did not find a town of any size that within four or five years had not torn down hundreds or thousands of buildings in order to widen its streets; nor did I find any such town that had not recently paved those widened thoroughfares. In Chengtu, with a population of 600,000, seventeen hundred



miles from the sea, wide thoroughfares had been made and every street in the city had been paved within a period of five years. Schools were being conducted by the Chinese authorities in all of these places, despite the disturbances. Electric lights were being introduced and many of the young people were dreaming of better things for their country.

#### The United Lutheran Church

**T**HE *Missionstidning for Finland* the official journal of the Finnish National Foreign Mission Society reports that the Lutheran Church Union in China founded in 1920, was made up at that time of five missions, the Norwegian in central Hunan, the Finnish in northeastern Hunan, that of the Augustana Synod in Honan and that of the United Lutheran Church in Honan and Hupeh, as well as the Swedish Church. The mission of the Missouri Synod, the missions of Norway and Sweden, the Basel Mission and the Rhenish Society were outside of the union.

The Lutheran Church Federation meeting is attended by delegates from all over China, so that the territorial extension of the church in China is the most far-flung in the world, although in actual numbers it is relatively small.

At the sixth annual convention the Chinese were in the majority; there were Germans, Danes, Swedes, Norwegians, Finns and Americans as well as a Korean, Japanese and Estonian in attendance. It was a harmonious, and congenial group.

A Chinese Christian, Pastor Chu Hao-ran, was elected president and the first vice-president is Pastor Ai Ho-nan from Honan and the second, Pastor Paul Anspach of the mission of the United Lutheran Church.

#### Moslems in China

**R**EV. J. FINDLAY ANDREW, a missionary of the China Inland Mission, who has more than twenty years' experience in the Province of Kansu and who is especially acquainted with the problems of missions to Chinese Moslems, reports that Moslems in Kansu Province number

about three millions. Although in other parts of China they are mixed with the Chinese, in Kansu they trace their origin to three races, Arab and Persian, Turkish, and a branch of the old Hun family. Since the beginning of the Manchu dynasty, they have been a constant source of irritation and trouble to the Chinese people, and increasing enmity has been the result. At present Moslem power is in the ascendancy in Northwest China. Very few Christian missionaries are at work among these Moslems and throughout China the Christian approach to Moslems is a neglected task. The successful missionary should be equipped with a knowledge of Arabic, as well as of the vernacular. The task calls for cooperation between the various missionary agencies, and the National Christian Council in China has been asked to reorganize a special committee on work for Moslems through which all the missionary boards working in China might cooperate to deal more effectively with the needs of Chinese Moslems. Special literature, facilities for training missionaries and united prayer are earnestly requested.

#### A Revival in Manchuria

**A** REVIVAL of unusual nature in Eastern Manchuria which has attracted widespread attention is going on in the Danish mission in Dairen, according to the *Dansk Missions blad*. Dairen is a large modern city with buildings in western style. There are nearly 300,000 Chinese inhabitants and many Japanese. The Danish mission has one married missionary there, Rev. and Mrs. Jansen, two Chinese preachers, six evangelists and four Bible women.

In September, 1929, a young Chinese candidate for ordination preached on "Regeneration" and told how he was led by God's Spirit to use John 3:13. For two years he had been a fierce opponent of one of the missionaries but had been converted. Before Pastor Hsieh had finished, a wave of excitement swept over the assembly. Later another Chinese pastor, Wang



Ming Tao, heightened the impression with earnest admonitions. Later Wang spoke seven hours without apparent fatigue.

A meeting of the Bible women followed and the rumor of a revival spread through the surrounding country. Later great meetings were held in New Chwang and in Mukden.

Missionary Aksel Sorenson writes: "We are a growing flock and rejoice at what is taking place and at the thought that God's time has come for a blessing. The revival out here will mean a revival at home, as well as new life and new power.

The revival has spread over Dairen, Port Arthur, Chinchou, Takushan, Feng-hwang-ch'eng Antung, Kwantien, Huanjou, Mukden, Changchung, Petune, Sweihwafu. The missionary concludes by saying "God is calling aloud to His people in Denmark in all that is happening here in China. He is calling us to a full surrender, to sanctification and to a holy service in prayer, work and sacrifice."

