

THE MISSIONARY REVIEW the WORLD

The New Year Outlook

MODERN YOUTH AND THE MISSIONARY APPEAL
KENNETH S. LATOURETTE

JOHN R. MOTT ON "THE PRESENT DAY SUMMONS"
A REVIEW BY ARTHUR J. BROWN

SOME NEW TRENDS IN LATIN AMERICA
JOHN A. MACKAY

BRAZIL—YESTERDAY, TODAY AND TOMORROW
H. C. TUCKER

INDIA AND THE ROUND TABLE CONFERENCES
WM. I. CHAMBERLAIN

A BANKER LOOKS AT THE WORLD
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THE NEW VISION OF HOME MISSIONS
WILLIAM R. KING

CHRIST AND THE WORLD OF ISLAM
SAMUEL M. ZWEMER

PRIMITIVE TRIBES OF THE CARIBBEAN
THOS. C. MOFFETT

Dates to Remember

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 9-11—FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS, ANNUAL MEETING, Bronxville, N. Y.

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.

July 25-31—WORLD SUNDAY SCHOOL CONVENTION, Rio de Janeiro, Brazil.

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SAMUEL M. ZWEMER, Editor

IN THE JANUARY NUMBER:

BISHOP LINTON, OF PERSIA, writes on present-day "Evangelism through Schools in the Near East". This will awaken lively discussion, because of contrasting policies and methods now at work.

Islam claims to have an Evangel, as Professor Frank Hugh Foster of Oberlin points out in an excellent article on "Mohammed's Evangel" to the world of his day.

Perhaps the most important contribution in this issue is by the Orientalist Professor Duncan B. Macdonald of Hartford. It is a scientific study on the meaning of *Ruh* (Spirit) in Islamic thought,—a term which needs elucidation.

More popular are the articles on "Medical Missions" by Dr. E. M. Dodd, formerly of Persia; on the "Sources of the Koran", by Dr. E. E. Calverley; and on "Chinese Moslem Chronology", by Isaac Mason of Shanghai.

Professor Richard Bell of Edinburgh, and Professor Nathaniel Schmidt of Cornell, contribute studies on "Men on the A'raf" and on "Ibn Khaldun's Prolegomena". A Turkish Professor discusses the meaning of the *Hanif* referred to in the Koran.

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Editorial Chat

THE REVIEW comes to you at the beginning of a new New Year, in a new form. We hope you will like it. The reasons for the change are many—chiefly to save expenses in printing, while giving the same wealth of material and attractive illustrations. It is the most popular size for magazines today.

We welcome this month a new member of our Editorial Family, Mrs. Estella S. Aitchison of Granville, Ohio, who will present attractive and "Effective Ways of Working" to arouse missionary interest in the home, the church and the school. Do not overlook these excellent plans.

Read the list of articles promised for coming issues (page 8). Do not fail to renew your subscription—if it has expired—and enlist your friends as new subscribers. They will not regret it.

Our new printer, The Wm. B. Burford Printing Company of Indianapolis, is giving us an attractive magazine typographically and promises courteous and efficient service such as we have received from our recent printers, The Evangelical Press of Harrisburg, Pa.

THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, Editor

Vol. LV

January, 1932

No. 1

FRONTISPIECE —Some Speakers at the Student Volunteer Convention	Page 3
TOPICS OF THE TIMES	Editorials 3
With God in the New Year	India and Its Future
Bright Spots in Dark Days	The Manchurian Muddle
The Incompleted Work	Kagawa's Message to America
MODERN YOUTH AND THE MISSIONARY APPEAL	9
By Prof. Kenneth S. Latourette of Yale University	
JOHN R. MOTT ON THE PRESENT DAY SUMMONS	13
A recent book review by Dr. Arthur J. Brown	
PRaise AND PRAYER FOR THE NEW YEAR	16
The World's Week of Prayer Topics	
SOME NEW TRENDS IN LATIN AMERICA	17
By John A. Mackay, Litt.D. of Mexico City	
THE BIBLE A CURE FOR DEPRESSION	20
By Robert E. Speer of New York	
BRAZIL—YESTERDAY, TODAY AND TOMORROW	21
By the Rev. H. C. Tucker, D.D. of Rio de Janeiro	
INDIA AND THE ROUND TABLE CONFERENCE	25
By the Rev. Wm. I. Chamberlain, Ph.D. formerly of India	
A BANKER LOOKS AT THE WORLD	28
By Hugh R. Monro, President of the Montclair National Bank	
THE NEW VISION OF HOME MISSIONS	31
By the Rev. Wm. R. King, D.D., Secretary, Home Missions Council	
CHRIST AND THE WORLD OF ISLAM	34
By the Rev. Samuel M. Zwemer, D.D. of Princeton	
PRIMITIVE TRIBES OF THE CARIBBEAN	37
By the Rev. Thomas C. Moffett of Philadelphia	
THE SPIRIT OF HOME MISSIONS	40
By Ezra Cox— <i>The Christian Advocate</i>	
EFFECTIVE WAYS OF WORKING	41
Edited by Mrs. Estella S. Aitchison	
WOMAN'S HOME AND FOREIGN BULLETIN	45
Edited by Helen M. Brickman and Florence G. Tyler	
OUR WORLD-WIDE OUTLOOK	49
A Missionary Newspaper of Current Events	
OUR MISSIONARY BOOKSHELF	62
Recent Books Reviewed for the Readers' Information	

Publication Office 40 S. Meridian St., Indianapolis, Indiana
Editorial and Business Office 156 Fifth Avenue, New York City

Entered as second-class matter at Post-Office, Harrisburg, Pa., under Act of March 3, 1879.

Application has been made to transfer to Indianapolis, Ind.
25 cents a copy—\$2.50 a year Foreign Postage 50 cents a year
Published monthly—All rights reserved. Copyrighted 1932 by the

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SOME SPEAKERS AT THE STUDENT VOLUNTEER CONVENTION

THE MISSIONARY REVIEW of the WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LV

JANUARY, 1932

NUMBER ONE

Topics of the Times

WITH GOD IN THE NEW YEAR

What a wonderful experience it would be to see the present world situation from the viewpoint of God and eternity. How insignificant would seem the petty financial worries of the movement. How trivial would appear the international jealousies and suspicions, the covetous contests for a little patch of earth in Europe or Asia; how foolish would seem the racial conflicts in India and the political strife in the Americas.

The infinite Ruler of the great universe, watching these petty strifes and efforts of mankind, must experience something of the reaction that comes to a student of entomology watching the feverish strife of swarms of minute insects as they hurry here and there, heaping up little piles of earth and straw and grain, quarrelling with one another, competing for supremacy and organizing their forces for hostile conflicts. Their brief span of life is occupied only with the earth! An interesting but a pitiful scene!

Almighty God planned and created not only the little ball we call the earth with all its wonderful resources; He created and rules the vast universe, in comparison with which man is less than a speck of dust. Must He not look with some such interest and pity on the anxieties, the feverish activity, the covetousness and jealousies that characterize human society today? He who made the universe knows no financial depression; He must have marvelous purposes for the universe and for his creature man; He offers something better than political preferment and material wealth; He who is omnipotent and eternal considers events from a viewpoint other than that of events of the passing moment.

But the most marvelous and overwhelming conception is that the Almighty God who is Eternal Spirit has put into this insignificant creature man, a spirit akin to His own spiritual nature so that man, the creature, can have fellowship with God, the Creator, and can grow in His spiritual likeness and power! Still more marvel-

ous is it that the eternal Creator has revealed Himself and His way of life to man and has offered to him the possibility of fellowship and partnership in the work of making God and His way of life known to all mankind! What compassion and patience must characterize the Divine Mind and Heart as He sees finite man, with infinite possibilities, absorbed in the insignificant things of earth rather than with great affairs of the Heavenly Kingdom!

Truly the love of God, which passes knowledge, is the only explanation for the patience of God with human failure. While there is no such thing as depression with God due to economic distress, there must be a deeper sorrow as He views man's spiritual poverty and a deep disappointment because of man's failure to use divine gifts for service in the divine partnership. For two thousand years the eternal God patiently sought to train a physically redeemed people to understand His nature and way of Life; and now for nearly two thousand years He has patiently sought to encourage a spiritually redeemed people to share their knowledge and Life with their fellowmen of all races. The work has grown, light has spread, the Life has been revealed, but how slowly.

The New Year dawns, with new opportunities and possibilities. Shall this new year be used more consistently and devotedly to stress the spiritual realities, to build up Godlike character, to carry out His program, to use His gifts for spiritual enrichment and to share with others in every land the wonderful blessings of revelation and Life of God that have come through Jesus Christ?

BRIGHT SPOTS IN DARK DAYS

When we look at the world as a whole, the progress of Christianity during the past year seems to have been slow and almost imperceptible. In America the liquor question is a real problem; the economic depression has thrown millions out of work; human failure and un-

Christian short-sighted methods have brought distress to coal miners in the South; banditry and vice have made our cities breeding places of criminals; these and other evils have filled the newspapers and have not commended the national character abroad. In Europe jealousy and suspicion have characterized international relations; the financial disputes over reparations, the conflict in Poland and Austria, the atheistic communism in Russia, political unrest in Germany and Italy have continually threatened the world's peace. In Asia, a reign of terror has been threatened in the agitation for self-government in India, temporarily in suspense awaiting the results of the Round Table Conference; the Burman rebellion has been subdued by British arms; civil war in China has been overshadowed by the disastrous floods and by banditry and the conflict between Chinese and Japanese in Manchuria; Korea has been greatly disturbed by mob attacks on Chinese residents; under-cover conflict is being waged in Japan between political and military forces for supreme control. In the South Seas the agitation for independence has aroused the Filipinos and Australia has been on the verge of bankruptcy due to a prodigal labor government. Latin America has been the scene of revolutions and changes of rulers—in Cuba, Brazil, Chile, Argentina, Peru, Colombia and Venezuela. The earth has not been the scene of peace and goodwill during the year 1931.

But if we have eyes to see and can look more minutely at the scenes of conflict we note many signs of encouragement. Widespread philanthropy has greatly relieved distress in China and Europe and America; the Round Table Conference in London has seriously sought a way of peace for India; the international courts and conferences in Europe have diligently been working for disarmament, economic readjustment and a solution of the Manchurian problem. Peace organizations are eagerly seeking to educate nations to live as brothers and Church forces are promoting unity and cooperation among the followers of Christ. Spain, after centuries of religious bigotry, has become a republic and has proclaimed religious freedom.

But the real cause of hope and the assurance of victory comes from the quiet, effective work of spiritual forces in all parts of the world. "The Kingdom of God comes not with observation" but the seed of life is planted and grows. In North America, religious awakening has followed the financial depression, the effect being seen in churches and in colleges. In Latin America new life is evident in evangelical churches, and the next World's Sunday School convention is to meet in Brazil. As the crust of the earth settles down

after an earthquake so in Mexico, Central and South America revolutions are followed by a period of quiet and often by new spiritual progress. In the midst of China's turmoil Christians are quietly carrying on their ministry of love; and lives are being transformed; Japan and Korea are honeycombed with Christian life and service. In Africa, the Kingdom of God is coming in spite of all the obstacles of superstition and ignorance; many thousands are under Christian instruction and multitudes show transformed lives; men and women, filled with the spirit of Christ, are overcoming the menace of social degradation. In every land of Asia the spirit-filled missionaries are winning men and women, are founding churches and are training Christians to be ambassadors of Christ to their fellows.

While in the large, the picture of world conditions gives cause for disappointment and distress, when we see the Christlike lives that are lived in every land—even in Russia—and the Christlike work at hundreds of thousands of centers in all parts of the world, we thank God and take courage. More than ever today both the regeneration of the individual and the reformation of society need to be stressed.

It is the purpose of THE REVIEW, during the coming year, to point out some of the neglected and needy areas, geographical and social, where the Gospel of Christ should be made known, and to report encouraging signs of Christian progress in every land and among all people, at home and abroad.

THE INCOMPLETED WORK

Not only has the work which Christ commissioned His Church to do been imperfectly done in the transformation of individuals and of society, but many areas are still almost untouched or unclaimed for Him.

In Japan, one of the best cultivated mission fields, the evangelization of the country seems scarcely begun. Seventy-five per cent of the inhabitants are still Buddhists. All Christians together number only one-half of one per cent. Large rural districts are still untouched and thousands of towns and villages are entirely without Christian preachers or teachers.

In Korea, which is nominally occupied, there are still sixty non-Christians to each Christian.

In Formosa nine native tribes, with about 143,420 members in more than 700 villages, are without any permanent Christian work.

In China, which only a short time ago had almost 8,000 Protestant missionaries, there is so far one Christian among 1,000 inhabitants. Large racial groups of Tibetans, Mongols and other natives are entirely unreached by the Gospel. Almost

one-fourth of all China is not the field of any Chinese or foreign mission society. This field is as large as the United States, excluding Alaska. The unoccupied territory includes practically all of Mongolia, Sinkiang (East Turkestan), Kuku-nor, Chwanben, Tibet, and large parts of Manchuria, Yünnan, Kansu, Kwangsi, and Kweichau.

Siam is occupied by one Protestant mission and there is only one Protestant communicant to every 1,000 inhabitants. In large districts there is not one Christian. In East Siam with 2,500,000 inhabitants there is not one missionary. Thousands of villages are unreached and yet the people are very friendly and willing to listen to the Gospel.

In British Malaysia there is little mission work outside of a few cities. Most of the Malays are nominally Mohammedans. Sarawak, Brunei, British North Borneo are nearly untouched and every attempt to convert Mohammedan Malays in those regions is prohibited. Much of the Celebes and of New Guinea is also untouched.

India, although one of the greatest mission fields, has over 600,000 villages in which, so far as one knows, there is not one Christian. Nepal, Bhutan, Tibet and 500 "native states" are unoccupied and desire no Christian effort. Burma has more than 35,000 villages, but Christians are found in only 2,333. Ceylon has nearly 10,000 villages without one Christian inhabitant and 450 of them have a population of more than 500 each.

In Mohammedan countries there are still 100 million women and children not yet reached by the Gospel and an equal number of men and boys almost untouched. Afghanistan, with a population of 8,000,000 Mohammedans, is a country entirely closed to Christian missions. In Mesopotamia (Iraq) there is one Protestant united mission at work. In Persia large stretches are not yet touched and in the south only a small part of the country has any Christian work. Arabia has a few isolated missions on its borders. The interior is unreached.

The 40,000,000 inhabitants of Asiatic Russia are without Gospel preaching. Only isolated Protestants are found there.

In large sections of Turkey there are no Christian missionaries and in all Turkey, Christians are forbidden to influence minors.

Who will say that no more missionaries are needed?

Africa is still the Dark Continent with a million square miles of territory unevangelized and millions of Africans still in utter darkness or brought into harmful contact with godless Europeans. Here is still being waged the conflict between witchcraft, the False Prophet (Mohammed) and Christ.

Russia and Central Asia are fields where the greatest opposition is encountered by missionaries today.

Latin America and other nominally Christian lands have not yet been truly evangelized. Large areas are without a witness for Christ and among even educated classes, materialism and atheism are increasing.

No one can look over the world field and believe that the day has come to withdraw missionaries or to decrease their activity. The fruits of the work are encouraging and the Christian Church is growing and extending the sway of Christ in all these lands. Until the work which the Risen Lord gave His disciples to do has been completed there is a call for greater devotion, larger sacrifice, more prayer and an increased number of faithful missionaries of the Gospel.

INDIA AND ITS FUTURE

The Round Table Conference in London has proved a disappointment to the Indian Nationalists and Mahatma Gandhi returns home with the threat of another civil disobedience campaign. The British Government has, however, promised to promote an All India Federation which will embrace the independent states and the British Indian provinces. This seems the best solution of India's governmental problems at present, but its success depends largely on the cooperation of the Moslem population and the Indian National Congress. The Round Table Conference is to be kept in existence in India through a small committee to which will be committed the task of forming a federal constitution, determining the electorate and planning Indian finance. Moslems and other minorities are promised reasonable representation and protection. The Northwest Frontier Province and Sind, which are predominantly Moslem, will be made into separate "Governor's Provinces," with provincial self-government. Lord Sankey's federal structures committee gives India a Federal Constitution which provides for a central Parliament of two houses. The upper house of 200 members is to be chosen by Provincial legislatures and the lower house of 300 members by direct popular vote on a populations basis.

There is hope that Mahatma Gandhi will return to India with the purpose to cooperate in giving his people as large a measure of self-government as possible. Until the various Indian elements are ready to work together there is not much hope of peace and a successful self-government. The British must in the meantime maintain control of the army and must decide foreign policies; they must for some time largely control the courts, the railroads and other public communications and

utilities; there must be cooperation in education and social welfare. Liberty and justice must be guaranteed by the British until India is able to maintain them.

Mahatma Gandhi is a remarkable character, showing an unusual spirit of self-sacrifice and idealism, but many of his economic, religious and political ideas seem unpractical and inconsistent. While he has confessedly received most of his idealistic inspiration from Jesus Christ, he denies His claims to universal supremacy. While claiming to be a pacifist, he creates strife.

Lord Irwin, the recent Viceroy of India, in a speech in London, made reference to Mr. Gandhi's inconsistent attitude towards missionary work, and testified to his own attitude as follows:

"People have been puzzled by some remarks reported to have been made by Mr. Gandhi on the subject of the work of Christian missionaries. From my knowledge of him, I can only say this: It would require very strong proof to convince one that he, who is one of the greatest social reformers India has known, has failed to recognize that the real work of Christian missions is poles asunder from 'proselytising' as commonly understood. I am sure he knows, as we do, that the work springs only from the irresistible impulse of men and women who, knowing themselves to possess a treasure beyond price, long to share it with their fellows, and are impelled by the value they attach to each human soul to spend themselves in lifting the fallen, ministering to the oppressed, and bringing hope to those who have never before known its meaning. Truly, it is by the spirit of service that these men and women are inspired.

"While I was Viceroy, I was able to see a good deal of the work and to appreciate not only its moral and social results, but also the spirit in which it is conducted. Over and over again I saw the work among outcastes and lepers, among criminal tribes and aboriginal dwellers in jungle tracts, in crowded cities and remote places in the hills. I have seen men and women struggling to translate the message of Christ into the practical language of everyday life, spending themselves to bring Christianity to India. As a man, I value such work as this. The missionaries are doing work of incalculable value in India, and their most powerful sermons are their own lives."

The work of the Christian missionaries is most important for the establishment of peace, righteousness, brotherly love and goodwill among the Indian peoples. Already as a result of their work, the name of Christ is widely revered, whereas a half century ago He was either unknown or despised. Today He is becoming more and more a

great factor in Indian life and thought and He offers the only solution of India's problems.

In view of these great and varied problems it is interesting and illuminating to note the facts disclosed by the latest government census, which shows the total population of India to be 352,986,876, of which 181,921,914 are males and 171,064,962 females, an increase of 10.6 per cent since 1921. The population by religions shows that Hindus number 238,330,912, Moslems 77,743,928, Sikhs 4,366,442, and Christians 5,961,794. During the last decade Christians show an increase of 32.6 per cent. Moslems increased 13.1 per cent, while the Hindus increased only 10 per cent compared with a rise of 10.6 per cent in the total population.

Of the total Christian population 3,968,623 are in South India, including the Indian states of Travancore and Cochin (which have a Christian population of 1,958,811), Mysore and Hyderabad. About three-fifths of the total Christian population of India is in the south. The rates of increase in Christians by provinces and Indian states, indicate that in the Hyderabad state (ruled by a Moslem prince) there has been the largest increase—nearly 150 per cent. This has been due to the mass movement towards Christianity among the Hindu outcastes of this state. In Assam and in Behar also there are notable increases due mostly to the coming into the Christian Church of the aboriginal races of these regions.

CHRISTIANS AND THE MANCHURIAN MUDDLE

China and Japan are in a difficult situation. Twenty-five years ago the problem would probably have been solved by Japan taking full possession of Manchuria by force of arms. Meanwhile Europe and America would have looked on, perhaps disapprovingly, but without protest.

Today times have changed. What is one country's business concerns all of the civilized world, where international problems and relations are touched. The World Court, the Kellogg Pact, the League of Nations and treaties guaranteeing the preservation of China's territorial integrity—all cause America and Europe to have something to say when Japanese armed forces invade Chinese territory, kill Chinese, take over Chinese public offices, telephone, telegraph, railways, arsenals, waterworks, radio and airplanes.

Japan disclaims all purpose of territorial aggrandizement and claims only a desire for the recognition of treaty rights. At the same time all realize that Japan needs room to expand. She has a population of sixty-five million people residing in 152,000 square miles, an average of 400 to the

square mile. Three-fourths of the land is unproductive and there are few mineral resources. Manchuria, on the other hand, has over double Japan's area and one-third the population. She has an abundance of timber, arable land and mineral resources. The Chinese do not develop the territory as effectively as Japan, who desires to colonize and develop Manchuria. She wishes also markets for her silk and other products on which her prosperity depends. Chinese mobs and bandits resent Japanese aggression and have at times made life unpleasant for Japanese soldiers and residents in Manchuria. The Japanese military forces, which are directed by the Military Council and are not under control of the Japanese Diet, undertake to maintain order, keep control of the railway and impose terms of peace on China. A practical state of war results which threatens to embroil Russia, Europe and America.

Japanese civil authorities favor peace, for they realize the disastrous results of a Chinese economic boycott against Japanese goods. It is most important for Japan to cultivate the goodwill of other peoples in order to extend her markets. There is hope that clearer wisdom and the pressure brought on Japan by America and the League of Nations will effect a peaceful settlement.

The influence of Christian sentiment in China and Japan is encouraging in the midst of this conflict. The federation of Chinese churches of Peiping, the former capital of China, sent to the National Christian Council of Japan the following telegram:

"Whole Chinese nation greatly disturbed by present Manchurian situation. Chinese Christians appeal to Christians of Japan to make common cause advocating with their respective governments peaceful means to settle Chinese-Japanese questions, preserving friendship between two neighboring peoples."

It is also reported that Madam Chiang Kai Shek is holding daily groups in her home to pray for China. As Rev. W. C. Fairfield remarks in *The Congregationalist*, "The truth is that the Chinese Christians are taking their Christianity more seriously than we ourselves would think of doing! Their criticism of missions is not that it goes too far in imposing an alien faith on the Chinese, but that *in America* it fails to go far enough into its own implications, *i. e.*, into the implications of a universal religion, supreme, therefore, in the moral and intellectual, as well as in the spiritual, realms."

The Chinese Christians have called on the Japanese Christians to join them in efforts to find a Christian solution and to maintain peace. The presence in Japan of a strong anti-military party makes it incorrect to think or speak as if the

Japanese were all militaristic. This is not true of China or Japan or Germany or America or any other intelligent nation. Japanese Christians have expressed a desire for a peaceful solution of the difficulty.

Manchuria is very inadequately occupied by Christian missions. Nine-tenths of the people are Chinese, the other tenth being made up of Manchus, Mongols, Tungus tribes, Koreans, Japanese and Russians. The principal mission work for the Chinese is carried on by the Scotch Presbyterians, Irish Presbyterians and Danish missions. The British and Foreign Bible Society and the Y. M. C. A. and Y. W. C. A. also are at work in various centers, and Presbyterians and Methodists have missions among Koreans and Japanese colonists. The total number of Protestant missionaries is 172, of whom 55 are Danish Lutherans, 44 are Irish Presbyterians, 61 are Scotch Presbyterians and 6 are Seventh-Day Adventists. They labor in thirty-seven stations—including Mukden, Chinchow, Harbin and Kirin. The Protestant Church membership numbers about 25,000 and there are reported to be 60,000 Roman Catholics.

Large portions of Manchuria, and almost all of Mongolia, are still unoccupied by any Christian workers. "It is worthwhile to remember," says W. C. Fairfield of the American Board, "that the existence of these workers for peace in China and Japan is the direct result of Christian missionary work. It is the strong belief of many that the only permanent foundation for world peace is the spread of Christian goodwill and sympathy until it controls public opinion in every country. The foreign missionary societies are still the most effective agency to bring this about."

KAGAWA'S MESSAGE TO AMERICA

Probably no Christian Japanese and few in any station in life are as widely known and as influential for good as is the Japanese Christian author, preacher, lecturer and social worker, Dr. Toyohiko Kagawa, who has been in America lecturing in various colleges and cities. The readers of *THE REVIEW* are already well acquainted with his life and work, including his inauguration of the Kingdom of God Movement in Japan, which aims to win a million souls to Christ and apply the principles of Jesus to the social, economic and other phases of life in that empire.

At a recent luncheon, given to Dr. Kagawa in New York and attended by leading representatives of national and international Christian organizations, the guest of honor expressed his deep conviction that *now* is the time of greatest crisis in the world. It is a time when, as in the days when Christ was on earth, we are called to leave all and follow Him if we would spread His King-

dom among men. We should be "gamblers for God," putting all we have and are on His altar and devoting all to His service. "Being a lukewarm Christian is not interesting or profitable," said Dr. Kagawa. He emphasized the fact that the Kingdom of God Movement in Japan is based on the teachings of Christ and on prayer. "Where there is true prayer the Church grows." We must take Christ and His program seriously and put His principles into practice if we would win the battle against communism and against atheism, against sin and selfishness.

In Japan there are 70,000 Shinto priests and about 200,000 Buddhist priests, while there are only 2,000 Christian preachers. In 800 Japanese churches there was an addition of only about 800 new members last year. We need a revival in Japan. Through the Kingdom of God Movement some 50,000 converts have been won in the past four years. There is need for more preachers. The scholastic standing required by the theological seminaries in Japan is too high for the ministers who would go out to preach the Gospel to the millions of unreached Japanese farmers. Dr. Kagawa proposes to train 5,000 Japanese lay preachers for this purpose — giving them short-term courses in Bible, in social service, in evangelism, and in farming and handicrafts.