## JAPAN—CHOSEN

### The Kingdom of God Movement

**D**ESPITE the absence of Toyohiko Kagawa, the Kingdom of God movement has gone forward with increasing success. This united Christian campaign, which has now been endorsed by almost all the Protestant bodies, reported more local campaigns held during the first six months of 1931 than during all 1930. The number of Christians now enrolled in various sorts of training classes, all of whom expect to go into the active work of the movement, is rapidly increasing. The most significant recent developments have been the beginning of work in the hitherto untouched rural regions and the addition of a factory and industry section to the program. There are about 12,000 villages in Japan, with a population in the neighborhood of 40,000,000. By providing special training for young people who live in these villages the Kingdom of God Movement is planning to open its real drive on Japan's

rural millions. The industrial field remains unopened. Christians who own factories are to be called into conference for discussion of such topics as capitalism, labor conditions, hours, wages and relations with workers.

### Japanese Christians and China

**N**O JAPANESE Christian wants war with China or with anyone else. Church people were shocked to hear the war news on the very morning of the collection for Chinese flood relief; perhaps the offering was larger on this account. Although the Christians do not feel themselves strong enough yet to welcome reproach for opposing national military policy, they are indulging widely in words of caution and in hopes that the current problems may be peacefully solved. Most Japanese feel there is as much justification for a Japanese Monroe doctrine for Manchuria as for any other, and with China's inability to set her own house in order, as well as with her violations of Japan's treaty rights, there must naturally be an end to patience somewhere, even among relatives. There is, however, general Christian agreement that the patience of the Japanese army authorities was prematurely exhausted.—*T. T. Brumbaugh.*

### Christian Night Schools

**N**IGHT schools connected with Misaki Tabernacle in Tokyo furnish one of the city's most important fields for evangelistic work. "Instead of spending their leisure time in the city's 7,500 cafes and places of amusement," writes Dr. William Axling, "the best of Tokyo's youth devote their evenings to study, and with high purpose expose themselves to Christian teachings, Christian influences and atmosphere. The interest in the chapel services and the Bible classes has been maintained at a high level. There are 899 young men and women enrolled in the three night schools. Of that number 294 are young women who work in offices, and who have enrolled that



they may improve themselves mentally and spiritually. Japan's youth are alive to the tasks before them."

#### To Study Japan's Schools

FOUR American educators will devote the winter months to a study of Christian educational systems and institutions in Japan. The International Missionary Council is sponsor for the project, which is similar to those recently completed in southern and eastern Asia.

The American commissioners are President G. Bromley Oxnam of DePauw University, Greencastle, Ind.; Dr. Frank W. Padelford of the Baptist Education Board, Dr. Edward Rynearson, Pittsburgh, Pa., and Miss Ruth T. Woodsmall, research worker on institutions for women.

#### Cross Currents in Korea

KOREA has now been a part of the Japanese Empire for twenty years. Law making and enforcement are efficient, for Japan aspires to rule effectively. Through government control and commercial enterprise, the Japanese have done much to make Korea physically and economically a new country. Government auto bus lines, passenger and freight traffic have been greatly extended. Banking and commercial facilities and modern public utilities have been developed in a decade. Fine cities with modern buildings, water, light and transportation are growing up. Silk and cotton mills, tobacco factories, machine shops and other new industries have come. The Japanese postal system is efficient. Daily papers, the moving pictures, and even the radio are becoming common. Western clothing, medicine, machinery, books, athletics—all are taking hold of Korea. The Japanese school system gives promise of future blessing to the nation.

On the other hand, if a million Koreans are prospering, eighteen millions are struggling for life's necessities. Eighty per cent of the Koreans, mostly farmers, are in hopeless pover-

ty, and Christian work is suffering thereby. Christian cooperation is being tried; agriculture is studied as never before.