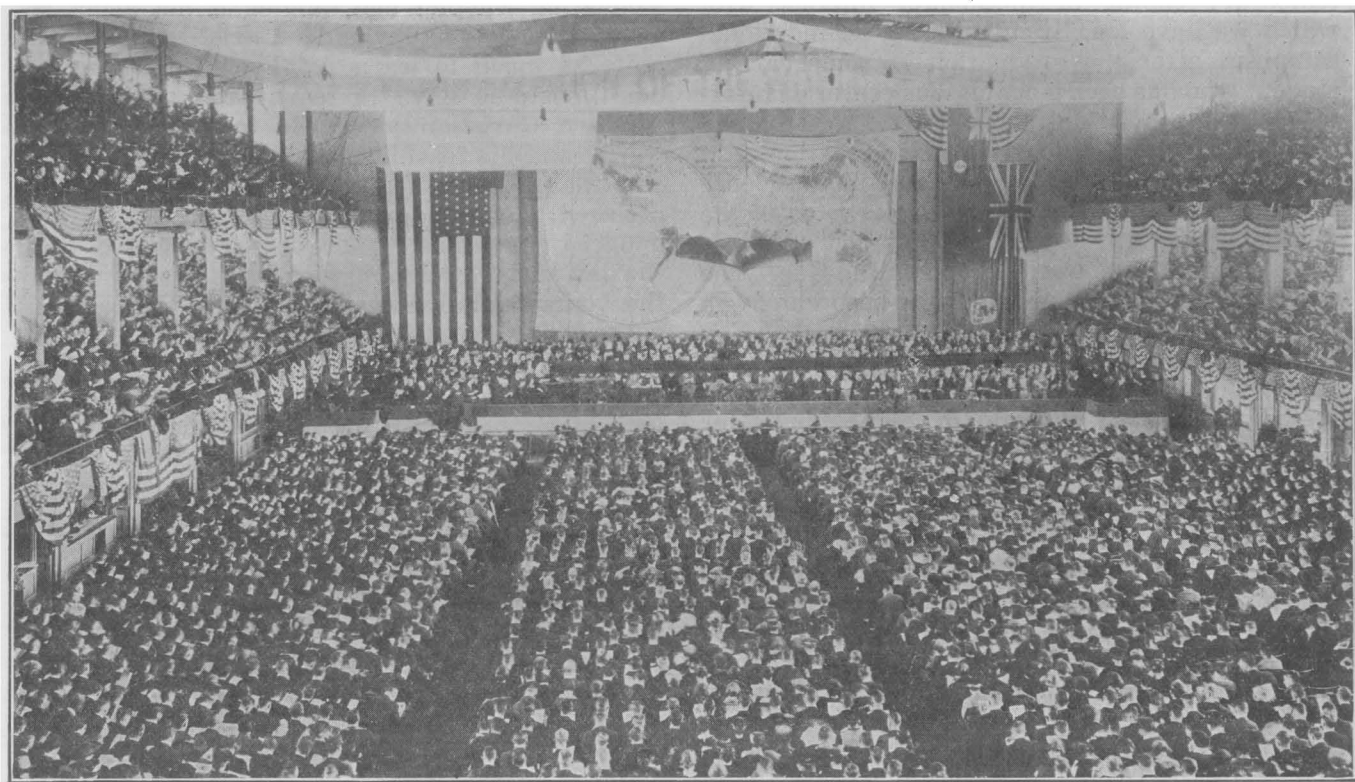
There is great need for Christian teachers, and Dr. Kagawa proposes to establish itinerating short-term Christian schools in country districts to meet the present great need for Christian education among the peasants and industrial workers. This is the best way to counteract irreligion, communism and social evils. Cooperative farming

under Christian leadership has proved very successful and has led Japanese farmers to look to God and to the Christian cooperation, rather than to communism, for a solution of their problems.

When Dr. Kagawa was asked what American Christians can do to help make this program effective, he replied: "The greatest need is for a revival of spiritual life in America. How can the army at the front receive much help from a reserve army that is weak or asleep? I find in America both the worst and the best; the lowest morality and the highest spirituality. America must purify and strengthen her own life. Why is it that while the divorce rate in Japan has decreased from 40 per cent to 10 per cent, the divorces in America have increased from 3 per cent to 17 per cent? Why is it that there are more murders in New York in one month than in all of England in a year?" Will American Christians accept this challenge, and not only seek a revival of spiritual life in our own hearts and churches, and an expunging of the blots on the 'scutcheon of our own nation, but can we not also help this devoted and valiant soldier of the Cross in Japan to fight the battle for righteousness and to extend the Gospel of Christ among his countrymen? As Dr. Kagawa remarked, "The missionaries of communism who come to Japan do not speak of themselves as 'foreign missionaries' but as representatives of 'The Third International.' The missionaries of Christ are the representatives of the 'Heavenly International' to all peoples. The time has come to drop the word 'foreign missions' and adopt the term *World Missions*. Advance the cause of Christ anywhere and we help to advance it everywhere."

Up-To-Date Coming Articles in the REVIEW

Students Rallying for Foreign Service.....	The Buffalo Convention
Do Men Really Need Christ?.....	Cleland B. McAfee
The Future of Foreign Missions.....	Robert E. Speer
Are Home Missions Making Progress?.....	William R. King
The Religious Situation in Italy.....	W. H. Rainey
Why Mission Boards Are Worthwhile.....	Arthur J. Brown
Why Is Arabia Still Neglected?.....	Samuel M. Zwemer
A Christian Among the Mormons.....	Andrew J. Montgomery
Do Christ's Methods Apply Today?.....	Sam Higginbottom
World Friendship Books for Children.....	Hazel V. Orton
Successful Ways of Working.....	Estella S. Aitchison



A PART OF THE GREAT STUDENT VOLUNTEER CONVENTION IN DES MOINES TWELVE YEARS AGO

Seven thousand students were present and five hundred from foreign mission fields. On the platform were seated as many delegates as attended the first Student Volunteer Convention in Cleveland in 1891. Above the platform hung the Watchword of the Movement, "The Evangelization of the World in This Generation." At the back was the map showing the mission fields into which over 8,000 Student Volunteers had gone in the thirty-three years of the Movement.

Modern Youth and the Missionary Appeal

By PROFESSOR KENNETH S. LATOURETTE

New Haven, Connecticut, Professor of Missions and Oriental History at Yale University; author of "History of Christian Missions in China"

THOSE of us whose contacts with students go back twenty or thirty years have seen on many campuses great changes in attitude toward the appeal to life service as foreign missionaries. There are quite a number of colleges and universities, which two or three decades ago had strong groups of Student Volunteers, where today there are no students preparing to be missionaries. Among these are some which were founded as Christian institutions, which still are officially such, and which have a long and honorable history as sources of personnel for the foreign work of the Church. On one such campus, for instance, from which have gone forth in the past some of the most distinguished leaders of the missionary enterprise and which was founded

and nurtured by one of our great denominations, so far as the Christian Association knows, there is not one undergraduate who is planning to be a foreign missionary. In another university with a somewhat similar missionary past, the man assigned to organize a delegation to the last quadrennial convention of the Student Volunteer Movement could not find an undergraduate who was planning to be a missionary. He, himself, deeply religious and conscientious and of outstanding intellectual ability and the son of a man who has given his life in notable service to missions, had—and has—no intention of becoming a missionary.

These are not isolated or meaningless phenomena. They seem not to be instances of that

temporary ebbing of missionary interest with which we have long been familiar on individual campuses after the graduation of some earnest student who has been a contagious center of information and conviction. On at least one of the two campuses instanced above are two older men in close touch with students, who have the confidence of the Christian group. They are devoted to the missionary enterprise and seek to enlist others in it, but have been powerless to stem the tide. The waning of interest, moreover, has been chiefly in certain types of institutions—those supported by the state, and the older more heavily endowed colleges and universities, most of the latter professedly Christian—usually of high repute for scholarship and social standing.

The decline cannot be ascribed to any single cause. It is due partly to the prevailing climate of opinion of many of our campuses. Criticism of religion in and out of the classroom, and secularistic attitudes toward life are dominant in a large number of our institutions and make difficult any interest in missions. Then, too, there is widespread ignorance of missions, even in Christian student groups. This is probably greater than it was two decades ago, although it was dense enough then. Twenty or twenty-five years ago in student Christian summer conferences a period each day was usually assigned to mission study and appeals for missions were heard regularly from the platform. Today mission study has dropped out of practically all, if not all, such gatherings. Addresses on missions may still be heard from the platform, but slighting remarks about them from speakers are also not unknown.

Moreover, student idealism tends to be diverted into other channels. Two decades ago it was widely felt in student Christian circles that the highest form of consecration was the dedication of one's life to foreign missions. The foreign missionary enterprise was regarded as the best medium through which to express that idealism which fortunately is characteristic of many of our youth. Today student idealism seeks to rid the world of war, to solve race conflicts, and to discover an escape from some of our industrial ills. More often than not, moreover, this idealism does not think of Christian missions as a means toward the attainment of these goals.

A smaller factor, but still important, is the declining incomes of the boards and the consequent failure to appoint some individuals whom the campus has known. The impression thus gets abroad that more missionaries are not really needed.

Then again, widespread uncertainty exists as to the need for missions. Even strong Christian leaders, both graduate and undergraduate, are

wondering whether one religion is not about as good as another and whether Christians have not quite as much to learn from non-Christians as non-Christians have to learn from Christians. Western Christianity is held to have obscured Christ and his teachings and a man like Gandhi, who makes no profession of being Christian, is declared to be more Christlike than most announced Christians. There is a feeling, too, that the day of the foreign missionary is past, and that the younger churches are now able to carry on without foreign assistance other than financial.

Not all of these factors operate on any one individual or on every campus, but they are all to be found somewhere in our academic life. The crux of the situation is the many and rapid changes induced by our machine and scientific age which are revolutionizing all life. Those who are older and have watched some of these changes come are often bewildered and set adrift from their accustomed moorings. We must not be surprised if those who are younger and who are hurried into our kaleidoscopic age grow up uncertain, unable to give themselves to the old with conviction, and having nothing new to which to tie.

But the contrast between half a generation ago and now must not be exaggerated. We are prone to view the past through rose-hued glasses and to look backward for some golden age. Except on a very few campuses, and intermittently even there, missions have never been a consuming interest of more than a small minority of students. The majority of their fellows have always regarded prospective missionaries as a little eccentric and perhaps even mildly demented. It is a rare institution in which the ignorance about missions has ever been anything but colossal. Even though the prevailing atmosphere is less favorable today than it was a quarter of a century ago, it was not then particularly conducive to commitment to missionary service.

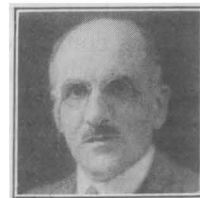
Moreover, and fortunately, colleges, universities, and theological schools still exist where the environment is favorable to missions. From them students continue to offer themselves for service abroad. They may be declared by the pessimist to be survivors of an older era, the last remnants of rapidly crumbling bulwarks against the new age. This, however, cannot be said of all of them, for among them are some of the most progressive and highly esteemed schools in the land. Students are, moreover, offering themselves today with as devoted a spirit as they ever have—even though in smaller numbers. There are indications that the tide may have begun to turn. Reports of an increasing serious interest in religion come from British universities, and may be the fore-

On the Program of the Coming Student Volunteer Convention



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P. H. J. LERRIGO, D.D., M.D., Home Secretary and Secretary for the Belgian Congo of the American Baptist Foreign Mission Society; medical missionary in Alaska for two years and in the Philippine Islands for eleven years; author of "Rock Breakers," "God's Dynamite."



WALTER JUDD, M.D., for six years medical missionary of the American Board at Shaowu, China, one of the most disturbed areas of Fukien Province; traveling secretary of the Student Volunteer Movement, 1924-5 and 1931.

WILLIAM McE. MILLER, missionary to Persia for ten years; in student work with the International Committee of the Y. M. C. A. for two years; member of the traveling staff of the Student Volunteer Movement, 1931-32.



KENYON L. BUTTERFIELD, LL.D., Counsellor on Rural Work of the International Missionary Council; formerly president of the Massachusetts Agricultural College, of Michigan State College, and of the World Agricultural Society; author of "The Christian in Rural India," "The Rural Mission of the Church in Eastern Asia."



WILBUR B. SMITH, Senior Secretary of the Y. M. C. A. in Egypt and Palestine; for six years Candidate Secretary of the Student Volunteer Movement; for five years a secretary of the Y. M. C. A. in India.

STUDENTS OF YESTERDAY WHO ARE MISSIONARY LEADERS TODAY

runner of what is to happen in America. Those who have recently traveled a good deal through the colleges in the interest of missions report greater openmindedness and less disillusioned sophistication than they found four or five years ago.

The number of new student volunteers has increased, as compared with four or five years ago. Those of us who have been present at some of the conferences for outgoing missionaries, held during the past few years, have been impressed with the commendable quality of the new appointees. It is probably impossible to compare accurately the average ability of the recent appointees of the major boards with those of a few decades since, but some of us have the impression that it is, if anything, somewhat higher than it was. Certainly it seems to be higher than it was in the years just after the World War when large numbers were sent abroad, financed by the wave of *post bellum* giving. At least some of the boards are today unusually careful in making appointments and are more strict than ever in their application of a wide range of tests given to applicants.

In some respects the form in which the appeal for missionary service is made today differs radically from that of twenty or thirty years ago. Then students were often told that as missionaries they would be leaders, possibly holding positions of prominence in helping bewildered peoples through the revolutionary transition into the world of Occidental culture. It was an age of Western imperialism, in which idealism spoke in terms of "the white man's burden"—of serving "backward" peoples with the conviction that they were "lesser breeds" who for an indefinitely long period would be incapable of self-government. Today, after the humiliation of the Great War and the rising tides of nationalism in the East, the white man is more humble and in missionary circles we talk of cooperation with younger churches, we say to the prospective missionary that he must rid himself of any remnants of a superiority complex, must keep himself in the background, and must seek to be great by being servant of all. We are a bit sensitive, too, about using military terms which may seem to imply that missions are a form of imperialism, and such phrases as "the Christian Occupation" or the "Conquest of the Cross" are not in good odor.

Rightly or wrongly, moreover, the watchword "the evangelization of the world in this genera-

tion," which had such compelling power upon students of twenty-five or thirty years ago, has been allowed quietly to slip into the background. We speak rather of trying to meet some of the social and economic problems of our day which must be at least partially solved if civilization is to go on. Many of us have a conviction that the program of the missionary enterprise must be radically readjusted to meet the rapidly changing challenges of our day—that if it is to endure and serve the present age it must not perpetuate all of the program of an older generation.

Beneath all these changes in the form of the appeal and in the organization and program of missions there are motives and objectives which abide. In more than one group of outgoing missionaries, with which some of us have met in these later years, the emphasis upon the need of personal transformation through the Gospel of Christ has been quite as great as it was two or three decades ago. Altered though many of the missionary methods and machinery may need to be, and different though the conditions under which missionaries work undoubtedly are, the basic convictions which send young people out into the enterprise have remained constant. There is a profound sense of the world's need and of the power of the Gospel of Christ to meet that need. There is, too, the belief that any social renovation must come through reborn individuals. We may not hear quite so much of such terms as sin, repentance, faith, and regeneration, but the facts back of these terms are still prominent in the consciousness of the outgoing missionary. It is significant that addresses on the Cross of Christ are making a profound appeal to some of our most modern-minded American youth, and that here and there groups of students are trying by earnest practice to discover for themselves the resources of prayer.

Is this, after all, anything but what we should expect? As Christians we believe that the Spirit of God is still at work in the world, that He still convinces men of sin and of righteousness, and that the Gospel of Christ remains the power of God unto salvation to every one who believes. Centuries ago Paul told the Corinthian Christians that changes would be ever with us—old knowledge and old conditions giving place to new—but that faith, hope, and love are abiding needs and realities. He spoke as truly for our age as for his own.

The primary interest of the Christian college is in persons rather than in subjects or things. Its fundamental aim is the development and encouragement of the personality of the student.

—PROFESSOR LUTHER WEIGEL.

The Present Day Summons^{*}

A New Call to Service—By John R. Mott

A Review by the REV. ARTHUR J. BROWN, D.D.
Author of "The Foreign Missionary"

IN his latest volume on the present world situation Dr. Mott deals with a crisis. Perhaps the word has been rather overdone, but no other so adequately expresses the situation that confronts the Christian people of this generation. That situation is certainly a crisis to them. No other living man has a wider background of knowledge and experience in dealing with it than Dr. Mott. He occupies a unique position of influence in the Christian world. He has been one of the leaders of the Student Volunteer Movement for Foreign Missions for forty years. In 1895, he organized the World's Student Christian Federation and for twenty-five years was its General Secretary, and then its Chairman. He was for a long period Secretary of the Foreign Department of the International Committee of the Y. M. C. A., and General Secretary of its National Council. He was Chairman of the two greatest missionary conferences of the twentieth century—The World Missionary Conference in Edinburgh in 1910, and the Jerusalem Conference in 1928. He has traveled more widely in the mission field than any other man, and has probably a wider acquaintance with Christian leaders, both at home and abroad. In all these varied positions he has displayed the ability and wisdom of a true Christian statesman.

The publication of his "The Present-Day Summons to the World Mission of Christianity" is therefore an important event. The basis of the volume is the lectures that he delivered on the Cole Foundation in 1931 at Vanderbilt University, but he has added considerable material. In a series of suggestive chapters he discusses World Trends, The Summons of Rural Life, The Summons of Industry, The Summons of Race, The Summons to Share, The Summons to Serve, The Summons to Cooperate, The Summons of the Living Message, The Summons to the Home Base, and The Leadership for this Momentous Day. An extensive bibliography and a full index add to the value of the book. It is not easy to make a selection from such a wealth of material, but we feel

sure that the readers of the REVIEW will be interested in the following statements by Dr. Mott:

"The past twenty years have witnessed incomparably greater changes in the world than any other period of like extent. The same is true of the world mission of Christianity itself, whether one has in view its field of concern, its complexity, its pace, or its governing motives or objectives. These changes and present-day trends, if we but grasp their implications, present an irresistible summons to the Christian forces of both Occident and Orient. . . . It is evident that the period on which we have entered is to be the most exacting in its demands because of the forces which oppose us, the many grave and emergent issues which demand attention, and, above all, the fact that there are so many more Christians now living than ever before who have awakened to the heroic implications of the Christian Gospel. . . .

"World-wide trends and outlook compare favorably with those I have found at any time since the beginning of my first-hand observations in 1895. I do not overlook certain adverse facts which would seem to contradict this contention. For example, we cannot ignore the existence and gravity of the misunderstandings among nations. It would be difficult to name a country which, judged by words and actions, understands its neighbors near and far. . . .

Grounds for Optimism

"If adverse facts like these can be given, the question may well be raised: How can the position be maintained that on the whole the international outlook now is more reassuring than it was, for example, two and three decades ago? I would venture to support the statement by a few facts. In the first place, there are today twenty voices and pens speaking and writing to foster right understanding between nations and to promote good will and cooperation among them where there was one such voice or pen thus engaged twenty or thirty years ago. This is in itself a most potential fact. It means that through the influence of men who do much to affect thought and action, the attitudes and practices of peoples which might formerly have been characterized as

^{*} "The Present-Day Summons to the World Mission of Christianity", By John R. Mott, LL.D., 325 pp. \$2.50. Cokesbury Press, Nashville, Tennessee, 1931.

passive or as drifting can now be spoken of as attitudes and practices of taking initiative and accepting responsibility for bringing about larger understanding and cooperation. The light is now being turned upon situations, practices, and problems which might otherwise have been the occasion of serious misunderstanding, bitterness, and strife. . . .

"Another ground for optimism regarding the international outlook is the fact that all over the world there is coming forward a new generation who expect to devote themselves to ushering in a new day in respect to furthering good will and constructive cooperation among the peoples of all lands. In countries like China and Japan they are rapidly rising into the ascendant. Within two decades, probably less, a sufficient number of them will be in positions of major importance to determine the policy and practice of the nations. . . . The great internationalism is the world mission of Christianity. The tens of thousands of missionaries, as ambassadors, interpreters, and mediators, are doing more than any other one factor to throw out strands of understanding friendship and unselfish collaboration between the peoples of Asia, Africa, and Latin America on the one hand, and those of Europe, North America, and Australasia on the other. . . .

"The most notable social trend of our day is the world-wide awakening and uprising of women. The changes which have been wrought in their social status and outlook during the past thirty years make a difference not of decades but of centuries. Still greater changes are now in progress. No one can foretell what the next two decades will witness. . . . The world over, education has been the key which has unlocked the door to higher life and greater opportunity for women. . . . The most significant fact is that women everywhere owe their present enlarged opportunities to only one of the founders of the great religious systems. This is naturally more evident in those lands where other religious systems still hold sway, where life is not so complex, and, therefore, where the lives of women as affected by these systems are as yet an open book. . . . The general trend has been upward and outward and onward, and since the Great War the acceleration is ever more rapid. . . .

"Every period of transition has its dangers, but the present is heavy-laden with them. When old religions and social sanctions are going or gone and no others equally binding are being substituted, there must be confusion and human wreckage. Almost too quickly are these women breaking out from seclusion and oppression and restraints into the swift currents of this modern age. In early days, girls were sheltered as well as educated in

Christian schools only; now the majority are in government secular schools. . . . They also study abroad. Just now the number in the United States from Japan, China, the Philippines, Korea, India, and Turkey is 550. No one can estimate the influence of each one of these as she returns to her native land. We might make the attempt by thinking of each one as one thousand. Mrs. Herman Liu comments in a suggestive way on the results of study abroad: 'It is very interesting to notice that returned girl students . . . from America usually become doctors, social workers. A great many of them marry and become better home-makers. Returned girl students from England are practically all teachers and usually stay single; from France they are usually "free in their thinking"; while from Russia they are revolutionists, and, nay, Communists, too!' . . .

Tendencies in Education

"In the realm of education we witness developments, emphases, and tendencies of great significance. Within the past two or three decades there has been throughout Asia and in parts of Africa and the Pacific island world a great multiplication of universities, colleges, and schools under government or other secular control. In these areas, as in the West, the increase in enrollment of students has been enormous. Whereas formerly the attendance upon these institutions was drawn largely from more favored groups, it is becoming increasingly democratic. More and more the emphasis is being laid upon the purely secular or materialistic. This is seen in the curricula, in the expenditure on equipment, and in the general influence on the studying youth. . . .

"Thus we find advancing by leaps and bounds vast secular systems of education with limitless governmental resources and authority at their back. At the best their attitude toward religion is neutral. In practical effect, however, it is more often anti-religious. The net influence all over the non-Christian world is to develop indifference toward all religion. This tendency is strengthened by the aggressive propaganda of anti-religious movements. . . . The result is that the traditional beliefs of vast numbers of students in the lands of the non-Christian religions have been undermined; and in many nominally Christian countries, such as those of Latin America, South-eastern and Eastern Europe, and Western Asia, the students have become, as the Germans says, *konfessionslos*—that is, without religious affiliation. One cannot without alarm contemplate this trend. What could be more serious than a leadership for the generation of tomorrow without the anchoring, guiding, and uplifting power of reasonable and vital religious faith? . . .

"Happily, by the side of many of these non-Christian systems of education, the world mission of Christianity has established its own educational work. . . . If the cause of Christian education is to triumph in the face of this grave situation, it must concentrate on the qualitative, as contrasted with the quantitative, aspect of its program. It cannot hope in the matter of numbers to keep pace with the government and other purely secular institutions, but in the realm of character building—the development of the entire personality—it can, if it will, not only excel but also make an indispensable spiritual contribution which no government or other secular agency can supply. The supreme advantage of Christian education is that it seeks to counteract the destructive effects of the purely intellectual approach by providing education for the whole life. To this end, while the Christian educational movement must preserve and strengthen its position of respect and influence in point of the thoroughness, up-to-date-ness, and truly progressive character of its intellectual leadership and processes, it must with conviction make its major contribution in the sphere of religious education. Its chief and constant concern must be its product in character and spirit. This involves paying great prices. It must turn a deaf ear at times to alluring appeals to concern itself chiefly with large numbers. Rather let it deliberately and resolutely center on developing only so many institutions as can be maintained with the highest Christian efficiency. This principle, in turn, involves preserving at all costs an adequate staff—adequate in contagious Christian conviction and character. Central in all their thinking, planning, contacts, and service will be the influencing of the motives, the springs of idealism, the action of the will through laying secure through bases of faith and through exposure to the Ever-Living and Ever-Creative God as revealed in Jesus Christ. . . .

"It is impossible to characterize in any adequate general terms the religious trends and outlook,

because the religious forces are so numerous and varied and are manifesting such widely different aspects. The impression which one today receives from face-to-face contacts with the non-Christian religions is that of gradual disintegration. Under the influence of modern science, secular civilization, and historical criticism, as well as of the world mission of Christianity, these systems of faith are losing their hold as sources of vital energy and as practical regulative influences on life. This is particularly true of the educated classes.

"Notwithstanding any handicaps which the world mission of Christianity may suffer because of divisions between or within the great Christian communions, the overmastering fact is that the influence of Jesus Christ was never so widespread, so penetrating, and so transforming as it is today. It is impossible to furnish accurate figures, but it is probably a conservative estimate, based on such returns as are available, to say that fully twenty millions of men and women in non-Christian areas of Asia and Africa are now looking to Christ for guidance, for redemption, and for power infinitely greater than human, where there were less than two millions looking Christward thirty years ago. If this be true, it is a stupendous fact. . . . Moreover, the Christward movement is gathering momentum from decade to decade. Quite as significant as Christ's conquest of individual lives is His ever-widening sway over whole areas of life and of human relationships. There are multiplying signs on every continent of the quickening of the social conscience. One might almost maintain that Jesus Christ creates the social conscience. Be that as it may, of one thing we are certain: that where He is best known and obeyed there we find conscience most sensitive and responsive. It is highly significant that more and more in the lands of the non-Christian religions Christ is being recognized as the last court of appeal in morals. 'He stands before men as plainly greater than Western civilization, greater than the Christianity that the world has come to know.'"

If the simple, straight, thoroughgoing religion of Jesus Christ could be given free course all through the life and work of each Christian, we should see this world emerging from the bondage of corruption into the glorious liberty of the sons of God. We must believe that Jesus knew what He was talking about and meant what He said. We must care supremely about His way, and very little about anything else. What would happen if the whole Church of Jesus Christ should put aside its man-made rituals and creeds and should give itself over to one thing—the finding and following of the way of life which Jesus teaches? This is a hard and anxious time. The world is losing faith in its other gods. The spirit of science is more humble; big business is less sure of itself; the world is lonely and afraid. It is a great day in which to be a Christian.

THE REV. WILLIAM P. MERRILL, D.D.

PRAISE AND PRAYER FOR THE NEW YEAR

REASONS FOR THANKSGIVING AND PRAISE

The eternal Good News that Christ brought to men to show the way out of troubles and sin and into right relations with God and our fellow men.

The more than twenty thousand ambassadors of Christ who are working amid difficulties in the non-Christian lands.

The many thousands of Christians who are working as missionaries in the home mission fields of Europe and America.

The faithful Christians in every land and of every race who are proving by their characters and lives the power of Christ to transform character and equip for life.

The Christian stewards in the home lands who are earnestly promoting the work of Christ by their prayers, their sacrificial gifts and their service—in the home, in the Church, in business and in society.

The Christian Churches and other organizations that are working to make known Christ and His message, to lead children and youth in the way of Life, to educate, to enlist for service, to help the weak and the suffering—under the direction of the Divine Saviour.

The widespread Christian spirit of brotherhood that leads men to relieve suffering, to bring economic relief, to promote social justice and international and interracial goodwill among men.

The signs of spiritual awakening in America in individuals, in colleges and in churches; for the revivals in Korea and India, in the Philippines and Papua, in Africa and Persia; for the great forward movements in Japan and China and Burma.