Professor L. George Paik, Ph.D., of Seoul, in his "History of Protestant Missions in Korea," sums up his conclusions as to conditions in his native land as follows:

When Korea was opened to the West, the greatest change wrought in the life of the people was the introduction of Christianity. Evangelical Christianity entered the country when it was still an independent nation.....Annexation in 1910 was only the culmination of the long processes of decay originating before the opening of the country. The intercourse of the West awakened the nation to a new life purpose. The infusion of Christian ideals gave to it a new birth..... The persistently active minority have already made themselves felt among their non-Christian neighbors. The rebirth of a nation in the heart of the Orient, the rousing to new leadership of a people once spiritual leaders in the Far East, who, through the fire of a new zeal are impelled to proclaim to others their new faith, is the story of Christian expansion in Korea.

#### ISLANDS OF THE SEA

##### Will Tahiti Retreat?

IS CIVILIZATION, as interpreted by Europe and America, a help or a handicap? This is a question that is being seriously considered in the Island of Tahiti, in the South Seas. The world economic depression is so greatly affecting the islands that they appear to be on the verge of renouncing the ways of white civilization.

In a resolution adopted by the Agricultural Union of Tahiti (says the *New York Times*) and forwarded to France, the islanders of the French South Sea colony are urged to resume their ancestral modes of life and abandon the attempt to maintain modern methods of living and trading.

This appeal recommends that the natives discard European clothing, return to the simple outdoor life and give up life in the towns, with their artificial commercial existence, which is held responsible for the degeneration of island civilization.



Tahiti is one of the Society Islands and has an area of about 600 square miles with a population of 8,585. The capital is Papeete, a town which includes about half of the whole population of the island. The Paris Evangelical Mission has been working here since 1863 and has missionaries in Papeete and Morrea. Their communicant Christians number about three thousand.

#### Going to School in Papua

**I** OFTEN wonder what children at home would think of the way children out here in Kwato come to school.

"The channel between Kwato and Logea is about two hundred yards wide at its narrowest point and at all times has a strong current running through it. This has to be crossed to get to school. On a warm day the children paddle their outrigger canoes; on a windy day they sail; on an unlucky day they swim.

"I love to watch the scramble before they get off in the morning—a great bustling of grass skirts; last touches to their carefully combed hair and shining bodies. One or two of the older boys swagger down to where their own little 'two-seater' lies, hollowed out and finished off with their own hands; they get quietly in and paddle off. A little group of children look forlorn because their fathers have appropriated the family canoe for the day. They are not despondent long, however, for in a trice they have divested themselves of any superfluous covering and entrusted their school books to those in canoes. Then they jump into the sea and are soon half way across the channel, their woolly black heads bobbing up and down in the waves."—*Halliday Scrymgeour, in Kwato Mission Tidings.*

#### NORTH AMERICA

##### New York a Foreign City

**A**CCORDING to the 1930 census figures there are 2,283,400 foreign-born white persons in New York City.

In addition to this there are 2,788,625 native whites of foreign or mixed parentage. This means that there are over 5,000,000 persons of foreign stock, which number is over two-thirds the total population of the metropolis. It is surprising to find that the persons born in Russia, who number 442,431, now exceed slightly the number of those born in Italy.

#### Cost of Crime

**T**HE Wickersham Commission on Crime presents a vast body of carefully compiled statistics regarding the cost of crime and crime prevention. The cost of crime and efforts to prevent and to punish it by federal, state and local agencies, is considerably above one billion dollars a year or \$2,740,000 a day, or \$114,000 an hour! But the greatest cost of crime and its most terrible results is not its cost in dollars but the injury that it does to its perpetrators, its victims, and to society as a whole.

For a Christian the cause and the cure are not complex but simple, not obscure but clear:

Cause—sin. This is revealed in selfishness, a lust for gold and an ignorance of God and a disregard for His laws. This applies to both rich and poor, high and low, native and foreign, white and colored, capitalists and manual laborers.

Cure—faith in God and obedience to His laws of life as made known through Jesus Christ. This includes self-sacrifice, a love for our fellowmen of every race and station; plain living, faithful and energetic use of whatever talents and opportunities we have; recognition of the sovereignty of God and seeking first the establishment of His righteous rule over every department of life—personal, industrial, political and religious.

#### Allied Temperance Forces

**T**HE prohibition movement in America needs to be unified and to emphasize education if temperance is to win. There are over forty prohibition organizations or agencies operat-



ing on a more or less national scale. Differences find expression in rivalries and disputes.

In recent years progress has been made in bringing the temperance organizations together on the basis of a federation and the National Conference of Organizations Supporting the Eighteenth Amendment includes thirty-four agencies in its membership. A national board of strategy is empowered to guide the political policy of the "drys" through the year ahead.

The Allied Forces for Prohibition, under the leadership of Daniel A. Poling, Oliver W. Stewart, Raymond Robins and others plan to hold dry meetings in 269 cities in every state in the union before June 1, 1932, and to set up a popular organization in each city to spread the net of the organization over the entire country. Every movement in favor of temperance and law observance should unite to work in harmony and ceaselessly to educate the youth and to uphold Christian standards.

#### Juvenile Delinquents

**T**HE report made by the Wickersham Crime Commission states that the United States Government had in its custody during the last half of 1930 some 2,243 juvenile delinquents who have come into the custody of the state. How so many minors became Federal charges is a mystery, although it is explained that bootlegging, narcotic violations and various forms of delinquency that cross state lines have placed them in durance. The facts as presented are distressing. That the young should be in prison is bad enough, but that they should be ill-treated and poorly housed is worse. The commission, through Mariam Van Waters, the social worker, who made the investigation, has performed a valuable service. It is to be hoped that the revelations will produce some practical results in the way of a remedy—both for the causes and the conditions revealed.—*The Churchman.*

#### The Disciples' Message

**T**HE International Convention of the Disciples of Christ met this year in Wichita, Kansas. The United Christian Missionary Society carries on the work of home and foreign missions, church erection, benevolence and religious education. The reports were more encouraging than might have been expected, considering the business situation. The call to hold the lines and permit no retreat sounded by President Corey met sympathetic response in the convention. A notable message to the churches from the entire secretarial group was read and was given wide publicity in the press.

Among the more notable utterances were the following:

"We must develop a missionary spirit and program which proclaims Christ as the world's Saviour. We must recognize that our Christian heritage makes us and our land undying debtors to all mankind. We must make the education of our day thoroughly and devoutly Christian. Our evangelism must call men and women to a complete surrender to the unqualified regnancy of Christ. We must attain an exalted concept of Christian stewardship and apply the means and methods whereby it can be made a permanent factor in undergirding Kingdom enterprises.....Recognizing then the validity of Jesus as the world's Saviour and convinced without doubt that the only hope of our age lies in Him, we pledge ourselves afresh in those wistful words of the Jerusalem Conference which came hot from the crucible in which the Christian leaders of fifty nations had defined their faith: 'We cannot live without Christ. We cannot bear to think of others living without Him. We cannot be content to live in a world which is un-Christ-like. We cannot be idle while the longing of his soul is unsatisfied.'"

#### A Million Thank-Offering

**I**N THE face of the economic stress which has engulfed the whole world the united thank offering of the women of the Protestant Episcopal



Church for the current triennium reached the sum of \$1,059,575.27. This offering comprised the gifts of all women of the church, whether factory girl or wealthy matron, hard working mother or isolated ranch woman, women from the remotest outposts in the Philippine Islands, women on the sugar *centrales* in Cuba and the Dominican Republic, women in Haitian villages, women of a dozen races in Hawaii, women from Japanese fishing villages and from the centers of Japanese culture, women from inland China who live in daily peril of their lives, Liberian school girls in West Africa, Eskimo women in the far north, Mexican women in remote mountain homes. While the offering is primarily for the support of women missionaries, it has been customary to use a part for buildings and equipment.

#### Home Mission Theme for 1932-3

**T**HE American Indian" will be the theme for the interdenominational Home Mission books in 1932-33. Dr. Lewis Meriam will prepare the book for adults. In addition to having a deep personal interest in the Indian missionary work of the church he has been technical director of the survey of Indian affairs conducted under the Institute for Government Research at Washington. His book will deal more with the future than the past of the Indian. The first part will consider the Indian situation as it is today and the second, opportunities for Christian service.