SUBJECTS FOR SPECIAL PRAYER

The special Week of Prayer, January 3rd to 9th, in all churches. Never was this more needed. The financial depression, suffering, widespread unrest and prevailing sin, call for prayers of faith. The following topics are recommended by the Federal Council of Churches for the Week of Prayer, under the general subject: "Preparing the Way for the Living God":

Sunday, January 3—A Deepening of the Consciousness of God. Proverbs 29:18; John 14:6.

Monday, January 4—Faith in and Loyalty to a Conquering Christ. Ephesians 3:14-21.

Tuesday, January 5—The Leadership of the Holy Spirit. Acts 1:1-8; John 16:7-14.

Wednesday, January 6—International Goodwill and Cooperation. Isaiah 2:15; Micah 4:4-7.

Thursday, January 7—The Protection of the Home and of Youth. Deut. 6:1-9; 2 Timothy 2:1-16.

Friday, January 8—The World in a Day of Depression. Luke 4:18-19; Matt. 25:31-46.

Saturday, January 9—A World-Wide Spiritual Revival. Habakkuk 3:2.

More than ever this year, in a period of depression, when countless men are disheartened and fearful, our churches are summoned to united prayer and intercession in order that the awakened sense of our inexhaustible resources in God may inspire the faith and hope and love which the world so sorely needs.

These suggestions for prayer, selected and prepared by the Commission on Evangelism, are submitted to pastors and people everywhere, in the hope that the prayers of many may ascend to the Lord as the prayer of one man.

It is to be remembered that not only in America, but in many other lands, as a result of the circulation of a similar call for prayer by the World's Evangelical Alliance, this same period will be observed as a time of prayer.

Thomas Carlyle said, "Prayer is and remains the native and deepest impulse of the soul of man." These times of distress and strain should drive Christians everywhere to the place of prayer and make them more dependent upon God. A revival of prayer in the churches of America will go a long way toward helping us to meet the deepest ills of the present day.

Let us begin the New Year in prayer; then, with ever-increasing faith as the weeks go by, we may end it with a great shout of Christian triumph.

Some New Trends in Latin America

By JOHN A. MACKAY, Litt. D.

Mexico City, Young Men's Christian Association

IN his book the "Epic of Artigas" the Uruguayan poet, Zorilla de San Martin, describes the Andean region of South America as a "rosary of craters in eruption." Having in view recent happenings throughout the Latin-American world, this descriptive phrase might very well be applied to political conditions not only on the Pacific seaboard but throughout the whole area. At least fifteen of the twenty republics which compose the Latin American group of nations have been convulsed by revolutionary movements in the course of the last year or two, and others are not without internal rumblings.

To a superficial observer these countries might appear to be hopelessly committed to revolutions as a political method. A knowing and sympathetic student of the situation is aware, however, that recent revolutionary movements have had very special causes and that in a number of cases they represented a decided break with former political ideology, in spite of the violent method employed to give expression to the new ideals. The fact is that in the political life of Latin America principles begin to take the place traditionally occupied by "caudillos." There is a decided trend towards the impersonalisation of politics. These countries have undoubtedly before them a long and bitter period of storm and stress, but no one is entitled to be cynical or skeptical regarding their future.

On the other hand, the present situation is one in which thought and life have gone into the cru-

cible in a way which has not happened for generations and so becomes a challenge to all the creative Christian forces which can be brought to bear on the life of these nations.

The Cordoba Student Movement

In 1918 a revolutionary movement broke out among the students of the old Argentine University of Cordoba which will doubtless acquire increasing significance in the life of Latin America. The students rose in revolt against the traditional university regime. They launched a *Manifesto* to the "free men of South America." This *Manifesto* is a symbolic document; it represents the advent of a class consciousness in the new generation of South American youth. Formerly youth had been no more than a colorful biological episode in the life history of men. It now became sculptured into a social class.

This movement spread through most of the university centres of the Continent.

At first it represented no more than a reaction against the University regime, but in the course of time it took on a distinctly social, and later a political color. University students, members of a class which traditionally had been uninterested in labor and in the problems of the proletariat, suddenly discovered a burning social passion in many parts of the Continent. This was specially true in such countries as Chile, Peru and Mexico, where the labor problem was most acute.

The Peruvian movement was the most interest-

Latin America has been called a "rosary of craters in eruption." Few people realize the great significance of these recent revolutionary movements in fifteen republics. They represent a change in ideals and are a challenge to creative Christian forces. As Dr. Mackay clearly shows, the student revolts show a new class consciousness. There is a religious awakening and a new "Spanish Christ" is proclaimed — a living Christ in contrast to the eternal babe or a dead Christ. Read what Dr. Mackay says of the evidences of the evangelistic movement as "an increasing force."

ing and dynamic. Under the leadership of Háyá de la Torre, a young man of old colonial blood, the students and labor organizations of the Peruvian capital formed a united front of manual and intellectual workers. They organized a People's University to which they gave the name of González Prada, the famous Peruvian radical of the previous generation. His dictum: "Age to the grave; youth to the task" formed the battle cry of the new movement. Every evening classes were held for working men and women in some part of the city or surrounding districts. An ethical passion inspired the pedagogical task. A multitude of workers received a new vision of life and of human dignity. Some industrial districts became wholly transformed; the Indians of the Sierra began to send delegates to Lima to plead that something similar be done for them. However, a dictatorial government which was keeping a watchful eye upon the movement realized that student leaders were obtaining too much power. Suddenly the latter were exiled and the movement was smashed.

Banished to different parts of Europe and the Americas those students clung together in thought. Their brilliant and indefatigable leader sketched a new organization called the *Popular Revolutionary Alliance of America*. In 1924 he entered Russia as a communist at the special invitation of the Soviet Government. He saw everything and left Russia, as he said, "cured of Communism forever." New influences began to play upon his life. Studies in Ruskin College, Oxford, in the London School of Economics and in Berlin; close contact with British and continental socialists; enthusiasm for the Chinese Kuo-ming-tang; a profound study of the economic and sociological situation of Latin American countries, led Háyá de la Torre to dream of an anti-imperialistic league formed by Latin American lands. In this way a new political ideology came to the birth which is as genuinely South American as the expression of Fascism is Italian and that of Communism is Russian.

The significant thing about all this is that at the last Peruvian election Háyá de la Torre and his new party, in spite of their very radical program, and the fact that the party was a completely new one and their leader had been back to the country for only a few months before the elections took place, came very near winning at the polling booths. Sooner or later this party will come into power and with it another era will break in South American politics. One of the major issues which will be tackled by the Cordoba generation, and undoubtedly on a continental scale, will be the problem of Latin America's economic independence. A new Ayacucho is being dreamed of which will

do for the economic and spiritual emancipation what the last battle of the Revolutionary War did for political freedom. Religion, as a purifying and creative force, will be treated with sympathy, but clericalism and parasitic religion will be combated as it has been in Spain.

This whole trend sets a new task for the missionary forces interested in Latin America. If they are to have a real future in these countries and are to make a genuine spiritual contribution to them, they must see to it that in the domain of politics and economics the countries from which they come shall deal with Latin Americans in accordance with Christian principles. If not, then the day may conceivably arrive when, in utter desperation, these Latin countries will follow Russia and exclude every kind of spiritual influence emanating from lands which they regard as their oppressors.

The New Status of Religion

A few years ago a distinguished Argentine writer, Juan B. Terán, described South America as the most irreligious part of the world. He meant to say that in spite of the prevalence of traditional religious forms, true religion as a fountain of inspiration for conduct and the transformation of life practically did not exist. While admitting to a large extent the truth of this indictment one is bound to say that in recent years religion has been set in a new perspective by thinking people, while abundant evidence exists that religious preoccupation of a very real kind is making its presence felt in Latin American society at large. Nowadays the so called "intellectual" can have religious interests and lead a religious life without it being thought, as would have been the case a few years ago, that he had sacrificed all claim to be considered intellectually respectable.

One striking index of the rising tide of religious interest is the popularity of semi-religious sects and societies which have made their appearance on the Continent. Theosophy in particular has been making very great progress, especially in the more cultured section of society. Less than three years ago the President of the Theosophical Society, a Hindu and a doctor of philosophy of the University of Cambridge, made a triumphal lecture tour around South America. Garbed in Oriental attire and lecturing in faultless Spanish, he filled the largest theatres and university auditoriums in the centres which he visited, expounding the principles of Theosophy and addressing himself on each occasion to the *élite*.

Theosophy makes a many sided appeal at the present time. Its orientalism proves extraordi-

narly attractive in countries where everything Eastern has come to be surrounded by a rosy nimbus. The fact that Stanley Jones knew India and Gandhi gave him a drawing card in South America. Theosophy also appeals because it offers an architectonic world view and inculcates methods of concentration which help in daily life.

One of the most interesting institutions in Mexico City is a new organization called the *Universal Institute of the Impersonal Life*. A few years ago a booklet, issued by one of the many original sects in the United States, fell into the hands of an employee of the Post Office Department in the Mexican capital. He became attracted by it, was converted to its tenets, and translated it into Spanish. The little volume became the basis of a new indigenous sect which, in the course of a few years, has made thousands of converts in Mexico City and the provinces. The organ of this group is called *Dios: una Revista Filosófica* (God, a Philosophic Review).

The new attitude towards religion in university circles is demonstrated by the fact that in the course of the last few years several Christian lecturers have given courses on religion, or distinctly religious addresses in a number of universities in Latin America. One thinks in particular of courses given on the Philosophy of Religion in the universities of La Plata, Argentina, and Lima, Peru, by Don Julio Navarro Monzó, an Argentine journalist and writer, who, for a number of years has been lecturing on Christianity throughout the Continent under the auspices of the Young Men's Christian Association. A few months ago Dr. George P. Howard, who represents a number of mission boards in a cooperative evangelistic effort in South America, lectured on Christianity in the University of La Paz. The present writer can bear testimony to the fact that students and faculty groups throughout the continent are willing to give a most attentive and enthusiastic hearing to any one who is able to present to them the fundamental truths of religion in relation to the problems of modern life and thought. All this is entirely new in the Latin American world and has taken place within the last few years.

Recent happenings in Spain are bound to have a far reaching influence not only upon political but also upon the religious life of Latin America. The prestige of the Roman Catholic Church, as an institution bound up historically and organically with the Spanish state and the Spanish spirit, has been shattered. The way is now open, as it has never been before in the history of Spain and Hispanic countries, for a revaluation of the reform movement in the sixteenth century, and for a serious consideration of the question as to whether the Iberian race did not lose its way religiously.

The Other Spanish Christ

The student of Spanish Catholicism is aware that a double religious tradition has been running through the religious life of Spain and the countries of Latin America. One tradition has been symbolised by the typically Spanish Christ, a dead figure who is never regarded by the popular religious consciousness as anything save the immortalization of death. This Christ has never said anything to living men. When an ordinary Argentine citizen of today wishes to express the thought that somebody or other has sub-human qualities or is a "poor devil," he says "He is a poor Christ!"

The other tradition centres around the Christ of the great Spanish mystics of the sixteenth century; the Christ of St. John of the Cross, of Santa Teresa and St. Luis de León; the Christ of the great Spanish reformers, the Valdez brothers, Juan Pérez and Cipriano de Valera; the Christ of the eminent Spanish Christian writer, Don Miguel de Unamuno. For all these Christ is the living one who was dead.

"The Lord walks among the kitchen pots," said Santa Teresa, writing to the inmates of one of the religious houses she had founded, encouraging them by these words to realise that they could have their Lord's presence amid the most menial tasks.

"Christ lives in the fields" said Fray Luis de León focusing religion in the open air and on the world's highways.

"Christ is Jesus" and "Jesus means health" said the same writer in a great book "The Names of Christ" which he wrote during a five years imprisonment in a dungeon of the Inquisition in Valladolid. He had been confined there for having translated part of the Scriptures into Spanish prose. By saying that Christ is "Jesus" Fray Luis meant that true Christianity is spiritual health introduced into the soul by the presence and power of Christ.

In our own day Don Miguel de Unamuno, the restorer and successor of the Spanish mystic tradition, finds in the famous painting "The Christ" of Velasquez the true Christian significance of Jesus Christ. Influenced by the thought of Blaise Pascal, who said that Christ has not ceased to agonize in the souls of His people for the redemption of the world, Unamuno maintains that "The Christ" of Velasquez represents the eternal truth of Christianity, Christ never ceases to carry on an agonizing struggle in the lives of His followers. In this conception the soul and its Lord, life and religion, are indissolubly bound together.

These great souls are beginning to speak afresh to the Spanish world. It is gradually being borne in on the minds of thoughtful Spaniards and Latin

Americans that there is another Christ in the religious tradition of their race. A first striking recognition of the fact that the Christ of popular faith does not represent the Christian Christ takes the form of a notable book entitled "The Invisible Christ." It was written four years ago by one of the leading literary men of Latin America, Dr. Ricardo Rojas, ex-rector of the University of Buenos Aires. In the course of an analysis of the Image, the Word and the Spirit of Christ, Rojas repudiates the "poor Christ" of popular tradition. He proclaims himself a denominationally unattached Christian, but one for whose life and thought Christ means everything. The publication of this book marks a new era in the attitude of Latin American intellectuals towards Christ.

The Evangelical Movement

Little space is left in which to express one's appraisal of the evangelical movement on the Latin American Continent. Evangelical Christianity is becoming an increasingly potent spiritual force and in a number of countries it has now become a national indigenous movement.

This is particularly true in Mexico and Brazil. The new religious laws in Mexico obliged the evangelical churches to a thoroughgoing nationalization which has been most beneficial for their spiritual life. In 1930 there took place in Mexico

City the ordination of the first Mexican bishop of the National Methodist Episcopal Church. In 1931 a suffragan bishop was ordained to guide the destinies of the National Protestant Episcopal Church in the country.

The development of the evangelical movement in Brazil is little less than extraordinary. This great republic has now within its borders nearly one million evangelical Christians, including the families of church members. The new Federation of Evangelical Schools is the largest organization of private schools in the Republic. The young evangelical churches now support a Brazilian Missionary Society to Portugal and another to the Indians of the interior. It was the recognition of the real indigenous character of the evangelical movement in Latin America which led the International Missionary Council at its enlarged meeting in Jerusalem in 1928 to invite these countries to become represented on the Council by three full members.

When one considers the growing potency of the new evangelical youth movement in the River-Plate republics of Argentina and Uruguay, the ability, ideals and enthusiasm of their members, there seems to be no limit to what may be expected of the evangelical movement in Latin America in the years ahead.

The Bible, a Cure for Depression

By Robert E. Speer

When the days are dark, men need its light.

When the times are hard, men need its comfort.

When the outlook is discouraging, men need its confidence.

When despair is abroad, men need its word of hope.

There are luxuries that may well be spared. There are even necessities that can be curtailed. But the Bible, indispensable at all times, is still more indispensable in times like these today.

The Bible is not a book of political maxims or of economic theories. It is not a book of maxims or theories at all. It is a book of living principles. Its spirit is the spirit of brotherliness and goodwill. It is a summons to helpfulness: "Bear ye one another's burdens." It is a summons also to self-respecting independence: "Let every man bear his own burden." It teaches charity, but also justice. It calls us to the giving and serving which the strong owe to the weak, and those who have to those who lack; but it also strikes straight and clear at the moral defects in individuals which are responsible for a large part of the poverty and suffering of the world; and also at the moral and economic defects in society, in business relations, and in the distribution of the common resources of the world, which are responsible for the remaining part.

Christ is the only hope of individuals and of society. And the Bible is the only book which tells His story. It alone preserves His words, which are spirit and life. It alone records His deeds by which He saved the world, and would save it now if we would obey Him.

The best thing men can do is to spread the Bible and to get it read and obeyed. This would be the end of hard times, of poverty, of unemployment, of injustice, of wrong, of war.



A VIEW OF THE SHIPPING IN RIO DE JANEIRO HARBOR FORTY-FIVE YEARS AGO

Brazil—Yesterday, Today and Tomorrow

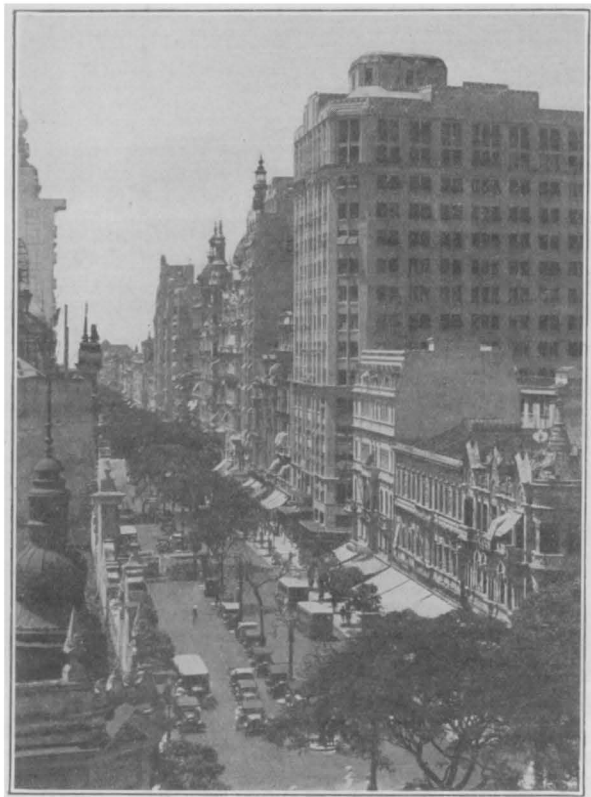
By the REV. H. C. TUCKER, D. D.
Rio de Janeiro Agent of the American Bible Society

WHEN I first went to South America in 1886 Brazil was an empire with a population of about 14,000,000, of whom a million and a half were slaves of African origin. The official census four years later, reported that racially 6,200,000 were whites, 2,000,000 blacks, 1,200,000 Indians and 4,600,000 mixed. Educational facilities were provided chiefly for sons of an aristocracy of wealth; fifteen per cent of the population had acquired some education and the teaching force was largely clerical. Roman Catholicism was the state religion, though a degree of religious liberty was guaranteed by law. The census showed 13,851,500 Roman Catholics, only 20,000 Evangelical Protestants, and 120,000 of other sects; 7,000 claimed to have no religious beliefs.

Forty-five years ago Brazil was practically without the Bible. Religious instruction was confined to the Roman Catholic Catechism, the oral traditions of the Church and the observance of rites and ceremonies were perfunctorily performed in Latin. Prevailing moral ideals and

standards were generally of a low order. Social custom made the home largely a place of seclusion and woman's position one of retirement. An enlightened free press existed in only a limited degree. The supply of wholesome, instructive literature dealing with social, moral and religious problems was very meager.

Along the coast the cities and towns were poorly built and badly kept; the streets were narrow, roughly paved and dimly lighted. Comparatively little attention was given to hygiene and health measures; sewerage systems, if they existed, were mostly of a primitive type, and the water supply was often very inadequate. Yellow fever, small-pox and other diseases were prevalent and disastrous epidemics were frequent. Malaria, tuberculosis, venereal diseases, and leprosy were widespread through the country, and there was apparently little thought or effort to control or exterminate these evils. Hospitals were poorly equipped and accommodations were limited. There were no professionally trained nurses. The



AN AVENUE IN RIO AS IT IS TODAY

rate of infant mortality was very high. Organized play and athletics were unknown.

In those days industries were few, life was chiefly rural; agriculture was the principle occupation, and was carried on with primitive methods, and without equipment and transportation facilities except by the pack-mule and ox-cart. There were few factories; only a few railroads ran from coast cities short distances into the interior without cross-country connections. There were no modern port improvements in any of the many harbors along Brazil's three thousand miles of coast.

The Imperial Government had diplomatic and consular representatives in some foreign countries and a few Brazilians occasionally traveled abroad, but the nation did not figure largely in international affairs, or in scientific and other world conferences.

What of Today?

The first great social and economical change in Brazil was the freeing of a million and a half of slaves by Imperial decree signed in May, 1888, by the Princess Isabel, who was then on the throne temporarily in the absence of her father, Don Pedro II, who was in Europe. He was growing old and the daughter was heiress to the throne. Abolitionists persuaded her that this stroke would

enhance her popularity and give security to her position. The measure quickened interest in ideas of freedom and liberty.

A military uprising in November, 1889, overthrew the monarchy, it banished the Imperial family to Europe and established a dictatorship. There was no organized resistance to the sentence of banishment. The Emperor quietly submitted and on the night of his embarkation he called a servant and had him fill a little sack with earth from the garden, saying: "When I die in Europe I wish my head to rest on Brazilian soil, for they will never let my body be buried here."

In the St. Vincent Church, Lisbon, in 1913, I saw the former emperor's embalmed body with the head resting on that pillow of Brazilian earth. Later the sentence of banishment was revoked and the bodies of the Emperor and Empress were removed to Brazil.

The military dictatorship, dominated by August Comte's philosophy of Positivism, issued a series of liberal decrees of far-reaching influence. These decrees included the complete separation of Church and State, establishment of civil marriage as being the only legal marriage, the secularization of the cemeteries; the substitution of lay for clerical teaching in the schools and the swing from languages to mathematics as the basis of the educational program.

A constituent assembly was also convoked to organize a constitution and the Assembly adopted the Constitution of the United States of America, with a few slight changes, and the political and civic machinery for the Republic was inaugurated.

These social and political changes were followed by others of far-reaching influence in the industrial and economic order. These included largely the gradual introduction of modern machinery and office appliances—such as the typewriter, electricity, automobiles, wireless telegraphy, moving pictures, radio, aeroplanes, etc. Many new products for home consumption and exportation have been added to gold, diamonds, hard woods, coffee and rubber. Cotton mills have increased fifty fold since 1886 and many factories have been established. Railroads and telegraph lines have been extended, and extensive city and town improvement schemes have been carried out together with the development of harbors and methods for handling shipping and freight.

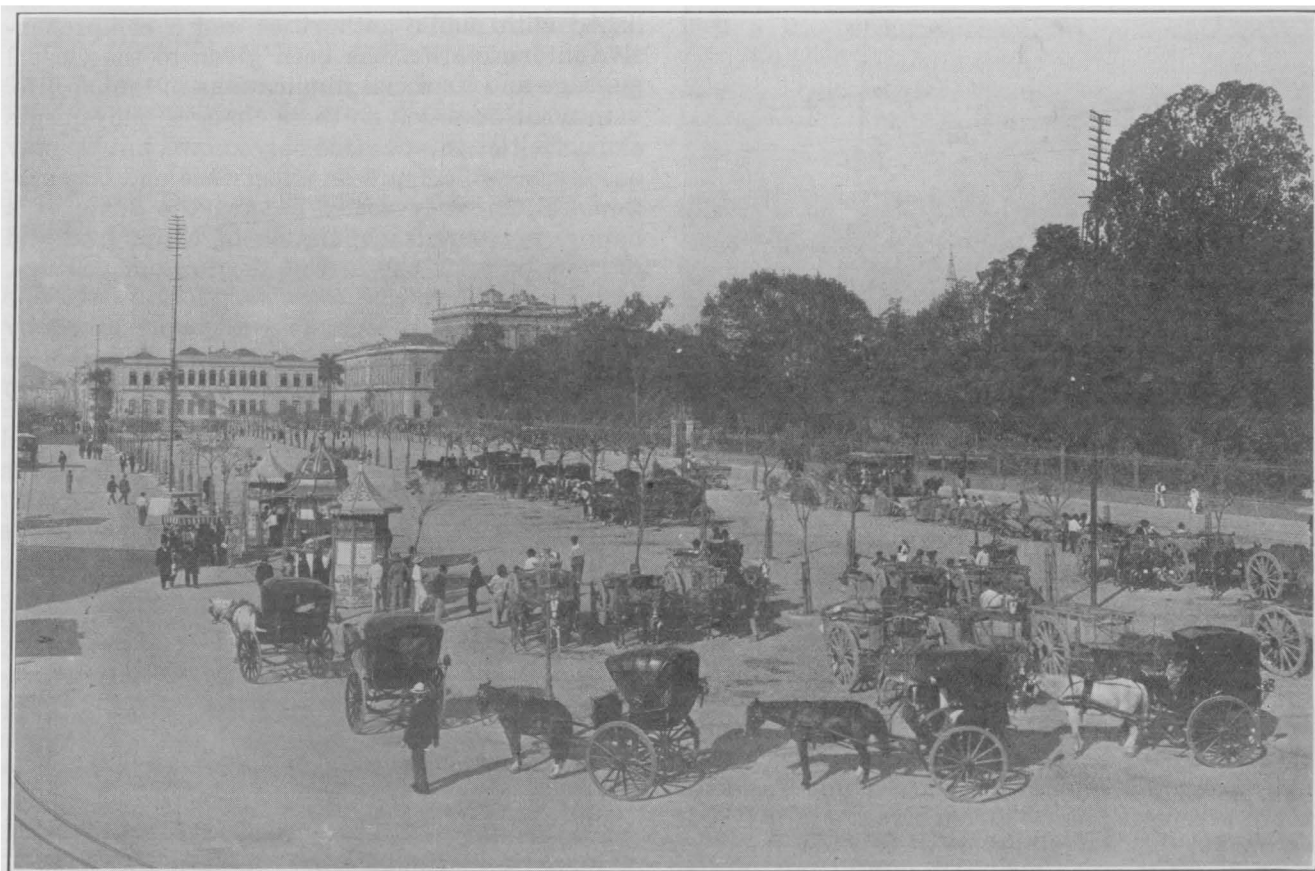
Brazil has also become increasingly interested in world affairs and in more recent years has been worthily represented in scientific, economic, industrial and cultural congresses. Her representatives at the Hague, in the League of Nations and at other international and world conferences, have made real contributions to these gatherings.

The abolition of slavery, the overthrow of the

monarchy, and the establishment of a republic, and the promulgation of liberal decrees have incited the Brazilian mind to work on new intellectual and social problems. Personal liberty, the right of the individual to think for himself, and greater freedom for the press have liberalized thought and stimulated research. Popular education has been extended and improved technical and professional courses have been provided. The population has increased from fourteen to nearly forty-two millions, while literacy has grown from

tional responsibility have developed. Brazil has begun to make a more scientific survey of her tribulation she will be called upon to make to human welfare in the development of these resources.

Along with the new ideas and imported devices have come some dangerous influences. One has been the development of a disastrous materialism. Rapid industrial and economic expansion has given rise to extravagance and waste; huge debts have accumulated, and the credit of the country has been seriously damaged.



A SCENE IN A PUBLIC SQUARE IN RIO FORTY-FIVE YEARS AGO

fifteen to twenty-five per cent. The cry heard on every hand today is for the education of the masses.

Interest has also been awakened in the large Indian population of the interior. The Federal Government and religious organizations are endeavoring to educate, elevate and christianize these red brothers of the forests. Colored freedmen and their offspring enjoy equal privileges with the whites, and it is claimed that no color line is drawn. These conditions have brought about a number of interesting social, racial and ethnological problems which students and sociologists have begun to study.