#### GENERAL

##### Need for Missionary Passion

**T**HE *Allgemeine Missionszeit-schrift*, which Dr. Julius Richter edits, contains an informing article on missionary opportunities and difficulties faced by American mission boards. He does full justice to the splendid way in which these boards have been carrying on but sees great difficulties in raising funds and securing missionaries. In some respects the picture is nearly as dark as the conditions faced by European societies.

Dr. Richter asks the pertinent question as to whether our Christianity has a message of such compelling power that it will be able to rise above the bogs of religious neglect and despair and enter upon a new way. He says, "If we will be honest, we must perhaps acknowledge that there is among men today only one enthusiasm that carries along a hundred million human beings in its intoxication, namely Russian communism, which promises to build up a new civilization on the foundation of a logical altruism. Behind this communistic movement stands a fiery enthusiasm which sees the daybreak of a new day after the night of a decadent capitalism. It is a very serious question whether Christianity today is capable of kindling a similar or even more glowing enthusiasm in the hearts of its hundreds of millions of sated and self-satisfied adherents, who might be willing to give a few crumbs from their rich board to the despairing Lazaruses at their doors.

Does Christianity have this message? I mention five points which appear to me to have incomparable worth for all of the human race, especially in the present crisis: (1) The message of God, the sovereign Ruler of the universe, who lays unlimited claim upon the unconditional obedience of every man; (2) The reality of redemption through the Only Begotten Son of God, the atonement through His cross and life through His resurrection, (3) The ethical impulses from the reality of the Holy God, the only possible moral backbone for the world that is seriously ill with moral ailments; (4) The message of a universal judgment of the living and the dead, which guarantees everlasting righteousness as the fundamental law of this world; (5) The message of the Kingdom of God as the real purpose of God in and with this cosmos, contents and goal of the development of the human family.

Might it not be possible to penetrate the Christian treasures of salvation with such a missionary glow that they would set the churches aflame?"





## BOOKS WORTH READING



*Any books mentioned in these columns will be forwarded by us on receipt of price.—THE REVIEW.*

**The Japan Mission Year Book, 1931.** Edited by Rev. L. J. Shafer. 8 vo. 449 pp. Federation of Christian Missions. Tokyo.

People who are interested in Japan will find this publication of exceptional value. It presents not only a wide range of authoritative information regarding the missionary work of all denominations in Japan and Formosa, but includes valuable chapters on the general situation in Japan—social, economic, religious and political, in its bearing upon the Christian movement.

A. J. B.

**The China Christian Year Book, 1931.** Edited by Frank Rawlinson. 8 vo. 437 pp. \$2. Christian Literature Society. Shanghai, China.

China is rapidly making history, as is clearly shown in this seventeenth issue of the China Mission Year Book. Forty writers have contributed to the volume, half of them being Chinese, so that the result presents a composite view of a very critical situation. Christian activity has increased in the last two years and anti-Christian movements are less pronounced. Some missionary policies and methods have changed and many new experiments are being tried. The Chinese Church is helping to rebuild China and its power is being felt. The Five Year Movement is making progress and local groups of Christians are cooperating with the Central Committee. It is a day of great need and great opportunity for Christianity in China. The next ten years will probably set the mold in which the future of the nation is cast.

We have the usual sections of the year book where various authors ably discuss national and religious life,

missions and missionaries, education and social progress. Several chapters are of special value and importance such as those on "The Statute of Registration," "Cause of Anti-Christian Movements," "The Kuomintang and Religion" and "Change in Family Life." The whole volume is essential to those who would understand the present situation and outlook.

**Negro Year Book: An Annual Encyclopedia of the Negro, 1931-32.** By Monroe N. Work. 544 pp. \$2. Tuskegee Institute. Alabama.

This Eighth Edition is a distinct improvement over earlier issues both in content and arrangement of matter. Most of the material is new and, in a concise form, gives a comprehensive view of the events affecting the Negro and the progress he is making throughout the world. Special sections are devoted to International Cooperation through the Church and other agencies, national consciousness, discriminations against Negroes, segregation, and the Negro in politics, educational progress and the Negro in the church. Nearly one hundred pages are given to the Negro in Europe and in Africa. The concluding sections deal with the Negro in poetry, a review of recent books relating to the Negro and a directory of Negro newspapers, agencies, and organizations. The statistics (page 537) are inaccurate and the index is inadequate.