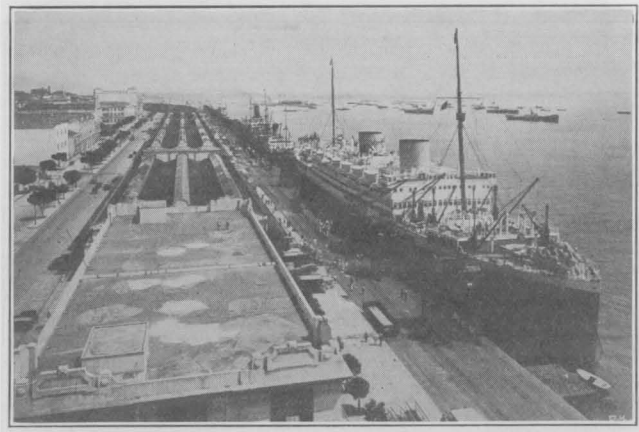
A national consciousness and sense of interna-

These changes have also affected social customs. natural resources and to evaluate the possible con- Women now go about the streets of the cities unaccompanied and hundreds are employed in stores and offices. A real feminist movement is making rapid headway. Problems of health and hygiene are being studied and dealt with efficiently. Nurse training courses are sending well equipped young Brazilian women as professionals into hospitals and private homes. Interest in organized play for children, games and athletics introduced by the Protestant missions are spreading everywhere.

Moral ideals and religious thought and life also show marked change. The Brazilian mind was shocked to find that by a stroke of the pen the in-

fallible and all-powerful Church could be set aside and the Roman Catholic Church has had to adjust herself to the new conditions. The necessity for self-support has caused an increasing activity during these recent years.

Protestant missionary work has increased and its influence has become a recognized factor of growing importance in the intellectual, social, moral and religious life of the nation. Its educational work creates interest in helpful literature



MODERN SHIPPING IN RIO HARBOR

for all ages and stations in life. Evangelism and the preparation of a native evangelical ministry have been rewarded with encouraging success. The communicant membership of the 20,000 has increased to more than 135,000 among native Brazilians. The Sunday School enrollment has grown from a few hundred to more than 121,000 and a number of self-supporting, self-governing churches, with Brazilian pastors, have been built up. Including immigrant and foreign residents there are more than 300,000 Evangelicals. It is estimated that, including children, more than one in forty of the population are adherents of Protestant Christianity.

The Coming World's Convention

The progress of evangelism and Christian education has justified the Worlds Sunday School Association in accepting an invitation to hold the Eleventh World Convention at Rio in July, 1932.

Popularizing the reading of the Bible has been one of the chief factors in this Evangelical movement. Two great Bible societies, the British and Foreign and the American, and their representatives, with the cordial cooperation of missionaries and national workers, have increased the annual circulation of Scriptures from 15,000 forty-five years ago to about 400,000. Publicity given to the work of translating the Bible into Portuguese

from the original Hebrew and Greek and the increasing circulation of the Scriptures have provoked the Roman Catholic Hierarchy to provide the New Testaments in Portuguese with notes and comments of the Church fathers.

Evangelical missionaries have also done valuable pioneer work in efforts to exterminate yellow fever, combat the spread of tuberculosis, venereal diseases and leprosy, in promoting health and hygiene, the care of the teeth, proper feeding and directed play for children and other features of social welfare. Close contacts have been established with public authorities and a comprehensive interpretation has been given to the Gospel message and its social implications in human life.

In what direction do these changes, movements and activities point? God only knows, but we may base reasonable hopes on experience and observation. Brazil may easily become the home of a happy, prosperous population of a hundred and fifty millions by the end of the present century, and there will still be room for more. Over one million uncivilized Indians will be absorbed by the amalgamation process and in a few centuries there may develop a homogeneous race made up



AN AMERICAN BIBLE SOCIETY COLPORTEUR AT WORK

of the Portuguese, Indian, African, German, Italian, Japanese and other elements now mingling freely together. It is quite certain that the traits of the white races will predominate as at present. Brazil will become more and more the greatest laboratory in the world for the student of ethnology, eugenics and sociology.

Natural resources will be developed and the nation will become increasingly industrial, though she will continue predominantly agricultural. Popular education for the masses will bring higher intellectual and social levels if secularism is counteracted by spiritual forces and the message of God's revelation. There is great hope for the triumph of the living Christ in the hearts of the nation.

India and the Round Table Conferences

By the REV. WM. I. CHAMBERLAIN, Ph. D.

New York

Secretary Board of Foreign Missions, Reformed Church
in America

A FEW months ago a writer in the *New York Times* Book Review brought under review three recent books presenting three contrasting views of the tangled Indian question. They were Romain Rolland's "Prophets of the New India," Will Durant's "The Case for India" and Edward Thompson's "Reconstructing India."

These three books belong to strongly contrasting types because they come from different levels of the mind. The first book is inspired by religious emotion, with enthusiasm which might sometimes be more persuasive if it were more measured. The second book is inspired by political emotion to such a degree that the author appears to see only one side of every question where India is concerned. The third stands apart. The author really knows India from residence in that country and participation in its intellectual life. He writes with accurate care and is scrupulously fair to all parties.

Romain Rolland undertook a difficult task and carried it out with scholarly patience, but with a certain lack of the sense of measure. He has made far more available than before a mass of well documented material regarding the life and activity of a group of remarkable men, distinguished for the breadth, as well as the depth, of their thought. As to the manner of his presenting Ram Mohun Roy and Keshub Chunder Sen, one has nothing but praise; but when he comes to Ramakrishna and Vivekananda, one feels that his emotions get the better of his judgment.

Dr. Durant's book is inspired by political emotion. One who is acquainted with India cannot but conclude that he is somewhat uncertain as to his facts. For example, he lays the blame for India's famines on British rule, but the highly authoritative Cambridge History tells us that in the reign of Muhammad Tughluq, a contemporary of Chaucer, there was "the most severe famine of which we have any record in India," lasting for seven years. Again he speaks of Mr. Gandhi as "the spiritual and the political leader of 320,000,000 Hindus," apparently forgetting that there are many millions of Mohammedans and Sikhs in

India. Dr. Durant speaks contemptuously of the distinguished Indians who attended the first Round Table Conference at London, apparently because they did not include the Irreconcilables, whom he seems to favor.

It is with a feeling of solid satisfaction that one takes up the book of Professor Thompson, who really knows modern India and is eminently fair minded. He admits serious faults of British rule. At the same time, he does full justice to the many Indian reformers and advocates of progress. He sees both sides and is fair to both. He is a believer in Dominion Status for India and holds high hopes of the Round Table Conference.

Lord Macaulay, who was a member of the Viceroy's Council in India in the third decade of the last century, made this significant statement in the House of Commons in 1833: "It may be that, having become instructed in European knowledge, they may in some future age demand European institutions. Whether such a day will come I know not. Whenever it comes, it will be the proudest day in English history."

The Round Table Conferences held in London at the close of 1930 and of 1931 would seem to be of the nature of a fulfillment of this prophetic utterance of the great historian. They have opened new epochs in the history both of India herself and of the relations between India and Great Britain. For the first time considerable delegations of Indians, representing all races and religions and classes in India, have sat around a table with a delegation representing all parties of both Houses of the British Parliament to discuss, on a basis of complete equality and with nothing excluded from the field of conference, what the future of Indian government should be. For the first time Indian Princes sat around the table with the representatives of all classes in British India and agreed together that the new Constitution should include all India within a single federal constitution, under which responsibility for both central and local government should rest, subject to a few important and specified limitations, in Indian hands. For the first time the representa-

tives of Great Britain declared that the time had come for the primary responsibility for the Indian government to pass from British to Indian shoulders, provided that a constitution could be drawn up and accepted which would do justice to the minorities in India, subject to certain safeguards and reserve powers for which Great Britain will remain responsible, to the interest no less of India than of Great Britain, during the period of transition.

Whatever the future may bring forth, it will be impossible to undo the fundamental work thus done by the Round Table Conferences. They have started India and Great Britain on a new road, from which there can be no turning back. This is indeed a recent trend which, in all human probability, will give permanent direction to the progressive responsible government of India by the Indians.

Hitherto most of the energies of Indian politicians have been devoted to getting rid of British control, which they felt both humiliating in itself and incompatible with their own political, social and economic achievement. Hereafter the problem before them is the framing, and then the working, of a constitution which will enable the races and religions, the princes and people, of India to govern themselves on constitutional lines, in the adoption of which they have had the controlling part. The British people and the statesmen who have represented them in recent years, with a few emphatic exceptions, would seem to have reached the conclusion that, provided a workable constitution can be framed, responsibility for Indian government shall pass to Indian control, in the center as well as in the Provinces, subject only to safeguards in the interest of justice to minorities and of stable government.

The vital question today is whether Indians themselves can agree upon the constitution under which their government shall in future be conducted. For at this writing there would seem to be little doubt that, if they succeed in reaching agreement on a constitution which is at once workable and just to minorities, the British Parliament will enact it as it did in the case of the constitutions drawn up by and with other Dominions.

The Alternatives

There can be little doubt that the completeness with which the Round Table Conferences and the mass of British public opinion have accepted the principle that Indians should in future be responsible for their own government, both in the center and in the Provinces, subject to safeguards during the process of transition, came with something of a shock and surprise to those who have been

familiar with the India of the past, in which the effective responsibility for Indian government has rested in British hands. It seemed so venturesome and gigantic a move in a continent containing as many people as Europe without Russia, and divided within itself as Europe is divided. But it seems quite clear in the developments of recent months and weeks that, except in certain relatively narrow circles, the discussions of the Conferences have convinced not only the British members, but public opinion in general, that the time has come when in India, as in Australia, Canada, South Africa and Ireland, a definite breach must be made with the old type of empire, that India must follow in the footsteps of the other Dominions and be free to work out her future by constitutional means in her own way. This conclusion seems to have been arrived at not only because it was right in itself in this day and generation, and the only course consistent with the new British Commonwealth, but because it was the only way of avoiding, both for India and Great Britain, the disasters of the American Revolutionary era. Some have wanted to believe that the transition to responsibility in India could come gradually and imperceptibly, but there is no evidence in history to justify this belief. At this stage of the proceeding the transfer of governmental power from one set of hands to another is truly a tremendous event and it takes place, not imperceptibly, but either by violent revolution or by definite constitutional action. The significance of the critical but definite decisions of the Round Table Conferences is that the time for a constitutional revolution has arrived.

At the time when the old British Raj was built up, government in India was exclusively the concern of hereditary or military autocrats. The basis had always been the same, military power reinforced by hereditary or religious sanctions. Nowhere had it any popular or democratic character. The will of the autocrat was absolute and public opinion in the modern sense had almost no instrument of expression, nor any effective sway. So long as the old structure of Indian thought and society continued, India, save for a few patriots, was content. Government was not the concern of the people but of the princes and the gods. Great Britain had proved herself the strongest among the rulers who were forever competing among themselves for power and prestige. To the mass of the people it meant little who was ruler; the life of the countryside, the rotation of plowing and reaping, birth, maturity and death, the ritual of caste and religion, went on unchanging and unchanged. Good rulers kept taxes low; bad rulers brought poverty in their train. In so far as the British Raj brought the end of war and

kept taxes low, it was acquiesced in as the agent, on the whole, of a beneficent Providence.

But for some decades, conspicuously since the Great War, that point of view has been changing. India has been following, at first slowly but later with startling speed, in the footsteps of the rest of the world. Macaulay opened the sluice gates of Western education in 1835, when his vote on the Viceroy's Council decided the great question of making English and Western culture dominant in the educational systems of India. The Civil Service of India, recruited so largely from Englishmen of broad education and a controlling sense of justice, has led inevitably, by the process of self-communication of ideals, to the dominance of the principle of self-determination. The resistless determination of the modern world, that law and government should reflect national opinion, that economic life should be brought under conscious control, that poverty and inequality should be removed or destroyed, is actively at work in India also. There is hardly a village which is not now reached by the vernacular press preaching a discontent, or which has not had a returned soldier telling about the outside world and of Asiatic nations which have emancipated themselves from white domination.

The old India has gone, or is rapidly going, and with it the old British Raj is inevitably going also. The old form of government through a bureaucracy, efficient but detached from the new life stirring among the people, is as inadequate for modern India as it has proved to be for Great Britain and America. Government must now rest with a body amenable in constitutional ways to Indian opinion. Not only is such a step right in itself, and the logical result of the presence in India of the British and of British institutions themselves; it is the only way of avoiding in India government by repression which, when it is continued by an alien power against the consent of the governed, never has lasted and never can last in the modern world.

It is sternly true, therefore, that the alternatives which lie before India today are constitutionalism or chaos. The third policy still adhered to by a few strong statesmen in England, of trying to maintain the old British Raj through the resolute determination of the British Government to govern India whatever the cost, is an alternative no longer. The consent of all classes in India to such a solution has clearly been withdrawn and British public opinion, in the light of the development of the diminishing British Empire but the growing British Commonwealth,

would certainly refuse to be a party to the continuing repression and probable bloodshed by which the old British Raj could alone now be maintained. The Round Table Conferences have certainly been right in concluding, with the practical unanimity of their widely differing membership in so far as representation is concerned, that the one hope for the future is to place the responsibility for Indian government, subject to safeguards and reserves in the transition period, on Indian shoulders, under a sane and well balanced constitution.

Conclusion

Immense, therefore, as are the risks and difficulties which lie ahead, difficulties of casting in a vast sub-continent like India the conventions and habits of mind which will make it possible for a stable government to be derived from a still largely illiterate population; the difficulty of creating a political party system in a country in which minorities claim separate and special representation, there is practically no alternative to following the trail clearly and courageously blazed by these Round Table Conferences. It would seem to be that road or chaos. The primary difficulty in India will probably be to secure the abandonment of the campaign for immediate independence by non-violent civil disobedience, and the co-operation of all elements in the far more laborious and less exciting task of agreeing upon a constitution which will actually enable Indians to become responsible for their own government. That is the real test of Swaraj. Can India develop the statesmanship which will recognize this? Can she agree to accept a constitution and work it patiently and successfully? On the answer, by Indians themselves, to that question will depend whether India is to be a self-governing, constitutional unit or not.

In any event, there would seem to be no practical alternative to proceeding along the lines roughly mapped out by the Round Table Conferences. In this difficult and dangerous situation the road of responsibility, with safeguards in the period of transition, is apparently the only road which will lead India past the Scylla of chaos and dismemberment on the one side, and the Charybdis of military despotism on the other side, to constitutional self-government. It is the only road by which it is now possible to win over India to contentment as a Dominion—an equal partner within the circle of the British Commonwealth of Nations.

A Banker Looks at the World*

By HUGH R. MONRO, Montclair, New Jersey

*President of the Montclair National Bank; Vice-President of
the Niagara Lithograph Company*

THERE can be little doubt that one of the least cultivated areas of our common thinking is that which has to do with an intelligent outlook upon world conditions. It is not that we are wholly ignorant of political movements in other lands or the major happenings in world affairs; but there is singular absence of knowledge concerning the social and moral status of a large portion of mankind. Even among Christians who profess a deep interest in the world-wide work of the Church, there are few who can summon anything approaching a comprehensive picture of the present state of human society. This is an important question. From the standpoint of a proper standard of culture such a world view must be regarded a first essential; from the Christian standpoint its lack is a sign of unpardonable ignorance.

A recital, which may be considered more than parable, will add point to this observation:

Mr. Green, a well-to-do merchant, has been for a number of years a resident of Maple Avenue, one of the newer and more attractive streets of our city. He is cultured, respected, an elder of the nearby Park Church. As we returned from church together yesterday he spoke with enthusiasm of the increasing beauty of the neighborhood, mentioning especially the new high school building, regarded as one of the finest in the state. Mr. Green was of the opinion that modern education, supplemented of course by the work of the Church, was rapidly spreading enlightenment throughout the world. He said that the present world troubles are but the growing pains of an advancing civilization. I gained the strong impression from our talk that Mr. Green thought of Maple Avenue with its architectural dignity,

How does a banker—one who deals largely with money and material things—look at the present moral and economic crisis in the world? Does he see chiefly the weakness of international credits, the problems of transportation and the supply of the world's markets? Does he look upon the millions of China and India as possible purchasers? What is the chief cause of trouble and what is the cure? These and other questions this Christian banker answers for himself—and perhaps for you.

its intellectual opportunity, and its domestic tranquility, as more or less typical of America and the rest of the world. Of course he knows that there are certain backward nations and a number of formidable social evils to be dealt with; but his sense of these things is distant; they are merely disagreeable facts which in the light of general world progress may be regarded as having diminishing importance.

After leaving Mr. Green I found myself with a flood of thoughts, chief among them this: Is Maple Avenue really a true sample of the world? Take for example that steaming New York East Side on an August night with its din, its smells, its pallid children, its fire escape bedrooms, its suffering and its crime. I thought of vast sections of similar squalor in Philadelphia, Chicago, San Francisco and other cities. The people of America as a whole enjoy a standard of living unparalleled in history; and yet how small a portion of the land resembles Maple Avenue in the slightest degree.

My mind turned to the festering East End of London; to the sodden conditions of great sections of Glasgow, Manchester and Liverpool; to the widening areas of destitution in such cities as Paris, Berlin, Vienna, Rome and Naples. I was occupied not alone with the poverty and physical distress of these cities, but with visions of their breeding plots of discord, disease, crime and social unrest against which education and sanitation appear to make little advance. The drear aspects of the scene are not unrelieved by brighter vistas, especially as the smaller nations of northern Europe are brought within view; but with all such values fully considered there remains an enormous debit of human misery.

Turning toward eastern Europe the prospect darkens perceptibly. People live under unstable

* The author disclaims responsibility for the title of this article as well as for the implied economic outlook. H. R. M.

and in some cases despotic governments even though they may be nominally republics. There are State Churches which admit of little or no true religious freedom; economic conditions are oppressive. Russia is increasingly recognized as the chief menace to world security and peace. If imperialistic autocracy has been overthrown, a social order has been substituted under which masses of the people are reduced to practical slavery. This new order has not only discarded most of the recognized elements of civilized society, but has attempted to abolish religion, to uproot the moral sanctities, to destroy the home and to make mockery of the marriage tie. This is the plight of more than one hundred and fifty millions of people who less than a score of years ago were citizens of a proud empire occupying a conspicuous place in the family of nations.

The peoples under review thus far represent approximately one-third of the world's population. It is that portion of the world whose civilization has been moulded in some measure by Christian conceptions and ideals. And while it is sadly true that only in small degree and in much the lesser part of this vast area have these conceptions taken deep root, it remains that Europe and America, including such English-speaking dominions as Australia and New Zealand, embrace nearly all of the enlightenment, humanitarianism, progressiveness, beneficence, and physical well-being to be found on the face of the globe.

As we turn to the so-called "backward" peoples of Asia and Africa, the scene undergoes violent change. However broad our racial sympathies, we can find little satisfaction in an attempt to view these great human problems from the standpoint of the backward peoples themselves, since their whole outlook is distorted by the corruptions and limitations by which their lives are confined. Ignorance will always remain the antithesis of knowledge; superstition of enlightenment; cruelty of humanity; and degradation of character. Moreover the emancipation of a portion of the human race from these malign influences has been the main fruit of centuries of advancing civilization.

This great non-Christian world raises issues which stagger the imagination. Here we find more than two-thirds of the human family living under conditions little understood by the vast majority of those who bear the name Christian.

China, with its four hundred and twenty millions, embraces one-fourth of all mankind. It is probable that ninety per cent of Americans have never seen a Chinese boy or girl, or a Chinese woman, and yet every fourth boy and girl and woman in the world is a Chinese. And how does

the lot of this vast human sector compare with our own? A press dispatch reports that one million children in a single Chinese province died last winter of cold and hunger. Another item says that ninety-five per cent of the population can neither read nor write. This vast country is without any effective central government. Revolution is on every side. War-lords oppress the people for their own gain; bands of brigands sweep down from the hills to harass the terror-stricken people; opposing national armies move across the scene, leaving a scene of death and desolation. There have been recent disasters of flood and famine. A correspondent has recently cabled his New York daily that one-half of the population of China is in a condition of destitution and distress on account of warfare, famine and flood.

Terrible as these calamities are they do not complete the story. Gigantic moral evils are eating like a cancer at the life of China; hoary superstitions hold the people in bondage to fear; traditions and customs effectively bar the way to emancipation and progress. Their misery makes them an easy prey of Communists. It is entirely clear that the one hope for the future lies in that deposit of saving salt which Christian missionary effort has planted in the midst of the life of China. Even a small group of enlightened native leaders, incorruptible in character might, as in the history of other nations, turn the tide of evil and lead these bewildered, suffering millions into a brighter day.

In India many aspects of the picture appear even darker. The three hundred and forty millions (one-fifth of the human race) endure a distressingly sorrowful and despairing existence. During the last generation, through improved living conditions, the people of America have added ten years to the life span, whereas the people of India have lost ten years. Several recent and widely read books on Indian life will reveal the nature of this virus which is destroying the fibre of this unhappy people. The plight of more than fifteen million child widows is one of the most shuddering tragedies which has ever come to womanhood. The Hindu religion is responsible for widespread moral corruption which is manifest in degrading scenes sculptured upon its temple walls, the evils of child marriage, the social inequity of the caste system, and slavery to many forms of vice. Poverty in India is so oppressive that at least sixty millions of the people are never free from the gnawing pangs of hunger. One would despair for the future of this distressed people were it not for the growing strength of the Indian Christian Church; in its vital influence and leadership is India's one ray of hope.

In Africa, what devastating sorrows have swept over the one hundred and forty millions of dark-skinned people during the past century. The iniquitous slave traffic, the rum traffic, and other cruel oppressions for which the white races have been largely responsible, have been supplemented by such indigenous evils as tribal warfare, cannibalism, witch doctors, degrading superstition, and revolting heathen customs inherited from a hoary past. While a century of missionary effort has lessened the gloom of dense African darkness with streaks of light, nevertheless it still remains "the dark, sobbing continent."

Another vast continental domain—and perhaps the least understood—lies almost at our doors. We hear much of the glamor of the beautiful coast cities of Latin America, as it is called from the racial origin of its peoples, but much less of the great interior with its primitive life and its intellectual and moral desolation. A large part of the seventy millions of South America must still be numbered among the backward peoples of the earth; illiteracy in many parts reaching as high as eighty and even ninety per cent. Warfare and revolution are almost constant, and political morality at a low ebb. There has been much exploitation of the poor Indians and the ecclesiastical oppression by the powerful Roman Church is comparable with that of the pre-Reformation period in Europe. Great stretches of unevangelized territory are still found in the heart of South America.

To deal separately with the lesser nations would mean too great an expansion of this narrative. There are vast areas that are still practically untouched by the Christian Gospel. In fact there are millions more of unevangelized people in the world today than when the era of modern missions began.

Expressed in figures the spiritual balance sheet is as follows: Out of a world population of 1,800,000,000 less than one-third (500,000,000) have been brought into touch with the Christian Gospel in either the sense of a knowledge of its saving message or the experience of its benefits as expressed in well-ordered civilized society. If only evangelical Christians are included the figure would be reduced to a fraction of the above.

While there is little in the world outlook to suggest the peace and happiness of Maple Avenue and the tranquil outlook of Elder Green, yet history reminds us that Maple Avenue, and all other havens of social content, are the fruits of a Christian inheritance. A mere glance at the moral and social status of Europe in the Middle Ages shows how profound was the influence of the recovery of the Bible, with its liberating message, upon every phase of life, also the source from which all the

higher values of our American civilization have come. Miracles of social transformation and spiritual uplift support the highest hopes of like conquests even among the earth's most backward and oppressed.

A banker's well known predilection for analysis may justify the following by way of summary:

(1) The Christian holds the key to a correct understanding of present disturbed world conditions. The causes of present economic distress are at root moral: they were introduced by an iniquitous war; they were advanced by an orgy of senseless speculation; they are perpetuated by world-wide fear and distrust.

(2) Benevolence has become sadly unbalanced. Millions of dollars have been poured out for the mere aesthetics of college and university equipment in America, when millions of boys and girls are wholly without educational opportunity in other parts of the world. Luxurious hospitals multiply in number; and the medical profession has become overcrowded, while vast sections of the world's population have no medical attention whatever. In some areas the ratio is one physician or nurse to each half million people, in contrast to one to each one hundred in America engaged in the war against disease. Many of our philanthropists find it difficult to discover worthy objects, and frequently bestow vast sums on undertakings of little value, while modest sums intelligently used abroad are changing the lives and environment of many thousands. There are in certain backward countries opportunities for judicious investment which would go far toward ameliorating the distressed condition of millions of people and even might have a decisive influence in directing the course of an entire civilization.

(3) At the root of the most serious difficulties which beset the world today is the decrease of vital Christian faith. On every hand there are signs that the influences of a materialistic age have not only had a benumbing effect upon the life of the Church at home, but have brought a chill to its enterprises abroad. In each of the many similar eras of spiritual declension during the past nineteen centuries the corrective has been a widespread spiritual awakening. There can be no other remedy now.

The one essentially new feature in the world situation is the drawing together of the peoples of the earth through easy communication and commerce, so that solidarity and interdependence now exists. Today the influence of any powerful movement in one nation is immediately felt by all the others. We believe that the next great Spiritual Visitation will be international in its scope.

The New Vision of Home Missions

By REV. WILLIAM R. KING, D. D., New York
Executive Secretary, Home Missions Council

A number of Conferences have been held to carry forward the constructive program of the North American Home Missions Congress held in Washington, D. C., a year ago. Cincinnati, Ohio; Seattle, Washington; Portland, Oregon; Oakland, San Francisco, Berkeley, Sacramento and Los Angeles, California; and Denver, Colorado, were the centers in which programs of strong Home Mission interest were presented. The 1932 series of conferences begins in Indianapolis, January 18th and other conferences will follow through the year to carry to the Churches the message, spirit and conclusions of the Home Missions Congress, with the results of the studies of the new Five Year Program.

THE North American Home Missions Congress, which was held in Washington in December, 1930, and the Findings of the Five Year Program of Survey and Adjustment of the Home Missions Council, have given us a new vision of Home Missions. They have enabled us to *see Home Missions* as never before. Several things stand out clearly in the picture.

1. We see more vividly the long and interesting road over which we have been traveling for three centuries.

Some have said that Foreign Missions are more interesting than Home Missions because of their romance. Distance seems to lend enchantment to the one, while familiarity breeds contempt for the other. That depends upon what one means by romance. If you mean fiction that has no foundation in fact, then neither fit the conception for both have to do with facts and deal with tremendous realities.

But, by romance, if you mean that unusual interest that gives scope to imagination and idealization, that dash of chivalry that challenges admiration, that spirit of adventure that stirs the heroic within us, then Home Missions has all the glamour and dazzle of romance that we desire.

Home Missions are inseparably linked with North American history—their development and interests intertwine. There is nothing more romantic or interesting in the eventful history of America than the heroic efforts to plant the Christian Church on these shores, and the story of its slow and tedious conquest of the nation through three hundred years.

From the high peak of the Washington Congress we look back over the long and winding and diverging roads of Home Missions in their march across the continent, and in our hearts exclaim "What hath God wrought."

2. We see, as never before, the magnitude of the task, the size and complexity of the enterprise, and the wide range of interest.

The territory reaches from Point Barrow, the most northern settlement in Alaska, to the West Indies and Central America, from within 18 degrees of the North Pole to within 18 degrees of the Equator, and from the Atlantic to the Pacific. It includes Canada, the United States, the West Indies, Mexico and the Canal Zone.

Over this vast expanse there is scattered a noble army of faithful missionaries, pastors, evangelists, teachers, doctors, nurses, community workers, itinerant missionaries, colporteurs and general superintendents.

Twenty-six denominations, constituent to the Home Missions Council, in 1929 reported 16,196 home missionaries laboring in 18,123 different enterprises at an annual expenditure of \$17,061,701, in addition to specially designated gifts, which run into thousands of dollars.

We see Home Missions as *Big Business*.

3. Over against this magnificent history and these immense resources of men and money, we see a third thing—the *Unmet Needs*.

For over three years the Home Missions Council has been making surveys of the field. These have opened our eyes wider, and enabled us to see much more clearly the unfinished task. Half the total population of the country is outside of any kind of a church, Catholic, Jewish or Protestant. Our attention has been called to the scattered populations of the changed rural areas, the unreached thousands of our great modern cities, the exceptional groups in our mountains and industrial centers. There are large groups of people to whom the Gospel is not even being preached and there are large areas without the ministry of any church.

These facts disturb us, to think that after all these years so many are unreached, for whom Christ died. They are men and women to whom He commissioned his Church to "preach the Gospel." These unmet religious needs come as an inescapable challenge.

4. We have a new vision of the changed character of Home Missions and the necessity for new means and new methods, and for a larger Christian statesmanship.

Much of the old Home Missions has gone and a new Home Missions is arriving. The day of the pioneer, the covered wagon and the frontier has passed. We are now living in a new America and in the twentieth century.

There is apparent today the great need for a new Home Mission statesmanship. A statesmanship able to see the changed conditions, able to discern the new character of Home Missions, able to see the work in relation to the total task of the Church, and able to be unafraid and adventurous in the face of great difficulties.

This larger statesmanship can not be worked out by mission boards and missionary secretaries alone. They are doing their part. They are awake to the new day and the new demands, but they must have help. There is entirely too much "passing the buck," whatever that may mean, in this matter, to national organizations. Our Home Mission Boards can go no faster than pastors and laymen will allow them to go. They can do no more than the Church will enable them to do. This larger statesmanship for which the Congress pled includes us all—mission boards, missionary secretaries, national, regional and local ecclesiastical bodies, and officials, pastors and church members.

Furthermore, this statesmanship must be able to cross denominational lines. It must be able to see the strategy of interdenominational cooperation.

Denominational programs can no more be built solely within denominational circles than our national policies can be determined without taking into consideration all the other nations of the earth.

Cooperation was perhaps the biggest word in the Washington Congress. It came up in every group and entered largely into the consideration of every question—problems of the city, difficult rural situations, work among the Indians, Mexicans or New Americans—sooner or later all must come to the question of interdenominational cooperation.

This is one of the most important matters now facing Protestant Christianity. The solution of every other problem of the Church today depends

in large measure upon the way in which we treat this matter. The lack of interdenominational cooperation is holding back the success of the Church all along the line. This failure to work in harmony is wasting our resources, weakening our programs, discrediting our testimony and belying our essential unity.

Bishop Charles Wesley Burns of the Methodist Episcopal Church, in a recent address to the California State Church Federation, referred to "Cooperation in Christian work," as "the most important question at the present time in the interest of human welfare." He declared that "it is not the ecclesiastical or historical emphasis that will save the churches but actual practical everyday cooperative work."

Dr. Mott, in his great closing address of the National Congress, said "In every hour during this creative gathering we must have heard the summons to a larger unity. Never have the divisions among Protestant Christians, at home and abroad, seemed to me to be so unnecessary, so unwise, and therefore so unChristian as they do just now." He gave us six reasons for a more perfect cooperation in our Home Mission work—

The overwhelming magnitude of the task

The difficulty of the undertaking

The urgency of the present situations

The necessity of economy

The enrichment of spiritual life

The triumphant apologetics it would give us

5. Again we have a new vision of the importance of Home Missions in this day, and the necessity for *a new emphasis upon this task in our churches.*

We came away from Washington with the conviction that the *most urgent immediate and insistent* task of the Church in this day is the making of America Christian. *There is nothing America needs so much today as Christ.*

Will Durant in an article in the October *Red Book*, entitled "America on Trial," pointed out in his brilliant way, eight things wrong with America:

1. The Melting Pot is not working
2. Our Agriculture is bankrupt
3. Our Industrial System has broken down
4. Our Democracy is a failure
5. Our Cultural life is superficial and vulgar
6. Our Moral life is in chaos
7. Our Civilization is dying
8. The Drama of Protestantism is reaching its close

Any man, who is alert, can catalogue a long list of things that are wrong in America. It takes no great wisdom or unusual skill to paint a very distressing picture of our country and our times.

The difficulty is not in knowing what is wrong, but it seems to be in knowing how to make things right.

Our politicians do not seem to know. They have had time enough and opportunity enough to set things right, but the more they do, the less they seem to accomplish.

Our captains of industry do not seem to know. Surely they have had all the time and opportunity needed to bring about better conditions, but the more they talk the less intelligent they seem—and the longer they control affairs, the more distressing the conditions become.

Our economists and sociologists do not seem to know. There has never been a time when they talked more and said less than today—none of them seems to know the way out. Their pronouncements are a confused clashing of opinions—and muddling of issues.

When will America come to see Jesus Christ as her true counsellor? Only when the Church truly lives and shines into every dark corner of this great land. Only when the Gospel is preached to all the people in every part of this vast domain, with such power and conviction, and passion, and earnestness, and sanity that the unchurched and unevangelized multitudes will be impelled to come to Him and be saved.

We cannot have a saved nation of unsaved people. America's fundamental trouble today is not in economics, not in industry, not in politics, not in government, not in sociology, not in education, not in moving pictures, not in stock markets, not in unemployment—America's fundamental trouble is in the realm of religion—irreligion—anti-religion—eccentric religion—America must have Christ. He is her only hope.

President Hoover, in his opening speech of the Unemployment Drive last October, said:

I would that I possessed the art of words to fix the real issue with which the troubled world is faced into the mind and heart of every American man and woman. Our country and the world are today involved in more than a financial crisis. We are faced with the primary question of human relations, which reaches to the very depth of organized society and to the depth of human conscience. This civilization and this great complex, which we call American life, is builded and can alone survive upon the translation into individual action of that fundamental philosophy announced by the Saviour nineteen centuries ago. Part of our national suffering today is from failure to observe these primary yet inexorable laws of human relationship. Modern society cannot survive with the defense of Cain, "Am I my brother's keeper?"

No governmental action, no economic doctrine, no economic plan or project can replace that God-imposed responsibility of the individual man and woman to their neighbors. That is a vital part of the very soul of the people. If we shall gain in this spirit from this painful time, we shall have created a greater and more glorious America. The trial of it is here now. It is a trial of the heart and conscience of individual men and women.

The task of Home Missions is to reveal Christ to America, especially to the fifty millions or more who are unreached and neglected.

Not only is this necessary for the salvation of America but to fulfillment of our Home Mission task and *for the salvation of the Church.*

The Church is on trial in America. She is facing her Waterloo. Organized Christianity has failed in other ages and in other lands. It failed in Russia; men of prominence tell us that it has failed in Europe; will the Church fail in this age and in this land?

Such a catastrophe could happen. Will it happen? It depends, in my judgment, *primarily* upon the way in which the Church meets her Home Mission task. Her spiritual battlefields, where the destiny of organized institutionalized religion is to be determined, are not on the avenues of our large cities where stand our great cathedrals, but in their slums "where cross the crowded ways of life"; *not in the cultured county seat towns where are to be found our most delightful pastorates but in the hills and mountains of the hinterlands.*

The Church of Christ must be made to appreciate the importance and urgency of Home Missions. *It must be made Home-Mission-minded.* There must be a revival of interest and zeal for this work. We must correct the false impression that the task has been accomplished. It was never greater than today, it was never more urgent than today. The total life and success of the entire Church both at home and abroad never depended more truly upon Home Missions than in this very period through which the world is now passing.

The Washington Congress *was convinced that the day has come for a great Home Missionary advance in North America.*

6. Lastly, the new vision has given us a more spiritual conception of our task and a deeper feeling of absolute dependence upon the Spirit of God and the leadership of Jesus Christ in this great enterprise. I can do no better than to quote two paragraphs from the Findings:

Again and again we have been thrilled by a sense of how far we have come toward a Christian North America. But again and again we have been arrested by a sense of how far short we are of the ideal of Christ for these nations. We have come far enough to glimpse the Promised Land. But to pass over into it seems beyond our strength. We felt, as Stanley Jones has put it, that "We cannot go further until we go deeper."

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 Savior 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.

Christ and the World of Islam

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*Editor of the Moslem World; Author of "Across the World
of Islam," etc.*

A RESTLESS, disillusioned, changing world; a rest-giving and unchanging Christ—these are two great present-day realities. Jesus Christ, alive for ever more, is present today in human history. He is the head of the Church and the spiritual leader of the missionary enterprise. According to His own promise He is *with us* all the days. In a real sense, therefore, we may speak of Him, reverently, as "our contemporary."

And the unevangelized world of Islam, too, is a reality. In this world Jesus Christ has been at work by His providence, by His word and through His Spirit for centuries, and He works now. The rise of Islam was a challenge to the supremacy, the finality and the sufficiency of God's Word and of God's Son. For neither the Koran nor Mohammed could escape "the fact of the Christ." Islam arose in a Christian environment. Present-day scholarship is agreed that the best elements in its dogma and ethics were due to Nestorian Christianity. The influence of a Christian tradition can not be ignored in the life of Mohammed. However warped, or misunderstood, or wrested, yet in many and mysterious ways the Truth of God bore its way from within. Christ's portrait in the Koran, though only a sad caricature, could not be wholly hid. God left Himself not without witness and for thirteen centuries Moslems have had the clear testimony of the Koran to the existence and the authority of the Gospel.

The remnants of the Christian Church that survived the Saracen flood in the ark of faith, also witnessed for Christ by word and life and martyr-death down the ages. Earthquake, wind and fire shook the mountain of Islam during the World War. What is the still, small Voice that speaks to us today and summons the Church to complete its task?

I. *There is a solidarity and an essential unity in the world of Islam which baffles the student of history and of present-day missions.*

It transcends race and language, geographical boundaries and political ideas.

In July, 1925, I visited one of the mosques at Beira, Portuguese East Africa. A Yemen Arab who had received instruction in Cairo was teach-

ing Negro lads the Koran. On his table there were Indian, Turkish, and Egyptian papers. In the little mosque there was a money-chest to collect for "the holy war of the Riffs" against the French in Morocco, and it was labelled: "To be sent through the Caliphate Committee, Bombay!" *Islam is a world brotherhood. It is always and everywhere cosmopolitan.*

This cosmopolitan character of the Islamic brotherhood in Africa is emphasized by the use of the same character in writing and the same speech in prayer and public worship. The slates in the hands of children at Fez, Timbuctu, Mponda, Zanzibar, Lagos and Cape Town, have the same copy in the same script: "*Bismillahi-arrahman-ar-rahim.*" "In the name of Allah, the compassionate, the merciful."

While at Zomba in Nyasaland, I walked some miles through the jungle to a Moslem village where I was expected to make an address through a Christian interpreter who spoke Yao. On arrival, the courtyard before the mosque was crowded. I received a warm welcome, but never used my Christian interpreter. The Imam and his son had been to Mecca, spoke perfect Arabic, and interpreted for me into Yao. *Islamic civilization always includes the Arabic speech and alphabet which are spreading today in Africa.* In Cape Town the Arabic character is used to print a Dutch (Afrikaans) commentary on the Koran.

In spite of rising nationalism and the abolition of the Caliphate by Turkey, there is still real pan-Islamism evident in the Moslem press, in the derwish-orders and in the annual pilgrimage to Mecca.

The Moslem press of India, of Egypt and of Turkey was never more active, never more international in its outlook than it is today. The reason is that the cult of nationalism, as for example, in Palestine, Afghanistan and Persia, which some thought would prove the death-knell of pan-Islamism has not decreased but rather increased international bonds between scattered Moslem groups and distant lands. Witness the agitation of the Indian press regarding Zionism in Palestine, the interest of Javanese newspapers in

Egyptian politics and the proposals for the revival of the Caliphate on the part of the Nizam of Hyderabad. Eldon Rutter, the most recent of European pilgrims to Mecca, tells in his book, "The Holy Cities of Arabia," how deeply he felt the unity and solidarity of Moslem brotherhood as he saw the multitudes thronged around the Kaaba. Islam is a world-religion.

Today the number of those who profess and call themselves Mohammedans is nearly two hundred and fifty millions. In southeastern Europe (omitting the scattered groups of Britain and France as negligible in number but not in their influence) there are three and a half millions. They are found chiefly in Albania, Bulgaria, Greece and Yugo-Slavia. Add to these a little over eighteen millions in European and Asiatic Russia and nearly two hundred thousand in South America (chiefly Brazil and Guiana).

Pass to the two great continents and the Island world where Islam has made its conquests. In Africa there are nearly fifty million followers of the Arabian prophet, and they are found almost everywhere except in the southwestern portion of the continent. In the Belgian and French Congo, Liberia, Mozambique, Somaliland; around the Lakes and Zanzibar and in Madagascar, on the west coast of Senegal, Guinea, Dahomey, in Uganda, Abyssinia, Kenya, Tanganyika; in Sierra Leone and the Gold Coast, Togoland and the Camerouns; nearly eleven million in Nigeria, and last but not least, the solid belt of Moslem countries in the north, Egypt, the Sudan, Tripoli, Tunisia, Algeria, and Morocco. In Africa paganism is crumbling, but Islam is aggressive, ubiquitous, and is contesting with Christianity the destiny of a continent.

In Asia every country has its Moslem problem except Japan and Korea. In China there are about nine millions; in the Dutch East Indies over forty millions. India has the largest Moslem population of any country in the world—over seventy-seven millions. In Bengal province alone there are twenty-seven and a half million Moslems. These figures are from the last census.

II. *Islam is growing in numbers and entering new areas, but is losing in prestige and power.*

In every land of the Near East we witness, on the one hand, its disintegration and inner decay; and on the other hand, frantic attempts to restore old sanctions and revive old beliefs and practices.

New movements, economic, social, intellectual, spiritual, are stirring everywhere. The currents run counter to each other, and Zionism, Bolshevism, Commercialism, Nationalism, Imperialism, all have their own interests centering in the Near East. Each is a disintegrating factor in the old

world of thought and life. Turkey is turning her back on the past and is trampling on traditions that had the sanctity of age and religion. The cry of the reactionaries is, "Back to the Koran and to Mohammed." The problem of the progressives is to get as far away from both as is decent and safe. The unity of the Moslem problem is nowhere seen more clearly than in this struggle of the old and the new in the womb of a new day. It is similar in all lands from Java to Morocco.

National and compulsory primary education for the masses is an ambitious program for countries where until very recently 96% of the men and 99% of the women were illiterate.

Yet this is the proposal for Turkey and for Egypt by Moslem educational leaders. By simplification of grammar, by adopting the Latin alphabet, by every possible device, Turkey seeks a higher literacy. The present activity and enterprise of the Moslem press and journalism already mentioned are creating new opportunities and a new mentality among the masses. Provincialism is going. Here is a Malay weekly published by Mohammedans in Borneo. On a single page there is an article on Islam in America, another on the new mosque in Berlin, items regarding Aligarh College, India, Nationalism in Bengal, and an advertisement of a Japanese steamship company, that accommodates Borneo pilgrims for Mecca, if they will embark at Pedang, Sumatra.

Social unrest is found everywhere. It concerns itself not only with such obvious matters as western dress and head-gear, the calendar, banking, the cinema and theatre, but with far deeper issues due to the impact of Western civilization.

Feminism and Bolshevism are the two foci of the great ellipse of agitation. The rights of womanhood and the rights of the proletariat have found powerful advocates. The press of Persia, of Afghanistan, of Central Asia and of India are directly or indirectly deeply influenced by Moscow.

In Turkey there is lively discussion not only of social but of religious liberty. Husein Jahid Bey has recently published a book with the title, "The Book of the Citizen" mainly translated from two French authors. In the chapter on Religious Liberty he says:

Religious liberty holds first place among all social liberties. Religious liberty does not mean merely the right of every person to be free in his own religious belief, but it means also that every church should be free to be established anywhere without any hindrance, and to propagate its ideals by word or by institutions such as hospitals, schools and universities. 'A free church in a free State,' as it is in America and in Holland. To worship God as I wish, and to believe as I think should be the right of every person. The state does not recognize 'believer' or 'unbeliever'; it recognizes only 'citizen.' Then we have the following most significant words regarding Christianity and the Gospel:

The Gospels proclaim a law of love and peace. Yet since the days of the union of the Church with the State under Constantine, the human conscience has been kept under oppression. Many millions have been killed, expelled and persecuted. Bloodshed in the name of religion is greater than that shed in political warfare. If the State and the Church had not united their interests and passions, Christendom would not have witnessed such cruelty. However, the political interests of the Kings and Popes have disappeared. No one is forced to accept a religion today. Whether one praises the Renaissance and the great Reformation or curses them, it does not matter. Today that mentality is dominant everywhere. Our thought, ideals, morals, are saturated with those principles. Today a citizen and a believer seem to be on opposite sides. On the one hand liberty is considered as a poisonous fruit of the Great Revolution, and the believers are taught to curse it. On the other hand the citizens are told to look to the Church as an enemy of civilization. There is much confusion in people's minds on these points. This is altogether baseless. Christianity is no enemy of liberal institutions; in fact such institutes have existed only in Christian countries. *The peoples who have followed the laws of Brahma, Buddha, and Mohammed have known nothing but despotism. Modern liberty is the fruit of the Gospels.*

Needless to say, such a bold prophet met with opposition, and the reactionary press handled his book very roughly.

In Egypt the case of the Moslem convert and preacher, Kamil Mansur (who suffered imprisonment on a false charge and was afterward acquitted) was a step forward for religious liberty. We learn that "there are indications that the leavening of thought and life by Western ideas, which has characterized the post-war history of Egypt, is still proceeding. At one time the swing of the pendulum seems to favor the party of reform. At another it swings back in the direction of Moslem orthodoxy and conservatism. Many instances might be quoted in illustration of this alternating movement. Two years ago it was rumored that the reforms at al Azhar University would include the introduction into the curriculum of the optional study of foreign languages, especially French and English, and also the study of comparative religion. The Commission which was appointed to determine these reforms has recently issued its report. It is true that much has been done to correlate the programme of students at al Azhar with that prescribed in the ordinary Government schools, but there is no mention of either foreign languages or comparative religion. It would appear that, for the moment, the conservative element at al Azhar has prevailed."

So the rising tide of progressive nationalism meets an undertow of reactionary currents everywhere. The Moslem congress, called to meet in Jerusalem in December, has already encountered strong opposition to its program in the Cairo press. The Caliphate will not be resurrected in

spite of the alliance between the scion of Abd-ul-Majid and the multi-millionaire ruler of Hyderabad. The political horizon is clouded and no one can foretell the weather that broods on the North-west frontier of India or in the Near East.

III. *Across this restless and changing world the message of the living Christ is exerting its power silently and ceaselessly.*

The production and distribution of the Bible continues without hindrance. In North Africa the sales of the Christian Scripture increased from 17,000 copies in 1904 to 78,000 in 1928. Last year for the first time in history a colporteur sold eight hundred gospels openly and without molestation in the streets of Ouezzan, the sacred city of Morocco. In Persia and East Arabia the Gospel may truly be counted among "the best sellers." Its penetrative power is evident in village conversation and in the city press from Fez to Isfahan. The leading poet of Egypt and the outstanding novelist of Turkey, both Moslems, acknowledge their indebtedness to the Bible for inspiration and style. A missionary in India asked a Mullah who was preaching to villagers on being born again, "Sir, from where did you get the subject of your sermon?" Immediately he pulled from a pocket a copy of the New Testament, and turning to the third chapter of St. John said, "I got my subject from here. For the last two years I have carried this book with me always. The traditions of Islam are a thing of the past; it is now necessary for us to find salvation. Jesus has said, 'God is *Spirit*, and we must worship Him in spirit and in truth'."

In day-schools, colleges, and universities, in outdoor clinics, welfare-centers and hospitals, in social service and deeds of mercy, the Living Christ is at work. The colporteur introduces men and women and children to their Best Friend—enlarging the circle every day of the year.

A stimulating definition of a missionary was given by a Turkish friend to Miss Ethel W. Putney of Gedik Pasha, Istanbul, Turkey. "There are two kinds of people in the world," he said, "those who are just good, and those whose goodness is so living and contagious that others who come in contact with it are transformed. The latter are the only true missionaries, whatever their label may be. They are living in such vital touch with God that His power and love transform them, and through them, others."

This testimony should encourage those who are perplexed by the paucity of converts in lands where public confession is still so difficult.

God is working out His purposes secretly and openly. The latest news from Java gives the total number of baptised Moslems in that Island as over

47,000—forty thousand more than the statistics God gave Elijah when he was down-hearted! (I Kings 19:18).

A letter comes just now from a friend in Central Asia: "Never before has the Christian Mission in Turkestan been so successful and promising as it is now. During the first three quarters of this year more than thirty Moslems have confessed their faith in Christ and have been baptised."

As we consider the present situation in Moslem

lands, the words of an Indian Statesman, the late Sir Narayan Chandavarkar, come to mind. He spoke of the conversion of India, but his words apply to the Moslem world as well:

"The process of conversion of India to Christ may not be going on as rapidly as you hope, or in exactly the same manner as you hope but, nevertheless, India is being converted; the ideas that lie at the heart of the Gospel are slowly but surely permeating every part of Hindu society, and modifying every phase of Hindu thought."

Primitive Tribes of the Caribbean

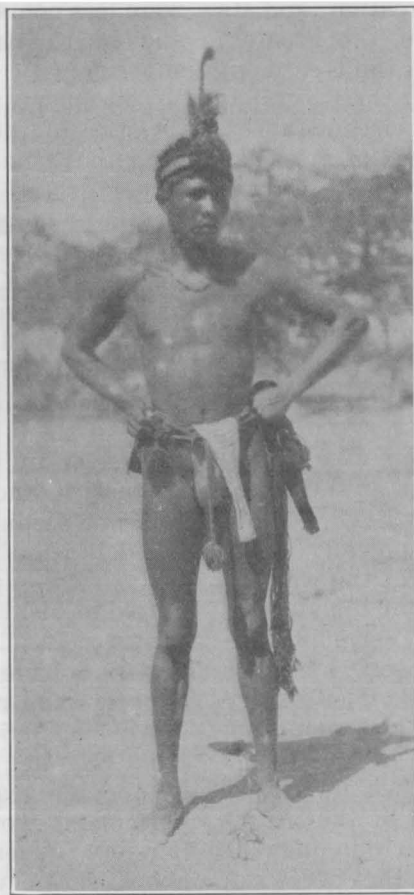
By the REV. THOMAS C. MOFFETT

Philadelphia, Secretary of the Indian Missions of America

IN the twenty republics south-east of the United States, there is an estimated population of 18,000,000 pure-blood Indians, speaking the native languages. If those of mixed blood, predominantly Indian, are included, then the classification of 35,000,000 as Redmen may not be far astray in the whole of Latin America. Several of these republics have a very small per cent of Caucasian or white inhabitants. Mexico has only nineteen per cent white, and the five Central American states average fifteen per cent.

This is really Indian America. Only a few years ago the legislature of Ecuador seriously considered making the old Inca tongue, the Quicha, which is spoken today by a large proportion of its inhabitants, the official language of the republic.

Another surprising fact is that South America should still retain her position as the one great division of the area of the world, outside of the polar regions, large districts of which are still unknown to white men. The recent explorations of the Dickey expedition along the sources of the Orinoco River in Venezuela and Brazil reveal how unfamiliar are vast regions and



GOAJIRO INDIAN OF COLOMBIA

how primitive and uncivilized are the native Indian tribes.

Pre-historic ruins, extinct civilizations, ancient cultures, are being investigated, as aerial surveys, archeological researches, and daring explorations bring to light unsuspected material. What unwritten history is suggested by the mute record of the pyramid of San Juan Teotihuacan near Mexico City, comparable in size with the great pyramid of Egypt; by the granite stelae and enduring walls of ancient Mayan ruins, over which Col. Lindbergh and other discoverers have flown during the last year; by the Inca altars of Cuzco, Peru, and by the scant memorials of early Caribs, Arawakas, and Chivchas of the old Spanish Main.

The whole Indian situation from the viewpoint of the Christian missionary enterprise needs to be studied. But so vast are the areas, and so backward and isolated are the native populations, that comparatively limited fields must be segregated, such as the Car-

ibbean coastal region of which this article treats. The continent of South America is 3,300 miles wide by 5,000 miles long. Brazil alone is larger than the United States. Where civilization has

not penetrated, where the Indian tribes have not had the privileges of education and evangelization, there are to be found today the most backward and savage regions of the world. Here is probably the largest body of neglected human beings, from the viewpoint of the Church and the Christian message, in proportion to the total population, of any element of earth's inhabitants, unless Central Asia is to be excepted.

The historic Spanish Main, extending in a crescent along the shores of the Caribbean from Panama on to the northeast coast of Guiana, was the scene of the romantic and adventurous exploits of the gold-seekers, Spanish conquistadores, buccaneers and pirates. Here was the arena of the conquests over numerous Indian populations, exploited by the stronger and well-armed Europeans, who exterminated millions of these Redmen. Of all the varied interests of this tropical region, its natural resources, its climate, which in our northern winter affords a dry, balmy, sun-kissed land of health and recreation, and its history of conquest and adventure, the greatest subject to engage one's attention is the treatment accorded the native Indian tribes, their persistence to this day in most adverse circumstances, and their utter neglect and dire need of attention from the organized Christian forces of Europe and America. These backward aborigines have retained a mistrust and an aversion to strangers, especially the Spanish, whom they have every reason to regard as enemies. "Their feeling is not a reasoned one," states Dr. Pittier, who, as traveller, ethnologist and scientist, has established closest contacts with them. "It is the instinctive distrust of the savage for the unknown or inexplicable, intensified in this particular case by the tradition of a long series of wrongs at the hands of the hated Spaniards."