S. M. Z.

**God's World.** By Cornelius Howard Patton. 297 pp. \$2. Richard R. Smith. New York. 1931.

The day has passed when the true follower of Christ can be provincial and insular in his views of God's world



if ever such a day existed. The progress of the past few years strikingly manifests our nearness to one another, and the need for neighborliness among nations. In such a day the world has need of the Church of Christ, and of intelligent, compassionate, ecumenical Christians.

Dr. Patton pays tribute to those who, with humility and the spirit of brotherliness and with sacrifice, are making their contribution to the realizing of the Christian ideal throughout the world, but he states with regret that in the church these are a minority. Today God's world is hungry and piteously sick, large areas are darkened by ignorance and sin, but too many in the Christian Church are narrow and selfish, when their interest should be cosmopolitan." In a closing chapter, "A Possible World," the author calls us, as Christians, away from our apathy and indifference to apostolic steadfastness and the tremendous adventure of world-living and giving. "The one clear call for the church to which you and I belong is to *go and do* the thing which is commanded and empowered by Christ."

Some of the chapters treat of subjects upon which books have been written. Bibliographies are provided for the benefit of those who wish to pursue a specific subject.

This book has great clarifying value to those who are interested in missions and world affairs, and is challenging and convincing to those who are not.

J. MCN.

**The First Hospital at Lambarene.** By Albert Schweitzer. 12 mo. \$2. Holt & Co. New York. 1931.

"On the edge of the Primal Forest," which made Albert Schweitzer—German musician, physician, philosopher, missionary—well known in America and England, brought his experiences up to 1924. This volume records the story of his work from 1924 to 1928 when he went on furlough to Europe. He is now back in West Africa serving the people to whom he has devoted his skill as a

physician. Dr. Schweitzer sees Africa and the Africans as they are—without much romance or poetry—but with great human need and in dire physical suffering which he is trying to relieve. He describes his experiences—doctoring, operating, disciplining, teaching morals and religion, erecting buildings, feeding the people, conducting research. It is a simple, intimate, vivid story of a humanitarian work well done.

**We Are Alaskans.** Mary Lee Davis. 335 pp. \$3.50 W. A. Wilde Co. Boston. 1931.

In "Uncle Sam's Attic" Mary Lee Davis achieved a striking success with a volume of general information on Alaska. It was written so charmingly that it stands easily first in the books descriptive of our great north land. "We Are Alaskans" attains the same high level of interest and value. One cannot know the human, and therefore real, Alaska, until one has read these stories of Eskimo, Tinneh, Thlingit and frontiersmen—cheechakos and sourdoughs. Every story fairly bites into one's interest but two stand out—Tillie Paul Tamaree and the Flu Epidemic at Fairbanks. Finely graven cameos are they, the cost of reading which is a clutch of throat and moisture of eye. "Uncle Sam's Attic" and "We Are Alaskans" are like two sides of a beautiful coin. No one preparing a paper or address on Alaska can afford to neglect these books.

A. J. M.

**Studies in Christian Stewardship.** By Rev. Douglas W. P. Strang. 2s. International Association for Church Finances. 55 West Regent Street, Glasgow. 1931.

Strange to say, this is the first book on Stewardship yet published in Great Britain. It is by the minister of the New Northern church, Edinburgh, and is a notable contribution to this vital subject which is now challenging the thinking of the church as never before the world over. Mr. Strang regards it as nothing less than an integral, though long neglected part of the



Gospel. To appropriate a phrase of his own, this little textbook of twelve chapters opens out "a tremendous vista." Far from being a primer, though modestly offered as "a preliminary essay" these studies sweep the wide ranges of the New Testament along this line and incidentally the Old Testament and afford a key to unlock connections between the passages of the two Testaments. They form an invaluable contribution to the religious education materials, furnishing a missing link between mission study and daily life.