The Republic of Panama geographically is the bridge between the two continents of the western hemisphere. In area it is the size of the state of Indiana, or of New Hampshire and Vermont combined. The great inter-oceanic canal has now made it the crossroads of the world. The history of this narrow Isthmus, where the long mountain range extending from far northern latitude to the extremity of South America reaches its lowest elevation, presents vivid contrasts of the primitive tribes in their aboriginal surroundings of jungles and tropical forests. There they were isolated from all contacts until the sudden appearance of Europeans, the ruthless invasion of the territory of the Indians, brought about the extermination of many tribes and the retiring of other groups into the fastnesses never penetrated by white men even to this day. Columbus sought in

each of the bays, opening from the Caribbean, for that strait which should lead to far Cathay. Seeking the same mythical passage, Balboa penetrated into the interior and climbed the ridge where

With eagle eyes
He star'd at the Pacific—and all his men
Look'd at each other with a wild surmise
Silent upon a peak in Darien.

The number of Indians in Panama at the present time cannot be even approximately estimated, for few of the primitive wild Indians leave their jungle and mountain retreats, and the census enumerators of the Republic do not penetrate to their isolation. One hundred thousand is the figure given as comprehending the total, and 36,000 tribal Redmen of this number, still holding to their native language, customs and independence, acknowledging relations to no other government now in the Isthmus. There appears to have been no written language, not even a system of hieroglyphics, among the aborigines of Panama. They were less nomadic than the North American tribes and in weaving and domestic arts they were superior.

To enumerate the tribal divisions and characteristics of these Indians would be to little purpose, but the outstanding facts regarding the larger groups and their utter neglect religiously should be of special interest, for here is an unfulfilled task of evangelism for which the Christian forces of the Church in the United States have a primary responsibility.

The San Blas Indians live in settled villages along the Caribbean coast and on an archipelago of islands. They are short in stature, stocky and industrious in their habits. The finest coconuts are grown by them and they are good fishermen. It was the ancestors of these Indians who made welcome the luckless Scotch colonizers who settled Caledonia harbor, 140 miles from Colon toward Colombia, some two hundred years ago, but after untold hardships and mishaps they abandoned the venture. In all these years that have elapsed the San Blas have clung to the traditions of friendship for the British and hatred for the Spanish.

An evangelical missionary, Miss Anna Coope from England, labored among these Indians for a number of years and laid the foundations for a permanent work. Political opposition and legal barriers prevented the continuance of this work about seven years ago, but several promising young men of the tribe have received an education in the United States and are ready to return to their own people as evangelists and teachers. The Indian Mission of America, with headquarters in Philadelphia, desires to resume work for the San Blas.

Of the same linguistic stock are several groups in the province of Darien, adjoining Colombia, and extending to the Pacific ocean. The resources of this province are very rich in minerals and timber, medicinal plants, and dye woods. The region is largely unmapped and unexplored.

The Chocos are one of the smaller and least known tribes of the Darien. Prof. Pittier wrote of them: "Never in our twenty-five years of tropical experience have we met with such a sun-loving, bright and trusting people, living nearest to nature and ignoring the most elementary wiles of so-called civilization. Physically they are a fine and healthy race. The first thing the Chocos do in the morning is to jump into the nearby river and their ablutions are repeated several times in the course of the day. They seem to be exclusively monogamistic and both parents surround their children with tender care. They are very industrious. During the dry spells their life is out of doors, planting and watching their crops, hunting, fishing and canoeing. When the heavy rains come they stay at home, weaving baskets of all kinds, making ropes and hammocks, carving dishes, mortars, stools and other objects out of tree trunks."

In Chiriqui Province, a day's voyage on a coasting steamer from Panama City at Remedios, are found the Zabanero Indians. They defeated the Spanish and still hold their own territory back in the Cordilleras. They are supposed to antedate the Aztecs and the Mayas.

The second grouping of the tribes of Panama is the Guamies, extending toward the Republic of Costa Rica in the provinces of Chiriqui and Boco del Toro. Among the Valientes a mission of the Wesleyan Methodists is firmly established, having been started in 1917. These Indians number about 8,000 and are located on the Caribbean side of the Isthmus. The United Fruit Company has banana and cocoa lands in this region. On the coast the mission has three churches and three day schools. Headquarters are maintained also in the mountain section, where a considerable number of these Indians were driven by the Mosquito Indians of Nicaragua. They have a language all their own, into which the New Testament has been translated by Rev. Ephraim Alphonse, who maintains a medical dispensary and acts as their spiritual leader. One of the teachers in the school is also a trained nurse.

In the valley of Mirando, which is high up in the Cordilleras, in a region cut off from the Plains, there are some 5,000 of the Guamies, the most primitive Panamanian natives outside of Darien. This beautifully forested country will be opened up by the new road being constructed from Panama City to David.

The Indians of Panama generally drink heavily, and the white man's rum is to some extent taking the place of the native brew of chicha. Not all of the tribes indulge in tobacco, and in some sections the cigars are mere hollow rolls, the lighted ends being held in the mouth.



A GROUP OF THE MOTILONES OF VENEZUELA

The republic of Colombia has an extensive Indian population, widely separated in tribes of great divergence; but along its northern coast, adjoining the Caribbean, there are two divisions, the Goajiros, of Arawak stock, occupying the long peninsula which projects on the borders of Venezuela, and the Sierra Nevadas of the high mountain regions, near the Santa Marta coast, a tribe of Chivcha stock.

Of the Indians of the peninsula about ten per cent speak Spanish, and thirty per cent understand it. Their country is dry cactus desert, with hills extending toward Venezuela, where some 2,000 Cocinas or bandits dwell. My visit during the past winter to this peninsula revealed the neglected state of this tribe and the open door of opportunity for missionary effort. Their life is almost as primitive and aboriginal as the Indians whom Columbus and the Spanish conquistadores discovered. It is a sobering thought to find that they have been left through the long years in unrelieved paganism and illiteracy.

The coastal Indians of Venezuela cannot be included in the purview of this article, except for a brief allusion to two divisions. The Motilones, the name meaning "crop-haired," use the poisoned arrows and are hostile to commercial or adventurous intrusion into their country. They have long been regarded as being very dangerous, and no efforts have been made to educate or evangelize them. However, during the past year the peaceable visit of a missionary, Mr. John Duval Rice, was received in friendly spirit. Without firearms, and in a kindly, tactful approach, this representative of the Church found that the ill-reputed Motilones were without exception friend-

ly, unusually honest and generous. They live a most primitive life, without houses or hammocks.

At the extreme northwestern corner of Venezuela there are Indians, grouped in the region of Maracaibo, where the oil interests have developed large commercial activities. The story of neglect and of debasing influences from contact with greed and aggressions of white civilization is repeated here. The Scandinavian Alliance of the United States has established mission stations at a number of points around the Lake of Maracaibo.

Concerning the opportunities for evangelical missionary effort in the Republics of the Caribbean, it should be noted that Colombia has been least tolerant and that the Roman Catholic Church has, until the elections of February, 1930, held almost undisputed power. But with the Liberal victory, and the hope of revision of existing religious legislation, a wider door of privilege will

open. Venezuela has recently excluded the Archbishop of the Roman Catholic Church and superintendents representing mission boards from entering the country, but here also private evangelical schools are recognized, and limited tolerance of freedom of worship prevails. Panama, with the change of government effected December, 1930, will be ushered into a new progressive era and will afford protection for Protestant enterprises.

There is no louder call or more legitimate claim for an advance in Protestant mission effort than this made by the native tribes of the Caribbean. A Christian statesman has recently observed: "The world is paying attention to the great Continent of the South as never before. We hope that definite plans will be discussed and adopted whose sole and persistent aim will be to bring the truth as it is in Jesus Christ to these millions of unevangelized Indians of South America."

The Spirit of Home Missions

I am the Spirit of Home Missions.
 I was born in the heart of the lowly.
 My ancestors were pioneers;
 My mother is the Church;
 My father is the spirit of righteous adventure.
 In my early life I fought against ease and stagnation.
 I blazed new trails in thought and endeavor;
 I slept in the great forests of the West;
 I drank from her running brooks;
 My footprints are seen everywhere.
 I searched for stout hearts and found them:
 John Stewart, Jason Lee, McKendree, Brother Van, Forsyth.
 I have increased courage in the hearts of men who dare.
 I always keep "on the line of discovery."
 I have welcomed the new-born babe in the frontier cabin;
 I walk the crowded city streets;
 I visit the sick;
 I preach the Gospel to the poor.
 I gave the Negro my right hand and helped him up.
 I welcome the immigrant
 And show kindness to the stranger in our land.
 I help build your churches,
 Your schools, colleges, hospitals, homes;
 I help educate your youth and train your minister.
 I live because I serve.
 I am not a formal organization:
 Departments, bureaus, secretaries, treasurers;
 These are only my framework.
 I am a spirit,
 Commissioned of God and blest by the lowly Nazarene;
 I must help men in heroic tasks—
 For humanity gnaws at my heart.
 Therefore let me go to the needy places.
 My spirit must live!

—EZRA COX, in *The Christian Advocate*.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

THE CHALLENGE OF "THE CHANGING ORDER"

By Mrs. Estella S. Aitchison

"We are immersed in the atmosphere of change and dedicated to the proposition that growth is the essence of the Christian scheme No one can chart the roads we shall follow; the destination may be uncertain; but once more with staff in hand we are on our way."

—Rev. D. J. Evans

"The changing world which we are facing demands a changing attitude".

—Edward A. Steiner

"When he, the Spirit of Truth, is come, he will guide you into all truth".

—Jesus Christ

In this challenging greeting your incoming editor of these "Effective Ways of Working" asks readers to accept her as a comrade on the pilgrimage in quest of a Better Order. World-changes are rendering obsolete many of our time-honored modes of missionary activity. The solutions of the problems with which every mission field bristles are yet in the making, and the need for constructive Christian thinking is increasingly imperative; the writer therefore summons all good scouts to come forward, "staff in hand," to do their bit of exploring and experimenting.

Our "field" is still "the world," but the field-glass has changed into a kaleidoscope. Cyclonic social changes at home; great tidal waves of rampant nationalism abroad; the leaders of a vast people of 150,000,000 souls definitely committed to a propaganda of atheism intended to undermine all religions, and "the

heathen" no longer "raging so furiously together" as they rage against Christians for our religious inconsistencies and our overgrown Nordic bumptiousness—these are among the features that face us as we sweep the horizon.

Grave difficulties also confront us at home. Our young people, who have hobnobbed at college with Chinese, Hindus, Japanese, Filipinos—and incidentally have been hard-pressed to keep pace with them—are naturally skeptical about their responsibility towards civilizations old, cultural and rich. They do not realize, alas! that these non-Christian people are still blindly groping for soul-liberty and light. The writer recently saw nearly the whole of a Y. M. C. A. district conference vote "thumbs down on Foreign Missions".

Recent shifts in the basic idea of the universe have not been without effect on students. When the Law of Gravitation is discarded and the North Star of force-and-matter skids from its course, many students hastily infer that former religious and missionary sanctions are destined for the scrap heap.

It is true that some old motivations for missions no longer move the rank and file of the Church. The mainspring of benevolence has grown weaker, so that the missionary speaker is often hard-pressed for a handhold on the purse strings of his audience. But none of these things need move us from our purposeful endeavor, *if we can sincerely dedicate ourselves to the service of world-humanity because of our conviction that the body of ideals incorporated in Christianity constitutes the*

most potent factor in the solution of all problems, at home and abroad, that the world has ever known, and that the leadership of Jesus Christ is still mankind's paramount need.

The fault is not with the Gospel but with ourselves. We may well echo Walter Rauschenbusch's dictum: "It rests with us to say if we are now to enter upon a new era in the transformation of the world into the Kingdom of God, or if our civilization is destined to go down to the graveyard of dead civilizations and God will have to try again".

Readjustments are often as painful as major surgery—and as necessary. Since world conditions have never been satisfactory and the principles of Jesus have not yet been given a fair trial, is not change (of a certain sort) our only hope for betterment? The blue-prints and specifications of *yesterday's methods* may fall short of structural needs today. They are due for a thorough overhauling. But the fundamental plan of the Master Builder is without a flaw.

To this end your "Effective Ways of Working" editor prayerfully dedicates her space to the exploiting of programs and plans forged in the experience of successful workers. The talismanic password of the department is not "Why?" "What?" or "How?" but "*Tested Usage*". Outstanding workers of various denominations have already pledged their help. If you have either programs or devices that have motivated more intelligent interest and giving in any department of missionary endeavor, send them along!

—E. S. A.

A Symposium for Program-Makers

There is no denying the impetus of fresh beginnings. Ridicule notwithstanding, why not capitalize the current date and crystallize its value in a set of activated New Year's resolutions calculated to make program-building more effective? The following points for a synthetic "resolution" have proved their worth in many churches in all departments of missionary endeavor:

1. *Be Systematic.* During 20 years' service as a methods secretary, the writer's mail has been flooded with requests for material recently exploited in a magazine but which, alas! the inquirers had allowed to go the way of waste papers. If your new "Effective Ways of Working" editor is to be of maximum service to readers, she would earnestly recommend

(a) Well indexed letter files in which materials for all occasions are laid away ready to hand.

(b) Scrap books that are neither methods "crazy quilts" nor literary "hash" but are classified repositories of real treasure-troves for program-makers.

(c) A series of pasteboard boxes, duly labeled and listed, in which are preserved not only clippings but bulky cut-outs, year books from other organizations, and source-material.

(d) Note books to corral thoughts and suggestions from hither and yon.

(e) Card indexes and filing jackets, which are just as effective in the King's Business as in the commercial world.

2. *Be Timely.* As stimulating to the mind as salad "greens" to the palate in spring is the program that just fits its calendar setting. If not available for this month, file the ensuing plans away for next year.

A Bell Program for January

In the woman's society of the First Baptist Church, Muskegon, Michigan, the leader of the

January meeting passed out daintily decorated cardboard bells, each bearing a letter of the inscription, "Happy New Year," and an article attached to its back. The recipients came forward in proper rotation and carried out the instructions.

H called for the devotional service from a Japanese key-note;

A was a poem—"Song of the Wheel", from Assam;

P read a letter from a missionary in India;

P read a short article on the work of an African missionary;

Y offered the prayer;

N gave experiences of a missionary family in China;

E read a brief article on work in Russia;

W reported recent Philippine news;

Y sang a song—"Joy Bells";

E read the description of work among American Indians;

A talked on social center work;

R read a closing poem.

Each successive participant hung her bell on a wire at the front to form the missionary greeting of the day.

At the January meeting of the First Baptist Church, Warsaw, Indiana, an acrostic incorporated the same initials, each letter being on a bell painted in silver on a red background. The letters represented a goal for the opening year in three-minute talks given by each recipient.

H-elpfulness in some line of Christian service;

A-lways faithful in the services of the church;

P-rayer for the work of the Kingdom;

P-articipation by systematic giving;

Y-ielding ourselves wholeheartedly to Christ's service;

N-umber of women enlisted in group Bible study increased;

E-vangelism majored in all our work;

W-illingness to perform assigned tasks;

Y-oung people given Christian training;

E-ducation through missionary reading;

A-ttendance and program maintained at high standard;

R-ealization of these goals through tireless, prayerful, united effort.

The bells were suspended in rotation across the platform. Writing materials were passed and for the roll call each woman was asked to write her missionary New Year's resolution. The slips were then collected, mixed up and passed out again to be read aloud, anonymously. The service closed with the singing of "We Have Come to the End of Another Year", set to the tune of "A Perfect Day".

3. *Conserve Calendar Values in Membership Recruiting.* This is most effectively done in January, at the autumn rally, or at the opening of the fiscal year of the organization. The best way to enlist new members is to go after them. At a district meeting of the Methodist Woman's Home Mission Society, at Lakeside, Ohio, a number of tested recruiting methods were described. In one church, three women go at regular intervals to the church office, make an alphabetical list of all women in the congregation not members of the woman's society and assign the names to the circle leaders in whose districts they live. Each leader proceeds to distribute these names among her group of workers for intensive cultivation. Those not successful in landing their recruits return the names to their circle leaders and fresh assignments are made. The largest returns were invariably found to be where the most determined efforts had been put forth.

In another church, on one day of each month there was obtained from the church secretary a list of all new people who had appeared in the congregation, and assignments of responsibility were made as above. Recipients of names phoned, called and wrote notes giving urgent invitations to the luncheon at the

next meeting of the society. The woman extending the invitation agreed to meet or call for her guest and act as her hostess at table. The effort must be followed up in various ways to be 100 per cent successful.

Some women reported carrying large yellow stars in their handbags when out calling. They inscribed on a point of the star the name of each new woman they discovered and handed in the stars when thus filled. For this they received some token of recognition from the society.

4. *Resolve That the Best Is None Too Good for a Missionary Meeting.* Work over missionary programs as hard as you would work for a club or for a "pay" entertainment; then the day is due to come when the sign, "Standing Room Only" will greet all late comers to a missionary service. "Faithful Traditionalists" take notice!

A PASTOR'S METHODS

By Robert A. Ashworth, D. D.,
Editor of *The Baptist*

The trouble with the average church, missionwise, is that the best members are so busy with their personal tasks that they have little time or energy to give to real study of the missionary enterprise. It is a truism that interest grows out of knowledge. It is the pastor's job somehow to arrest the attention of his thoughtful people for a sufficiently long period for them to look on all sides of the missionary task.

One of the methods which I have found fruitful is a *missionary exhibit*. Each missionary country in which the church is at work is assigned a church school class room. On the walls and tables are arranged curios, clothing, books, maps, pictures, models of missionary buildings—everything which can serve to make graphic the people and religions and work in the countries to which the respective rooms are devoted.

Where possible a teacher clad in the costume of the land rep-

resented, and who has made a study of the people of that land and of the missionary stations in it, is prepared to explain its exhibits and to present its missionary aspects and needs. The material necessary for the exhibit may be obtained from the mission boards or from world travelers in the congregation or neighborhood. The making of the models is a fine hand work project for church school classes. An automatic stereopticon in the assembly room may display pictures of the missionary fields. After a supper, where the purpose and procedure of the evening are explained, the people visit the various rooms in groups. As each group appears, the teacher explains the contents of the room and the missionary task and the opportunities in the country represented.

A more effective method is an *intensive study of the denominational budget*. Who determines it? What justification is there for it? Where does our money go and why?

Choose wisely a large group of men and women—fifty is not too many if they can be secured. Their officers divide them into committees, assigning to each a study of the budget of one denominational board. In our own case these are eight in number—Foreign Missions, General and Women's; Home Missions, General and Women's; Publication Society; Board of Education; Ministers and Missionaries Benefit Board; Board of Missionary Cooperation. Each group meets as often as necessary to make their study of the subject assigned. It is extraordinary how a study of the budget will open up every phase of the work. Much romance lurks in a budget. Questions are raised; doubts and criticisms, perhaps, are suggested; the difficulties and handicaps of the task are revealed. Material is found in the annual reports and denominational year books. Secretaries are pleased to aid in such a project, either by correspondence or personally. Special investigations are assigned.

As the study progresses, an evening is designated to each of the eight groups on which to make their report to the church, each in its own way with blackboards, maps and charts. One may present it in dramatic fashion in the form of a meeting of the board which it represents, and arguments pass to and fro across the table. Missionaries may appear to plead their causes. The varied claims of different features of the work are disclosed—for example in the case of missions, the evangelistic, educational and medical. Another group may present an original play incorporating the lessons which it wishes to teach. If a secretary of a board that is being considered can be present to answer questions it is very desirable. The adequacy of the presentations will differ with the genius of the group, but you may depend upon it that, as a result of this method, there will be some who will have solved the enigma of the budgets and will understand the difficulties and the significance of the tasks which they have assigned to their denominational leaders.

"The Challenge of Change" in America

A dramatic program based on the Home Mission Study Book—

I. "Already we have 'a new earth,' but we cannot yet add, 'wherein dwells righteousness.'"

Setting: Tea party with young women of yesterday, costumed as guests of the young women of today. If desired, those on program may sit about a tea table and introduce the simple dialogue and action of women taking tea together, as they speak on the topics.

Program: 1. What We Were Thinking When I Was a Girl (pp. 8-16). Emphasizes the contrast between the conformity and traditionalism of early days and spirit of inquiry today.

2. How We Were Living When I Was a Girl (pp. 16-20). Emphasizes the material contrasts between the two periods.

3. The Wealth of America

Today (pp. 20-27). "God and the Census" (p. 126).

4. The Power of America Today (pp. 27-32).

5. Devotional Period: Dialogue taken from Rauschenbusch's Parable (pp. 33, 34).

(If tea-party setting is used, the leader calls in, as a surprise feature, the Spirits of First and Last Centuries, and lets their dialogue introduce the devotional features of the service.)

Theme: "Not by might nor by power, but by my Spirit" (pp. 3-8; 32-35).

Scripture: Gal. 5:13-25.

Hymns: "Lead on, O King Eternal"; "O Beautiful, My Country".

Prayer: That America may become more truly a nation whose God is the Lord; that missionary wisdom and devotion may be increased; that material change may challenge us to new spiritual victories.

Poster Suggestion: "Times Change"—Young woman in modern dress extending her hand of greeting to a woman in an old-fashioned gown.

Questions for Discussion: Has the Church adjusted itself to the needs of changed America? Is the Twentieth Century growing in its appreciation of moral values? Is it true that American society is organized to "produce things rather than people, with out-put set up as a god?"

(If tea-party dialogue is developed, this discussion may be worked into a dialogue.)

II. "What Is Happening to Home Missions"—a question and answer meeting.

Setting: Box containing numbered questions with ribbons attached, to be drawn from the box in turn by those prepared to answer.

Poster: "Questions and Answers"—a box from which issue the questions—What? When? Where? How? Why?

Topics: Questions whose answers will cover the high lights of the chapter.

Discussion Topics: How do the churches of our community recognize the social implications of Christianity? Does any part

of our community lack the ministry of the Church?

III. "Good Samaritan Tales."

Setting: Picture of "The Good Samaritan" visible to the audience during the meeting.

Poster: "Two Sketches"—1. The Good Samaritan, 30 A. D., binding up traveler's wounds. 2. Home Missions, as Good Samaritan, binding up society's wounds.

Topics: Modern Good Samaritan in guise of Home Missions introduces the various Samaritans, personified, as mentioned in the text.

Discussion Topics: Is my church training young people to help supply "adequate church leadership?" Does my church have responsibility towards underprivileged groups in the community?

IV. "From Many, One."

Setting: On table under an arch of Christian Fellowship, display dolls dressed in costumes of different lands.

Poster: "From Diversity to Unity"—a heap of tangled threads; a woven mat.

Topics: (1) Impersonations by Mrs. Ruth Muskrat Bronson (H. M. Congress Report, pp. 45-50); (2) The West Indies (Report, pp. 42, 43); (3) The Spirit of Diversity—"Competitive Drift," (pp. 120-123); all talks should be interspersed with replies by The Spirit of Unity using the subject matter from same texts.

Discussion Topics: Are there too many churches in my community? If so, which ones should be absorbed? What agencies can help the Church in its problem of moral and spiritual leadership? ("God and the Census," chapter 4.)

V. The Church—"Portraits and Prophecies."

Setting: Picture of the local church, perhaps with the American and Christian flags on either side.

Poster: "My Portrait—Would You Change It?" The picture of the local church.

Topics: (1) Today's Church—Portraits; (2) Tomorrow's

Church—Prophecies; (3) My Church. Divide those present into two groups, each with a leader, for the discussion of such topics as "How can we vitalize for Christ our membership roll?"

Discussion: What would be an ideal program of missionary education in our church? Does my church use the "cookie-cutter" method in religious education?

VI. My Share in America's Tomorrow."

Setting: A globe, illumined by an overhead light.

Poster: "Religion Is Caught—Not Taught." Let the words, "I am the Light of the World," have rays of light illuminating an American woman. Let rays of light emanating from the woman make a pictured globe bright.

Topics: High lights of the chapter should be interspersed with very practical discussion questions assigned to good speakers.

Discussion: Why do so many of our causes fail to secure funds necessary for maintenance or enlargement? Why is the new generation so largely un-won to the world mission of Christianity?

Note. The foregoing outlines, furnished by Claire Goodsell Chandler of Galesburg, Illinois, and here condensed to conserve space, may be expanded similarly to the first program, for use in any adult group of the local church. Materials can be furnished by the various denominational Literature Bureaus, and supplemented by articles in THE REVIEW from month to month.

THE WORLD'S RELIGIONS

The approximate numerical standings of the organized religions of the world, according to recent statistics, is as follows:

Roman Catholics.....	310,000,000
Orthodox Catholics	120,000,000
Protestants	200,000,000
<hr/>	
Total Christians	630,000,000
Jews	15,000,000
Mohammedans	240,000,000
Buddhists	130,000,000
Hindus	230,000,000
Confucianists, Taoists...	350,000,000
Shintoists	35,000,000
Animists	135,000,000
Miscellaneous	60,000,000

Total non-Christians..1,195,000,000

Women's Home and Foreign Bulletin

HELEN M. BRICKMAN, 105 EAST FORTY-SECOND 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

A WAY AND A DAY

By Bessie Farrar Madsen

It was a rough road that lay between our village and the town that was seven miles away. It led through thick tall jungles over the ups and downs of a hilly country, and there were ruts and rocks and stumps and stones in the frequent detours that were necessary to avoid the washouts. Sometimes there were rustlings in the underbrush that induced watchfulness. Nevertheless, we found it a beautiful way.

It was called a town, this place toward which we journeyed. It was the capitol of the Zemindari, and the Rajah held his court here. Here was also his palace, a post office and police headquarters. It is true that there were said to be only about two hundred homes, huts built of mud, with their walled-in courtyards, but it was an important place in the district. Thinking that there must also be a school here, we had slipped into the tonga a box of books and papers. Who knows but there may be an opportunity, though we are going today chiefly to present our salaams to the Rajah's household; for we had recently come to the neighborhood and this was our first visit to the town.

The old bullocks took the road at their own sweet will, creeping like snails up the hills and coming down again with their shakey, bumpy trot. Though we had started at sunrise it was nearing noon when we reached the travelers' bungalow at the center of the town. A group of children had gathered when we stepped from the tonga. They stood at a little distance watching, curious, and half afraid. It was seldom that white travelers came.

One laddie, venturing nearer than the others, greeted us with such a friendly smile that we held out to him a picture paper saying, "Come see, here is the shadow of a little lad like yourself."



A READING CIRCLE IN INDIA

He looked at the picture with the Hindi script beneath it, then with a quick appraising glance into our eyes he turned, saying, "Wait, your honor, I go to call my sister," and running off he called to the other children, "Do not fear; she is friendly; she has papers with shadows."

The children drew nearer. Almost immediately the little runaway returned with his sister, a sweet shy child of about nine. "She also reads," he announced with pride. The children called him Jairam. He was evidently a leader among them. Many had gathered by this time and such an audience! They proved to be eager for stories, quick with questions, ready with bright bits of information about the town and the new palace, about each other and the school.

"Yes, there is a boy's school in the town. For many years it has been here. We read as high as the fourth reader. Oh no, there is no girl's school. If there were, who would send girls to school? How did Jairam's sister learn? Did she not sit in the shadow of the schoolhouse wall and say over and over the lessons

she heard the class repeating aloud! Did not Jairam help her secretly! As much as he knows she knows also. She is different; she is the only girl in the town who wants to read."

"Yes, all of us go to school, but the school books we know by heart. Have we not read them for two years? We passed but we did not go into higher classes; there were no books. Ah! Where is the bookshop? Does not the school master have to send for them from afar? When oil and salt cost so much who has rupees to send for books? Alas, how many couries only one book costs."

"My father used to read, but he has forgotten." "Mine too. When we stop going to school, in a few years the learning leaves us. Reading nothing we forget."

But Jairam had found a story among the books; he was reading it aloud. Forgetting everybody he read on and on and on, while the group nearest him intent as himself, listened to every word.

Others were saying, "Let me read." "Find me a story." "Please tell us what this is about." It seemed that we had but just begun, when there was a call from the bullock driver. Might he remind us that the sun was setting and they were saying in the village that a tiger had been seen on the road lately.

"Yes, we are coming Garriwan. Listen children, we must go now. The way is long and the bullocks are slow. See, the picture papers are our gifts to you. The books you may have too for your own, but you must give one pice (a halfpenny) each for them. So will you treasure them the more. Would you like to have them to read to your fathers and mothers?"

"This is mine," said Jairam, untying the knot in his waist-band where his treasures were kept and taking out the one pice he possessed.

"And this is mine," said another, taking the hoarded treasure from the little bag that hung around his neck. Others appealed to fathers or big brothers who by this time formed part of the large audience.

Soon there were no books left and yet some there were with empty hands whose disappointment we appeased by promising again and again to return bringing more. We started homeward at dusk. Jairam with his little sister followed the tonga. We stopped. "You will not be following far," we admonished, "it will be growing dark."

Then the little girl spoke. She was away from the crowd now; she was no longer shy. Lifting her brown eyes, she said earnestly, "Doing us a great kindness you have come to our town. Many strangers have come, but you only have brought us books. Till you come again we will remain watching. Salaam."

"God bless you children, Salaam. Salaam."

Shall we ever forget those two who followed the tonga out of the town to thank us for bringing books? In our thoughts they stand for the thousands of little folks in the villages all over the land who have learned in the village schools. Leading their cattle to pasture or following the plough, they are thirsty for stories, hungry for books. If, perchance, in the weekly bazaar some traveling merchant has books among his wares they are books for learned pundits, not for the humble tiller of the soil and his sons. Yet these villagers are not wholly without resource, for when the day's work is done and the household sits about the smoldering fire in the courtyard, they tell over and over the stories they have learned and those that have been handed down for hundreds of years from father to son—stories of birds and animals, of ghosts and demons, of kings and councilors,

of gods and goddesses. India is rich in her folklore.

If her learned ones would gather the best of these and write them in simple language for the villagers, they could all share in the beautiful things of their own legend and history. If someone would write accounts of the faithful friendships and noble heroisms that are being lived every day by some of these lowcastes and outcastes, there would develop for them throughout the country more of consideration and respect. If those who have learned from the Great Guru would write such stories of the loving kindness of the Heavenly Father as He Himself told, the paralyzing fears that haunt the village life of India would be driven out in time by thoughts of love and hope.

If those who have means would offer to print such stories in attractive form and in the good clear scripts of the provinces and enable them to be put on the market for far less than the cost of printing so that the poorest could buy, then these little ones could find food and refreshment and have a better chance to "grow in wisdom and in stature and in favor with God and man."

The Christian Literature Society of India is working nobly at this problem. It was this that enabled us to sell the stories for so small a sum, but the need is great and funds so limited! All who have lived among the villages in India realize this need, and are doing what they can. Still the little ones are longing for books in every village where there has been a school.

BEETS AND BABIES

By Adela J. Ballard

In Ragtown, Colorado, the beet colony houses provide homes for some three hundred souls. Not always the same three hundred, for there is a constant shift in the population, but always some of the families have a shadow of a right to claim to have a permanent residence in the town.

It is a place of tragedy. Time after time the call comes to Eaton, the town just across the railroad track, "Come quickly! Another girl has attempted suicide!" Sometimes the doctor gets there quickly enough—sometimes not, for lysol acts speedily. Murder is not uncommon in the colony. The bootlegger thrives. Children pilfer coal from nearby yards that it may be sold to the beet workers at ten cents a sack. Then with illgotten gains there are tickets for the "show" and candy and cigarettes. Marijuana brings moments of forgetfulness to the sodden weary worker, but it also brings wretchedness and remorse in its train.

The Mexican loves his children, but under the influence of this drug of the Indian hemp family even this basal love is forgotten. Just a few weeks ago the worker, a visiting teacher, sent into the field by the Council of Women for Home Missions, was met with the announcement, "We have of the niños in our houses." The teacher investigated. As usual neither doctor nor nurse had assisted the advent of the newcomer. Baths and care were an immediate necessity. For two days she served. The third she gave the grandmother directions and left the care of patient and child to her. The fourth day as she entered, the older child again met her, breathless with excitement. "You will have of the quickness to come. The baby it is dead!" Shivering with apprehension lest the baths be blamed, the teacher entered the cabin. It was dead! The grandmother, crazed by smoking the vicious drug had been irritated by the cry of the child and had dashed the tiny bundle to the floor with such force that the child died of internal injuries during the night. A neighbor reported these circumstances to the teacher. Apparently no one paid any attention to the grandmother's crazed and remorseful ravings.

Some spasmodic attempts had been made to create a better en-

vironment in this and neighboring colonies. A few faithful souls in the town of Eaton have always been the friends of the beet worker. The school had attempted to have more regular attendance. A doctor had struggled with the ignorance and superstition. But there the inhabitants believed that most illness came from "evil eye" spells and the rest was "air borne." To enforce sanitary laws was difficult.

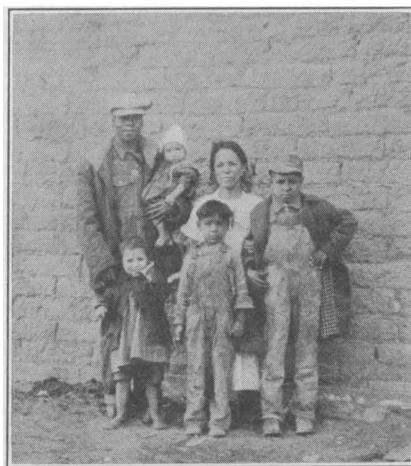
In September of 1930 it was decided to make one last attempt to change conditions. At a meeting of the Eaton Luncheon Club, a business men's group, the Western Supervisor of Migrant Work for the Council of Women for Home Missions suggested the employment of a visiting teacher for the period of one year—the Council to be responsible for salary and the community for the expense account. This was decided upon and a committee appointed to serve in advisory capacity. This committee had in its personnel representatives from the educational, health, church, medical and club agencies. An executive of the Great Western Sugar Company was appointed chairman.

Miss Velma McDowell of Greeley was appointed worker. She was just completing her work for her Master's Degree at Greeley Teacher's College. A major in sociology and a teaching experience in a mining community where the workers were largely foreign speaking, made her peculiarly fitted for this work.

Colorado laws demand that children be in school by their eighth year. With the Mexican beet migrant the two years between six and eight are many times the child's only hope of education; after that age the child is a financial asset to the parent and the laws are evaded only too successfully. Only friendly persuasion was possible. The first weeks did little except form friendly contacts. The bootleggers distrusted; the houses of ill fame were openly

antagonistic. Purposely there was no community center opened. No Mexican will let any other human being freeze while he has a shack and a few coals of fire. So the doors were opened to the teacher. Soon changes began to be noted in the colony thinking.

Lessons were easier after an evening spent with the teacher. Mothers found she could teach them how to say the troublesome English words. If a doctor left



A TYPICAL "BEET FAMILY"

an order she could explain and demonstrate how it should be carried out. The teacher's statement, "You do not have to wait until you are eight to go to school; I can get you in for the good times right now," made school sound like a privilege to strive for instead of a punishment to be evaded. Six-year-olds began to be seen in the school yard instead of in the alleys of Ragtown. Not half so much coal was stolen or mischief complained of after the clubs were formed and the tiny two-room cabin fitted up with a stove and chairs. It was too much fun cooking and playing games and having dramatics.

The distrust died a natural death long ago. When the teacher's car enters the alleys of the town the main difficulty is to proceed for each running board sags with children; there are calls from cabins. The requests are various and startling; it may be the bathing of a new born baby, or it may be a request

to lay out the aged grandmother; once it was a request to the teacher to sell a pair of embroidered pillow slips that the wife might raise money to get the husband out of jail. Sometimes it is the struggle to persuade a mother that onions will not absorb the poison from an abscessed jaw or that "witching" cannot possibly cause illness.

After six months of service all agencies insisted the work must go on. Most emphatic has been the verdict of the school officials: "Never before have we had such regular attendance from the East Side children, or so little trouble with them. Ragtown is not hopeless! We must go on." As for Ragtown—their approval is embarrassingly wholehearted, for even a visiting teacher, however earnest and friendly, cannot accomplish all needful reforms, but the towns on both sides of the track are working together that more of the fullness of life may come to those who serve the economic needs of the community.

SUGGESTIONS FOR ADAPTING WORLD DAY OF PRAYER PROGRAM

For Senior or Intermediate Groups

Use the program, "Hold Fast in Prayer" and consider it as six special calls to you.

Call to Worship (Sections 1-3) red; Call to Prayer (section 4) orange; Call to Gratitude (section 5) yellow; Call to Service (sections 8, 9) green; Call to Intelligence (sections 6, 7, 10, 11, 13) blue; Call to Responsibility (sections 12, 14-20) violet.

Six leaders may sit on the stage with a scarf or costume of one of the primary colors, each person leading that section of the program. Take your printed leaflet, "Hold Fast in Prayer," number from 1 to 21 the sections given in bold type headings, as *Organ Music, Call to Worship, Hymn, Responsive Reading*, etc. Then follow these section numbers as indicated above for the six leaders.

Let one person tell or read the story, "The Two Searchers," from Margaret Eggleston's book, "Fireside Stories for Girls in Their 'Teens.'" A second person follows, stating that others have taken up Peter's work and introducing speakers who give spotlights of work accomplished in the countries of sections 7, 10, 11 and 13. These speakers could impersonate native people in costume.

* * *

Three strands of rope or crepe paper crushed in cord style may be shown by three persons. They explain that one is *Prayer*, the second *Money*, and the third *Service*. A fourth person comes and braids them, reciting the following poem:

Pray—Give—Go

Three things the Master hath
to do
And we who serve Him here
below,
And long to see His kingdom
come
May pray or give or go.

He needs them all—the open
hand,
The willing feet, the praying
heart.
To work together and to
weave
A three-fold cord that shall
not part.

Nor shall the giver count his
gift
As greater than the worker's
deed,
Nor he in turn his service
boast
Above the prayers that voice
the need.

Not all can go: not all can
give,
To speed the message on its
way.
But young or old, or rich or
poor,
Or strong, or weak, we all can
pray.

Pray that the gold filled hands
may give,
To arm the others for the
fray;
That those who hear the call
may go,

And pray that other hearts
may pray.

—Annie Johnson Flint.

* * *

Sometimes we have the impression that our own country has all the virtue of the world. Therefore, it is very well at such a time as this to emphasize the contributions of other races and peoples. Let striking personalities from various lands be presented as contributing to the Christian mosaic of the world. This could be connected with the closing hymn and prayer in the leaflet, "Hold Fast in Prayer."

By Mrs. F. A. Phillips

AMOY DECLARES A HUMAN DIVIDEND

The tall American found himself under intense scrutiny from the young Chinese seated opposite at a recent Century Club dinner to the Commission of the League of Nations for study of educational conditions in China.

Finally—"Good evening. Don't you know me?" said his vis-a-vis.

"Your face—yes, but I can't attach the name. Just give my memory a lift won't you please?" replied the tall American. The response was a greeting in Amoy Chinese.

"Oh, now I have you. I knew your father well twenty-five years ago," said the American. "Which one of his sons are you and what in the world are you doing in New York?"

"Lecturing at Columbia and special research work," was the reply in Harvard English. "I'm the fifth son."

By this chance reunion Dr. Warnshuis picked up the threads of a life that was in its early childhood when he left Amoy. Its subsequent record has been a brilliant one. First preparatory work in the missionary high school at Amoy, next a course at St. John's University, Shanghai, then post graduate work at Harvard, and finally, two years at Leipzig, where he earned his doctor's degree. He became a professor in the Na-

tional University at Peking. Today he occupies a prominent place in government counsels and in foreign affairs, including the League of Nations.

His father, a Christian pastor in the primitive village of Poa-a, was supported in his work by the Reformed Church in America through the Amoy mission. He had six sons, of whom three have been or are university professors and one is today an international influence.

So has the Christian missionary stimulated the intellectual life of China. The modernist movement in that land of 400,000,000 souls is a reflex of the missionary impulse. But by no means have all the minds opened thus to Western culture followed through with Christian training, and the ultimate trend of China's new life is unpredictable today.

China at this stage is a challenge of the most inspiring sort to the faith and fighting spirit of Christianity—a challenge and a priceless opportunity.

A MISSIONARY PRAYER

I go among unloving hearts:
Lord, go Thou with me there
And let me breathe Thy love alway,
Just as I breathe the air.

Let each day's hard and thankless task
Be temple-work for Thee,
And every meal communion
And a feast of love to me.

May I through all the noisy streets
In Thine own peace rejoice,
And hear above the noise and strife
Thy Spirit's still small voice.

So shall Thy glowing love be lived
Ev'n in the common place;
And hearts unloving feel the throb
Of Thy rich, seeking grace.

—WORLD COMRADES.

THE WILL

Lord, knowledge is not all I need;
Nor yet a mind intent on truth;
But strength within to do the deed—
The will! the will!

For often when I know the way,
And truth before my eyes is clear,
Ashamed I reach the close of day.
Give me the will.

—F. J. MOORE.

Our World-wide Outlook

A Missionary Newspaper of Current Events

Peace Through Religion

The general unsettlement of economic and political conditions has caused drastic changes in the plans of the American committee for holding the World Conference for International Peace Through Religion, arranged for Washington, D. C., in November, 1932. Dr. Henry A. Atkinson, general secretary, announces that this conference is to be distinctly American. Co-operative committees have been organized in nearly all large countries. In the Far East the movement has made rapid strides, especially in Japan.

Dr. Atkinson states that arrangements have been made for a great mass meeting, representing nearly all the world religions, to be held in Geneva in February on the eve of the Disarmament Conference, and churches throughout the world will be asked to hold interdenominational services during the winter and send disarmament pleas to Geneva.

The six joint presidents of the movement are: Dr. S. Parkes Cadman, representing American Protestants; Dr. Alfred Einstein, representing the Jewish group; Msgr. Ignaz Seipel, minister of foreign affairs of Austria, representing the Catholic group; the Lord Bishop of Liverpool, representing the Anglicans; Dr. Rabindranath Tagore, representing the sects of India; and Baron Sakatani, member of the Japanese House of Peers, representing the Japanese religions.

World Friendship Through Children

"A half-million sun-tanned little faces were wreathed in smiles by the presents which came forth from the 28,000 Friendship Chests" from Amer-

ican children to Filipino children last year. As a result of this project thousands of Filipino children are looking toward the United States with the light of friendship in their eyes.

According to the Committee on World Friendship Among Children, the results are fully as gratifying as those secured by the friendship projects to Japan in 1926-27 and to Mexico in 1928. Practically every class in every public school received one of the 28,000 chests, which the teacher is to keep on her desk for school papers, while the 750,000 separate articles in the chests were distributed to the children.

Arrangements have been made for cooperation with Colonel Roosevelt's Porto Rico Child-Feeding Committee during March, April and May. Friendship Treasure Chests were the goodwill symbol. Each chest contained articles for school use, toys for boys and girls, friendship letters, and in addition a card indicating how many hot lunches were provided by the sending group at five cents a lunch.

Slavery Still Exists

Few realize to what an appalling extent this evil still curses the race. It is estimated that there are today about 5,000,000 slaves in various lands. Disclosure of frightful conditions in Liberia last December resulted in the American Secretary of State informing the Liberian government that unless the "shocking suppression of natives" which is "scarcely distinguishable from slave raiding and slave trading" be abolished, the "friendly feeling which the American government and people have entertained for Liberia" will be alienated. With added pressure from the League

of Nations, that small section of Africa is now in line for the overthrow of slavery.

Among recent revelations is the active Arab slave trade from Abyssinia into Arabia. A German traveler confirms the report that slaves are still "conveyed in large caravan parties and embarked secretly on ships for sale in Arabia." It is estimated that 2,000 men and women are sold every year and that hundreds of slaves, especially women, are smuggled yearly and sold on the eastern side of the Red Sea.

Active leadership in the anti-slavery campaign is found in England, where for many years the Anti-Slavery and Aborigines Protection Society has kept watch of the rights and interests of native populations in all parts of the world.

Broadcast to Missionaries

Broadcasting station KDKA of Pittsburgh is giving the leaders of the Presbyterian Church, U.S.A., an opportunity to broadcast a monthly message to their missionaries in foreign lands. The time set is each third Saturday evening of the month—up to March—11:15 eastern time. The Presbyterian Church is at work in more fields than any other church in the world.

Christian Work for Asiatic Farmers

The visit of Dr. Kenyon L. Butterfield to Japan, Korea, China and the Philippine Islands has been most timely. In these countries interest in rural work has greatly increased in recent years. In Korea, where special classes for farmers are being organized, Dr. Butterfield conferred with the leaders and shared in the training conferences. The Kingdom of God Movement in Japan and the Five-Year Movement in China

both lay much emphasis on efforts to reach the country people. In the vicinity of Paoting-fu, where the Mass Education Movement under the leadership of Dr. James Yen and the Literary Movement of the Churches have centered their experimental work, the results achieved are so successful that people in all parts of China are beginning to imitate the methods adopted there. Mr. Hubbard, the American Board missionary in Paoting-fu, reports that in five years 29,999 persons have been enrolled in reading classes, over 7,000 have obtained a diploma of literacy. The church membership shows a net increase of 70 per cent.

During the first half of January an institute for country workers will be held in the Canton area. Then Dr. Butterfield will spend four weeks in the Philippines. From the middle of April to the middle of July he will be in Japan, where a strong committee has arranged to have a Japanese leader and a missionary accompany him throughout the whole of his stay.

NORTH AMERICA

Plans for Evangelism

A suggested program for the year to strengthen evangelism throughout the churches suggests the following essential features:

1. The Deepening of the Spiritual Life.
 - a. By enrichment of public worship.
 - b. By more loyal church attendance.
 - c. By daily devotions. The Commission on Evangelism is making available to the churches a series of daily devotions from January first to Pentecost, May 15.
 - d. By placing religious magazines and other Christian literature in the homes.
2. The Winning of Others to Christ.
 - a. By pastors' instruction classes.
 - b. By holding decision or con-

fession days in the Sunday school.

- c. By observing the "Home Visitation Evangelism" plan.
 - d. By holding special evangelistic meetings or preaching missions.
3. Conserving Evangelical Results.
 - a. By organizing and conducting a class, one night each week for a period of six weeks, composed of new members.
 - b. By following the members who move.
 - c. By integrating the new membership into the active life of the Church.
 - d. By participation in weekly giving.
 4. Helping the Pastor.
 - a. In his evangelistic reading.
 - b. In his evangelistic preaching.
 - c. In his pastoral work — shepherding.

Evangelistic Drive for 50,000

Protestant churches of Chicago have entered upon an evangelistic drive for 50,000 new members which will culminate at Easter. The first meeting of this drive was held September 28.

Nearly 600 clergymen representing a score of different denominations are engaged in the campaign, assisted by leading members of their churches. The whole is being directed by Dr. Asa J. Ferry, pastor of Edgewater Presbyterian Church and chairman of the Chicago Church Federation's Commission on Evangelism.

The recent survey by Dr. H. Paul Douglass is quoted to show that there are approximately 1,800 churches in the area and that out of the population of 3,500,000 in metropolitan Chicago, the churches have more than 3,000,000 members. Of these about 2,500,000 are equally divided between the Catholics and Protestants, the Catholics having 380 churches for their 1,250,000 adherents and the Protestants having 1,300 churches, with numerous con-

gregations worshipping in halls and missions. There are about 400,000 Jews with a religious life highly developed.

Continuation in Home Missions

"There has never been a time when the nation needed the inspiration and guidance of a compelling religious faith more than in the present hour; never a time when America was in greater need of that spiritual quality which the churches can, if they will, contribute to the life of the nation.

"If, however, the church is to be the moral guide of all the people, then the various communions must heal their divisions, combine their resources and unite their forces in a constructive, cooperative effort to meet present-day needs." Such was the conviction of those who spoke at the Continuation Conference of the North American Home Missions Congress which met in Cincinnati November 9 and 10.

This was the first of a series of "continuation conferences" to be held in different parts of the United States as a follow-up to the North American Home Missions Congress held in Washington last year.

No important phase of mission activity was overlooked. Past failures and present opportunities were presented. The church has a very definite responsibility for the immigrant, the mountain folk, the Negro, the rural sections and cities.

But one conviction seemed to outweigh all others, namely that whatever the virtues of denominationalism in the past, it is today hindering the work of the Church. Churches cost the people too much because of the tremendous overhead brought about by competition. Intelligent cooperation would go a long way to increase the usefulness of the Church.

The Continuation Conferences will begin this year's series at Indianapolis on January 18th. Other conferences will be held at Seattle, Portland, Oakland, Berkeley, San Francisco, Los Angeles and Denver.

Need Among Coal Miners

The Federal Children's Bureau announces that about 25,000 children will have to be fed in the soft coal areas of West Virginia and Kentucky this winter.

The American Friends Service Committee (Quakers) have undertaken this task and the Federal Council of Churches of Christ in America is cooperating in the raising of necessary funds, food and clothing. A number of relief stations have already been opened. Weighing the children reveals alarming percentages of undernourishment.

Reports from field workers tell of the desperate need for clothing. Mothers have made clothes for children from flour sacks. Many children are unable to go to school because they have not sufficient clothing.

The adults are also facing starvation unless aid comes.

The present extreme distress of miners in the bituminous coal industry comes from overexpansion of the industry, shrinkage in the market, and oversupply of labor, which have thrown approximately 100,000 miners out of work. New means of making a living must be found for these men and their families and they must have a way to live during the transition period.

The Federal Children's Bureau and the President's Committee on Employment turned to the American Friends Service Committee, which, because of their experience in Europe and in scenes of industrial strife at home, are especially well qualified to engineer this program.

Gifts of clothing, food and money may be sent to the American Friends Service Committee for Miners, 1515 Cherry Street, Philadelphia, Pa. (Concerning food shipments write to 20 South Twelfth Street, Philadelphia.)

The Methodist Ecumenical Convention

Important pronouncements on international and church questions were made during the ses-

sions at the Sixth Methodist Ecumenical Conference which ended its session in Atlanta, Georgia, on October 25. Delegates from all parts of the country attended. A delegation of 60 or more came from Great Britain.

The conference went on record strongly declaring that the Church should educate for peace, that it should talk peace, should think peace and declared, "War must go or civilization goes."

The occasion breathed the spirit of brotherhood which exists in the various branches of Methodism throughout the world, numbering 12,000,000 members and 30,000,000 constituents, possessing 100,000 churches and owning \$2,000,000,000 worth of property.

Prayer sessions of the convention were an impressive feature.

Protestant Episcopal Growth

Alexander B. Andrews, of Raleigh, North Carolina, has put into figures the various activities of the Protestant Episcopal Church in the United States for the fifty years 1881-1930, inclusive. The following table reveals the growth of the Church by decades:

Year	Clergy	Communicants
1881.....	3,369	344,580
1891.....	4,163	535,573
1901.....	5,011	751,156
1911.....	5,543	963,097
1921.....	5,987	1,104,029
1930.....	6,290	1,287,431

While some years have been slow, the progress of the Church has been continuously upward. More encouraging than the growth in membership even is that in contributions. These have risen from \$6,539,927.69 in 1876 to \$45,944,896.82 in 1930.

National Missions Cuts Budget

A budget of appropriations for the year 1932-1933 amounting to \$3,915,000 was approved by the Presbyterian Board of National Missions at its semi-annual meeting held in Asheville, North Carolina, October 28 and 29. Action on the budget followed a thorough review of the financial history of the

board, the present status, and the outlook for the future. The figure adopted represents a reduction of close to five per cent under the budget of appropriations for the current year, or about \$200,000.

Members of the staff of the Presbyterian Board of National Missions are joining in making sacrificial gifts from their salaries to the work of the board. Those who have united in this sacrificial giving include both the executive and the clerical staff at headquarters and presbyterial and synodical executives.

A Woman Pastor in Alaska

Valdez, a town on the coast of Alaska, has enjoyed some ups and several downs. In 1914 its population climbed to 2,100 people, who were attracted by copper mining and salmon fishing, but by the time the War came to its close only 350 were left. Today there are 400 people in the place, which is ninety miles from the next town. Many of these are Norwegians and Swedes, who do not object to cold weather and long winters. A Congregational church was organized in 1900 and a building erected two years later. This has continued to be the only permanent religious organization in the community. Recent years have brought a high school, a weekly visit from a boat, and an occasional airplane. The present pastor is a woman, Mrs. E. E. Striegel. A member of the church who is now in the States is showing his loyalty by raising the money for a new roof for the building.

LATIN AMERICA

Of the ten governments in South American countries seven have been changed by revolutionary process, the administrations of two of them have been altered without revolution, but by action of the electorate which was almost revolutionary in character. Of the heads of the States with whom President Hoover conferred before his inauguration in 1928, not a single one is now in office. Such facts

indicate the strain and difficulty of the problems which the South American countries, together with other nations of the world, have been facing, and we will hope and pray that the coming year will bring larger measures of order, freedom and prosperity.

New Bishop for Mexico

The new suffragan bishop of Mexico, the Right Rev. Efraim Salinas, on Sunday, October 25, was inducted into office and confirmed his first class, five girls from Hooker School. The long service, all in Spanish, was held in the Church of San Jose de Gracia in Mexico City. Bishop Salinas has been assigned the oversight of all the Mexican missions of the Protestant Episcopal Church.

Hard Times in Guatemala

There are hard times in Guatemala as in other places. The low price of coffee, the principal export crop of Guatemala, is one of the principal causes, though there are others, of course. But the fact is, there are many without employment and business is worse than at a standstill.

In spite of the lack of work and low wages, the congregation has kept on giving loyally to the Lord's work out of their poverty. Four home missionaries are sustained each month in country districts besides the large work done at home. Liberal contributions are made for the poor and sick, also. Truly, hard times often show up the real character of those who have professed Christ.

—*Presbyterian Mission.*

Evangelism and Puerto Rican Farmers

Eight hundred and fifty farms have been assigned during the last year to small owners and two hundred and thirty homes to laborers. The government has also contracted for 10,208 acres of land that will be actually purchased as soon as money is available. The project calls for the division of this estate into 2,176 small farms.