D. MCC.

**Buddha und Christus.** By Professor Hilko Wiardo Schomerus. Buchhandlung des Weisenhauses. Halle. 1931.

Any publication by Dr. Schomerus, the great authority on missions and the religions of the world, will be hailed with joy. The present volume is particularly timely both in view of the fact that at present there is so much unclarity in regard to the fundamental questions of all religion and because there is a widespread inclination on the part of seekers after the truth to look for comfort in other religions. This is particularly true in regard to Buddhism, partly because of the natural attraction in the person of the founder of Buddhism and partly because men fancy to have discovered in it a guide out of the oppression of materialism.

In view of the fact that for a number of years past there has been an increasing propaganda for Buddhism in many countries it is a matter of great gratification that the comparison between Buddhism and Christianity is here made by one of the greatest living authorities on Buddhism. Throughout the book the reader is conscious that the facts are presented in the most frankly objective way.

Professor Schomerus states that he aims to give an answer to four questions, namely: (1) Who is Buddha and who is Christ? (2) What are their basic views of God, the world and man? (3) What did they aim at? (4) How did they think to carry out their aim?

Dr. Schomerus shows clearly and unmistakably the principal elements in Buddhism and thus reaches the deepest roots of the distinction between it and Christianity. He shows that the real difference lies in the fact that Christianity is first of all concerned with the conception of personality and this brings him to the consideration of the question whether one desires to be a personality in the fullest sense of the word. The book is a fine contribution to an understanding of Buddhism.

C. T. B.

**Gandhi, Christus und wir Christen.** By Walter Gabriel. Buchhandlung des Weisenhauses. Halle. 1931.

The author presents an evaluation of Gandhi from the standpoint of Christian teaching. When it is borne in mind that for a long time the author had the portrait of Gandhi on his desk beside the picture of Christ, it will not be feared that he does not present his argument from a fair and unbiased standpoint. He has endeavored to be so fair, that at times it seems as if he made too many concessions to the great Indian leader.

The book is a noteworthy contribution to the question of the religious viewpoints of Gandhi. It draws a clear line of distinction between the spiritual world of Gandhi and the world of Christ's Gospel. As many admirers of Gandhi see in him the incorporation of Christ's ethics in the Sermon on the Mount, they overlook the most important principles that distinguish Christ's revelation. It is to the credit of Mr. Gabriel that he has brought out the great self-revelation of God in Christ over against a mere ethical conception of the Gospel. He fortifies his positions by extracts from the public utterances of Gandhi and constantly bears tribute to his lofty ethical views. He shows the truth of Gandhi's accusations against Christians so-called and sounds a clear note of appeal to repentance and a deeper penetration into that which actually constitutes the Gospel of Christ.

C. T. B.



## NEW BOOKS

- Communing With Communism.** William B. Lipphard. 153 pp. \$1.50. Judson Press. Philadelphia.
- The Guit of Dr. Sun.** Translated by Wei Young. 250 pp. Independent Weekly. Shanghai.
- The Christian Conception of Personality.** A study of the Significance of Jesus Christ in the Modern World. Methodist Book Concern, New York.
- Education and the Missionary Task.** By a Mission Secretary. 33 pp. 6d. World Dominion Press. London.
- The First Hospital at Lambarene.** Albert Schweitzer. 12mo. \$2. Hall & Co. New York.
- The Breath of Tomorrow.** Janet Langford. 158 pp. 1s.6d. Pickering & Inglis. London.
- Karl Barth: a Prophet of a New Christianity.** Wilhelm Pauck. 228 pp. \$2. Harper's. New York.
- The China Christian Year Book, 1931.** Edited by Frank Rawlinson. 437 pp. \$2. Christian Literature Society. Shanghai.
- God's Will to Women.** Katherine C. Bushnell. \$2. Author. 127 Sunnyside Avenue, Piedmont. California.
- Gillian's Treasure.** Beth J. Coombe Harris. 225 pp. 2s. Pickering & Inglis. London.
- How Big Is Your World? Student and Leaders' Books.** John Leslie Lobingill. 75 pp. Leaders, 85 cents; Students, 60 cents. Pilgrim Press. Boston.
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