The creation of these colonies and agricultural centers will bring to the door of the evangelical churches new fields of opportunity. The church should be ready to furnish religious instruction for the children of these communities and to aid them in the establishment of permanent religious centers. A large percentage of the families who will avail themselves of these opportunities will be members of the evangelical churches. From the very beginning of the work in Puerto Rico the rural districts have been deeply interested in the Gospel and the strongest influences for the church have come from the country.

Newspaper Evangelism in Brazil

Peter G. Baker, superintendent of Collegio Americano, Bahia City, Brazil, has been a leader in bringing the Christian message to the influential classes in Latin America. For some time he found it difficult to reach or interest them.

"Small advertisements," writes Mr. Baker, "were placed in the daily papers announcing that Christian literature would be sent free to anyone who would send his name and address. Upon receipt of the request for literature a package of tracts was sent, accompanied by a letter offering the reader the privilege of becoming a member of a Reading Club with the right to borrow books from the circulating library. Among the books listed were the Bible, New Testament, biographies, books for Bible study, books of sermons or articles on religious subjects, and stories which teach great moral truths or point to Christ. A club member could keep a book for one month and then return it at his own expense. When a club member had read four or five books and shown interest a letter was sent to him asking if he desired to accept Christ and prepare himself for membership in the evangelical church. A decision card accompanied the letter, which he could sign and return."

In two years and a half requests for literature numbered 842, from 120 cities and villages in seven states. Of these 162 joined the reading club and read over 400 books.

EUROPE

British Crisis Disturbs Churches

The financial crisis is disturbing the work of the churches in many ways, some of them quite unexpected. The Foreign Missionary Committee of the Wesleyan Methodist Church decided on reductions in the salaries both of the office staff in London and of the missionaries on the field. It was said to be quite impossible to estimate as yet the effect of the departure from the gold standard upon the income and expenditures of the Missionary Society, but it was certain that great fluctuations in exchange would be felt, especially in China. The hope was expressed that the present economic distress would not be allowed to dry up the spring of liberality at home.

—*The Churchman.*

Indian Visit of Christian Friendship

A preliminary meeting was held recently by the Conference of British Missionary Societies in connection with an invitation which has been sent to the Christian Church in India to send some of its members on a visit of Christian friendship to Great Britain in the autumn of next year. Emphasis was laid on the fact that the purpose of the visit of four or five Indian Christians, under the leadership, it is expected, of Dr. Azariah, Bishop of Dornakal, was that these members of one of the younger Christian Churches in the East, should share with the rank and file of the churches in England their own Christian experience, and thus stimulate the spiritual life in Great Britain.

The traveling expenses of the visitors is being raised by the Indian Christian churches themselves. The imagination of these churches has been extraordinarily stirred by the scheme.

Spain's New Charter

The Constitutional Cortes of Republican Spain adopted its new Constitution on December first. It is a unique document, designed to transform a feudal monarchy into a progressive modern state.

The document includes equal suffrage for men and women over twenty-three, equality of both sexes, a single-chambered Parliament, property laws making possible the nationalization of property and essential industries, divorce by mutual consent, and the equality of legitimate and illegitimate children.

The Constitution disestablishes the Catholic Church as the state religion and declares Spain to be a "secular" state.

The Cortes not only voted to terminate the age-old union of church and state but to cease paying priests from public funds, to take over control of education, to expel any religious orders which did not comply with certain regulations—this clause was aimed at the Jesuits—and to seize church property under certain circumstances. The Vatican protested against these articles, but took no further action, announcing that it would wait and see how the articles were enforced before undertaking to exert any greater pressure on the new republic. A few clerics as individuals attempted to stir up the people against these articles but they were expelled or jailed.

The Cortes also antagonized the church by providing for divorce and taking jurisdiction over martial affairs out of the hands of ecclesiastical courts.

Another clause provides for seizure of the great estates to be divided among the peasants. Church dignitaries criticized this article as bearing especially heavily on the church.

Gospel for Russians in France

The Russian Gospel Movement, an independent "Faith Mission," works among the hundreds of thousands of Russian refugees in France and Belgium. Together with other Russian-

speaking people from Poland, Ukraina and the Border States there are approximately one million of these people in France. Twelve Protestant missionaries have regular Russian meetings in fifteen centres. The majority of the refugees belong to the educated upper classes. An evangelical church has been established with about 100 members and the work is growing. Last year the missionaries made about 850 visits outside their centres and distributed some 100,000 Russian Gospels and tracts and over 1,700 Russian Bibles and New Testaments were sold or given away.

Dr. George Hunter of Long Beach, California, writes of his visits to the Russian refugees in Paris: "In the large congregation of Russians at the mission hall of Rev. George Urban were Russian officers' wives, and former generals' widows, and my most attentive listener seemed to be the Bishop of the Russian Orthodox Church."

George Urban, the superintendent of the Russian Gospel Movement, has visited the Russians in Marseilles, the French Riviera, Lyon and Savoie, and found a number of earnest seekers, including a baroness with her nephew.

Professor John Neprash, a well known Russian evangelical leader, the representative in America of the All-Russian Baptist Union, recently conducted a fruitful twelve days campaign in the Russian Gospel hall at "Salle Pleyel," in Paris.

Protestant Status in Italy

A summary of Protestantism in Italy shows that the Waldensians have 150 parishes and stations. English Anglicans and Presbyterians have churches wherever there may be a British colony. German Lutherans and French Calvinists also have established churches. The Baptists, Methodist Episcopal, and Wesleyan Methodist have services in Italian, the pastors mostly Italian. Many of the Protestant churches in Southern Italy have been established by emigrants returning from the

United States where they have acquired money, education, and have been converted to Protestantism. It is estimated that there are now 200,000 evangelicals in a total population of 43,000,000.

Twice in six months the Pope has protested that "the Lateran Treaty and Concordat are being infringed by non-Catholic and anti-Catholic proselytizing in Italy and especially in Rome." He further complains that Protestant proselytizing has not ceased since 1870, but grows greater, "with offence to the divine founder of the Catholic Church and harmful effect upon men's souls."

—*Alliance Weekly.*

A City "Without God"

Unable to destroy religion and the Christian Church effectively where it has once flourished, the "Society of the Godless," with the official backing of Soviet authorities, will build in Russia, in the vicinity of Nischni-Novgorod, an entirely new city for about 30,000 laborers in which there is to be no trace of religious life. The city is to consist of forty immense communal houses, according to the *Posener Zeitungsdienst*, equipped with club rooms, lecture halls, motion pictures, gymnasiums, libraries and dining rooms. On each floor there is to be an information table for answering questions about the non-religious life. Two periodicals, *The Godless* and *The Godless at the Work Bench*, are to be distributed freely. In the meeting rooms a member of the Society of the Godless is to be in attendance at all times for anti-religious consultation. Anti-religious lectures and classes are to be presented every fifth day.

AFRICA

In a Moslem Stronghold

Dr. R. H. Bland, working in Omdurman for the Church Missionary Society, says that years of modern education seem to have brought to the Sudanese but little realization of his duty to his neighbor. The "man of means" who hires a taxi to drive

to the mission hospital still shuts up his daughters at the age of eight or nine to marry them, at a price, a few years later to husbands they know nothing of and have never seen. The government clerk who wears a neat white shirt and European shoes, probably living in a brick house with electric light and telephone, still provides only a little mud room at the back for his women-folk. Workers in hospitals and schools are trying to show the Sudanese the Gospel of love through Jesus Christ. At this mission hospital in Omdurman some 3,500 patients are treated every month.

Revival in East Africa

A revival broke out recently among the native Christian groups in Portuguese East Africa, led entirely by native speakers but watched by the missionaries with earnest interest. Miss Craig of the American Board tells of two boys starting off on an evangelistic trip through wild country, with buffalo and leopards abounding, speaking with the people they meet on the way or in the kraals. At the end of the month these lads had talked with 1,338 people, and at least thirty-five declared they would turn from their sins and follow Christ.

"Fifty new members also joined the Church at a great service in Angola," writes Miss Florence Malcolm of the American Board. "The week previous, the villagers came from all directions carrying their goods on their heads—a sleeping mat, a basket of meal and cooking utensils. Sunday afternoon the cornerstone of the new hospital was laid, and Dr. Cushman and her assistants will soon have an adequate building and equipment to carry on their splendid work."

French Missions Honored

The *Académie Française* has awarded to the Society of Evangelical Missions the *Prix de Vertu* and a gift of ten thousand francs. M. Barthou, in making the award, dwelt on the devotion of the missionaries, the martyrdoms, the 1,300 schools with

their 75,000 children and in general upon this manifestation of the *gesta Dei per Francos*. A little book on "The Creative Work of French Protestant Missions in South Africa" has been written by the French Consul-General in London, M. Goirand, who was formerly French Consul at Johannesburg, where he came in contact with the French missionaries among the Basuto. Catholic by birth, M. Goirand was entirely unaware of Protestant mission work until he came upon these missions in South Africa. He was so amazed at what he saw that he obtained authorization from the Ministry of Foreign Affairs to pay this public tribute to a work little known to the French people in general. Recently a Roman Catholic, Fellow of the University of France, on a traveling scholarship in Asia and Africa, paid his tribute to this mission in the form of a lecture on Protestant missions among the Basuto, delivered before the Association of French Geographers.

—*South African Outlook*.

WESTERN ASIA

Freedom in Turkey

A good many despotic rulers at one time and another have sensed a relationship between Christianity and the itch for political liberty. Even the modern Turk seems to have discovered the same truth. L. Levonian writes: "In a book recently translated and published in Istanbul by an eminent Turkish writer I saw these lines: '*Nations following the laws of Brahma, Buddha and Mohammed have learned nothing but despotism. Modern liberty is the fruit of the Gospel.*' Think of a Moslem translating and publishing these things!"

Famous Shiekhs at a Mission

Sheikh Yusuf, of the Sunni Moslem sect, came to the Hamlin Mission Hospital in Syria from the most famous and most holy place in the Moslem world next to Mecca itself. Being a sheikh did not save him from becoming a victim of the "white plague,"

and he was conducted to the sanatorium by another of the sheikhs of the Mosque of Ilaska at Jerusalem in a miserable state of health. After ten months' stay he is already in excellent condition and will once more take up his post in the Mosque of Omar.

Sheikh Il Ansary and the Chief Sheikh of the Mosque and the key keeper of the Church of the Holy Sepulchre recently visited the sanatorium.

Another interesting case is that of Sheikh Ali, the son of Sheikh Mirza, the most famous and most important Shiite sheikh in the world. He came from Persia accompanied by two other great ones and was led to Dr. Nucho's house by Sheikh Abd-ul-Hussein, who is in turn the leading Shiite sheikh in Syria.

All the Shiites in the world will be grateful to the Presbyterian Mission for the existence of the Hamlin Memorial Sanatorium when Sheikh Ali leaves in perfect health by next summer and returns to his father Sheikh Mirza in the land of Persia.

—*Dr. N. Nucho*.

Turning to Christ in Persia

A young Persian who was about to leave his home in Hamadan to labor in the oil fields of the south, told a Presbyterian missionary he had not yet made up his mind whether to remain a Moslem or become a Christian. The missionary suggested that he take with him a Koran and a Gospel, read a little of each every day and pray God to guide him to the truth. Not long after, the Persian wrote from the oil fields that he had found the truth and wanted to be baptized.

There is an increasing demand for the services of nurses who have studied at the Nurses' Training School at Tabriz. The school is a mission institution and prepares nurses for both private work and for other mission hospitals.

Fiske Seminary for Girls at Rezaieh reports that for the first time in the history of the school more Moslem students than Christians enrolled.

INDIA, BURMA AND CEYLON

Christian Minorities

The Christians in India form one of the minority communities. Five million are not very many alongside of three hundred and fifty million, but the two large communities in India have acknowledged the right of the Christians in India to both speak and be heard. Much has been said regarding the safeguards necessary to guarantee to the various minorities the enjoyment of their ordinary rights under a national government. We have never considered such safeguards necessary. Whatever may be said for or against safeguarding financial interest or international relationships, we feel that no service can be rendered India by attempting, in a written constitution, to safeguard the rights of any group within India itself. We believe the pronouncement of many Christian bodies on this subject as not desiring any specific safeguards, is a favorable omen. When all is said and done, conditions in the India of the future must rest with the citizens of this land, and we believe further that the legitimate rights and interests of any minority will be perfectly secure in the keeping of the majority groups.

—*The Indian Witness.*

Religious Liberty

In view of the important issues raised about the right of foreign missionaries to carry on their activities, it is gratifying to learn that the National Christian Council of India has appointed an influential committee to study the whole subject of religious liberty. This committee has been charged with the responsibility of preparing a statement making clear what the place of the Christian Church is in the life of the community and the service it is called upon to render in the India of today. There has been a tendency among Indian Christians to consider themselves as a special community like the Moslems and to demand special privileges and safeguards. Very few

have identified themselves with the masses in the national struggle for independence. At the same time non-Christians realize the peculiar position in which Indian Christians are placed in their relationship to foreign missions, and they recognize that the vast majority of them are engaged in nation-building activities. The time is now come for making it clear to the country and to the Indian Christians themselves what the rightful place of the Indian followers of Jesus Christ should be in the new India that is in the making. The lead of the National Christian Council in this matter will be very opportune.

—*P. O. Philip.*

Shall Christianity Be Nationalized?

Mr. Jamaluddin, principal of the Boys' High School in Jullundur, a station manned entirely by Indians, voices the plea that India needs not a westernized Christ:

"As the Gospel was first preached in the Orient by Western missionaries, it was perhaps inevitable that Christ should come first in Western dress, especially since Indian pantheism, Indian formalism and Indian idolatry could not easily be utilized for Christian thought or Christian worship. Paul and other leaders of the New Testament indicate that Christianity, which is a universal religion, will adapt itself to special national characteristics in every nation without setting up a separate national form in any."

A Call to Evangelism

The *National Christian Council Review* for June, 1931, reports a deepening interest in the all-important matter of evangelism. At its meeting in April the subject had a central place.

Some of the relevant considerations were: the resolution of the Central Conference of the Methodist Episcopal Church inviting the Council to inaugurate a forward movement in evangelism and pledging cooperation; the Kingdom of God Movement in Japan and the similar movement in China;

the suggestion that Dr. Kagawa should be invited to come to India for a series of evangelistic meetings; the splendid example of Burma and, above all, the widespread feeling that the time is ripe for a united endeavor to carry the evangel with all the weight of the Christian resources of the Council to the mind and heart of India. The Committee was one in resolving that elaborate organization should be avoided and that reliance from first to last must be upon God. Along the beaten track of prayer, the ministry of the word, the living of the Christian life, the expression of the Christian spirit, the fearless application of the Christian epic, the widening range of fellowship and the adventure of faith, the steps of the Son of God are most likely to be found and the authentic voice of His Spirit most clearly heard.

The first step should be to seek the interest and cooperation of all the Christian forces. The whole line must advance. To this end the help of church and mission councils, Christian colleges, Christian journals, laymen's organizations and interdenominational societies should be invited.

The movement must reach all sections of the community. It is therefore imperative that an endeavor be made not only to preach the Christian message but to bring its principles to bear on rural, industrial, social and other problems.

The place of prayer must be fundamental. . . . The movement calls for a deepening of spiritual life. It is therefore urged that retreats and conferences, particularly in the interests of pastors, should be held wherever possible.

The fullest possible use should be made of Christian literature.

The Committee calls upon its brethren everywhere to take up the ministry of intercession.

Indians Sending Out Missionaries

The Secretary of the International Missionary Council has written to inquire if the National Missionary Society of India would cooperate in a scheme of missionary work for Indian settlers in Kenya and Uganda in East Africa. A doctor full of evangelistic zeal has already offered her full-time service to help these Indians. She is very anxious that alongside of her ministrations there should be established work by two Indian Christian missionaries in the places mentioned above. A group of friends deeply interested in this proposal are prepared to find £300 per year to help Indian

missionaries to go and work there. Financially the Society may not be able to subsidize this undertaking, but the scheme appeals to us very much, as the time has come for the Christians of India to go out to other lands and share with them that have not the "unsearchable riches of the Gospel of Christ." Our commission is, "Go to all the world and preach the Gospel to every creature."

—*National Missionary Intelligencer.*

To Begin Work in India

The General Convention of the Protestant Episcopal Church at its recent meeting responded to the call from India to open work in the Singareni area in the Province of Hyderabad. This area comprises three counties with a population of about three hundred thousand people and is part of a vast rural area in the dominions of the Nizam of Hyderabad. Bishop Azariah of Dornakal believes that a separate diocese can be erected in the Nizam's dominions within a few years. The Singareni area is a region in which both the Church of England and the American Methodists have been maintaining mission work. In the interest of comity and consolidation, the Methodists have withdrawn.

The Church in the Diocese of Dornakal has for several years faced the danger of being overwhelmed by the number of people who have turned to it for the fulfillment of their spiritual hopes and longings. There has not been sufficient staff to prepare properly the many candidates for baptism and confirmation.

Plans are in progress for securing American missionaries and funds for the work.

North India Church Union

A Round Table Conference on Church Union was held at Delhi at which representatives were present from the Anglican Church, the United Church of North India, the Methodist Episcopal and Wesleyan Churches, the English Baptists, the Church

of the Brethren, and the Society of Friends.

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.

Union in South India

Last October there was held in Vellore, South India, the general assembly of the South India United Church, which is the result of a union between the Congregational, Presbyterian and other non-episcopal churches of South India. The negotiations for church union, for which South India has become famous, have been going on between this United Church, the Anglican Church and the Wesleyan Methodist Church. The retiring president of the assembly, Mr. J. V. Chelliah, in his address said:

It has been pointed out that Lambeth 1930 took a retrograde step and went back on some of the fundamental concessions made in 1920. Even conceding the truth of this, it does not at all affect our position here. The problem of union is much more difficult to solve owing to the ingrained prejudices of centuries. We should not wait till the churches in the west make their adjustments. In the matter of union the initiative lies with the churches in the mission field, partly because there are fewer prejudices to contend with, and partly be-

cause it is necessary to present a united front in non-Christian countries.

"Burma for Christ" Movement

The Burma Christian Council through its Evangelistic Committee has called the Church to a vision of God's purpose for Burma. The movement, which was reported in our June number, is not meant to be a spasmodic effort, but it calls for a fresh outlook which, begun in penitence and prayer, continued in faith and perseverance, shall regenerate in the Church of Burma that spirit which thrills through the pages of the Acts of the Apostles.

The bulletin of the movement, which was inspired largely by the movements in China and Japan, mentions three general principles on which the movement ought to be based:

1. The "Burma for Christ" movement should work in and through the Churches, extending to every Christian, and finally reaching the millions beyond.

2. The movement is not a pugnacious challenge to other religions, but seeks to see God's Spirit leading them on to fulfilment in Christ.

3. The movement must be comprehensive, seeking 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.

Stress is laid on the need for every Christian to catch the vision of God's purpose, to be an agent of that purpose, and to pray.

At the annual meeting of the Burma Christian Council (July 28th to 30th) the greater part of the time was given to consideration of and planning for the movement. A letter from the secretary says:

During the coming year we recommend that the emphasis be placed upon deepening the spiritual lives of the Christians of Burma. There are signs that the Christian forces of the Province are beginning to focus upon this task of evangelism. There is a very general and hearty response. . . .

A Karen is joint secretary. We hope to see the whole thing more indigenous. We are very much encouraged, and feel that the foundations are being laid strong, wide and deep, and that the response promises much for the future.

Government Request

The Siamese government has asked the Presbyterian Mission to evangelize a certain section in eastern Siam. In reply, the Siamese National Church sent its first missionary family to that territory. With the evangelist were two prominent Siamese pastors to help look over the situation. They camped in an open shed, but for a short time only, for the government officials invited them to stay at the Governor's house. The government at Bangkok had sent a telegram to the officials asking them to treat the Siamese missionaries with all courtesy.

CHINA

A Challenging Statement

Mr. L. M. Outerbridge, honorary agricultural secretary of the China International Famine Relief Commission, tells of a challenging statement made to him by Chow Kwo Hsien, former Chinese envoy at Ottawa. During eight years in America he had sought the reason which prompted the people of America to share liberally of their men and money with China's need in education, hospitals, social service and famine relief; for sending gifts to a land never seen is unknown in Chinese history. He was satisfied that in America was a sufficiently large number of people motivated by the spirit of Christ to have created a public mind, ready to share with others in need. Said he:

As Christians, you have accomplished wonders in helping China solve her problems, but you have failed to give China the dynamic power that enables your country to rise to our need. We do not need your money as much as we need this same spirit of Jesus which has made your country great. You missionaries lean over backward in being willing to hide your Christian Gospel if it is not welcomed, but until through your efforts the thought of China shall be permeated by the personality of Jesus, China will not be able to accomplish social reforms for herself.

Mr. Outerbridge also tells of a conversation with the Father Superior of a Belgian Catholic

Mission in North Shansi, in which he said:

"We Catholics have a greater responsibility in China today than ever before, because you Protestants have neglected your emphasis upon the saving power of Jesus Christ, and you are so busily engaged in good works of education, social service, medical relief and other activities, that too few of you give full time to the preaching of the Gospel of Jesus."

Reject Registration of St. John's University

The Chinese Nationalist government has refused to permit St. John's University and Middle School, Shanghai, to register with a statement of Christian purpose. After much study of the question of registration, Bishop Grayes of the Protestant Episcopal Church, and the council of advice had finally agreed to the application, provided it contained the statement of Christian purpose and other safeguards as laid down by the National Council of the Church. The application was accordingly sent in, but has now been rejected, both because of this statement and because the university includes a school of theology.

Dr. F. L. Hawkes Pott, president of the university, reports that although no public announcement was made of the entrance examinations, there were many applicants, with the result that six hundred and two students enrolled in the college and middle school, an increase over the preceding year.

Two Baptisms in Hankow

Two prominent young men, returned students and now occupying important positions in Hankow, have recently been baptized as Christians. One of these was Mr. Yang Chung Chen, prominent banker, and the other was Mr. C. K. Hu, commissioner of finance of the Wuhan municipality. Both men sought baptism on their own initiative. Less than five years ago Hankow was the "national

capital" of the radical government and a hotbed of anti-Christian agitation.

A Chinese Pastor's Impressions

Rev. Tom Jung, pastor of a Chinese Presbyterian Church in San Francisco, has visited China after more than 30 years continuous residence in the United States. He tells some of his impressions in *The Missionary Messenger*.

"When I arrived at my home village I found my people all idol worshipers, and exceedingly superstitious. As I watched them I felt as Paul in Athens when he saw the city wholly given to idolatry. One day I told the people I wanted to tear down a Joss House and build a library. Against some opposition this was done. In this library I placed the Bible and other Christian literature. Now some of those Joss worshipers have become God worshipers.

"Another day I called the people together and said to them, 'How foolish and ignorant you are! You spend the money to worship idols. Why do you not spend your money to educate your children?' Then I opened a school with 38 pupils. I wished to show them that idols are useless things.

"The change I found in China was very great. China has improved very much, and I believe when the time comes China will become a Christian nation."

Need for Missionaries

"The one thing that has struck me so far," writes an English missionary recently arrived in North China, "is the tremendous opportunity for missionaries out here and the terrible handicap we suffer through lack of numbers. Another half-dozen ministers would make all the difference, as the work could then be better co-ordinated and much that is now done by certain men, because there is no one else to do it, could be handed over to specialists, leaving the others free to get on with their own jobs.

"The present staff is really splendid and one can have noth-

ing but admiration for the quiet way they set about their work, often cut off completely from other foreigners. The Chinese pastors also seem to be real spiritual men with a very high standard."

Russian Christian Refugees

The evangelical refugees from Russia who are now at Harbin, China, awaiting transportation to permanent homes in either North or South America, consist of about 700 to 800 Mennonites, some 400 Lutherans, and smaller numbers of other creeds. Many of them have been living at Harbin for eighteen or nineteen months, supported by their denominational relief organizations, but the large sum necessary to bring them to America and give them a fresh start in life, has not been available. To date, the available funds are not more than \$20,000. With \$25,000 in hand it would be possible to charter a steamer and get the refugees out of the danger zone, and thus give the relief agencies time to raise the rest of the money, \$150,000, estimated needed.

The agencies now at work are: the International Red Cross, the Nansen Refugee Commission, the Central Bureau for Relief of the Evangelical Churches of Europe, the American Mennonite Central Relief Committee, the Canadian Mennonite Relief Committee, the Lutheran World Convention and the American Friends Service Committee.

The Chinese authorities threatened to deport the Harbin refugees back into Russia unless measures were taken to get them away. Not only are the refugees greatly in the way in the already much overcrowded city, but they are embarrassing China's trade relations with the Soviet government, which looks with disfavor on this harboring of its "criminals" by a friendly power. Through the good offices of the Chinese delegate to the League of Nations, an extension of time beyond the date originally set for deportation—October first—

has been accorded to the relief organizations.

Negotiations are in process to secure credits or long-term loans to meet the costs of colonization, as was done in the case of earlier migrations of Mennonites and Lutherans to Canada and Brazil. In the meantime, funds have been sent to the American Consul at Harbin so that the immediate needs of the refugees may be met.

JAPAN—CHOSEN Christians for Forty Years

In the City Hall in Osaka, Japan, there was a gathering of all Christians, and those who had been Christians for more than forty years were asked to stand; there were sixty-seven. Sixteen had been Christians for fifty years or more. One of our churchmen was baptized fifty-six years ago. Bishop Naide, the Bishop of Osaka, was baptized forty-five years ago.

Protestant Christian Forces

Rev. Hiroshi Hatanaka in his address at the Congregational meeting in Seattle gave some interesting statistics concerning the Protestant Christian forces at work in education and in church activities. There are 12 Christian universities and colleges for men; 11 for women; 18 boys' high schools with 10,124 pupils, 36 girls' high schools with 14,317 students; there are 2,000 teachers in these schools. Christian kindergartens number 257 with 12,045 children.

Among government and other universities and colleges 144 have student Christian organizations. There are 116 institutions for Christian social welfare work, and over 200 Christian periodicals are published. The number of Protestant churches is 1,760; the number of Protestant Christians is 170,303; the total contributions for the year 1929 were Y2,402,100.

—*Missionary Herald.*

A Christian Business Man

Christian circles in Japan are thankful for the return of a man

who is well known throughout the empire. Morinaga's chocolates, candies and cakes are eaten by the children in Japan and his advertisements flank every railway in the Far East. He was a once a Christian but retired his faith to make a fortune. The recent death of his wife brought Mr. Morinaga to a crisis, and he is now a familiar figure in Tokyo pulpits where he speaks usually on the theme, "The chief of sinners, I." He has just given all his workers a copy of the New Testament.

Japanese Christian Graphic

An innovation in Christian publications is the newly announced Japanese Christian Graphic, of which Rev. Michio Kozaki, well known Tokyo pastor, is editor-in-chief. Sufficient printed matter is given to explain and arouse interest in various presentations of Christianity at work in the world. The first issue was of 25,000 copies, 8 pages, and we are told it is to be monthly at an annual subscription rate of 25 cents, special rates on quantity orders for evangelistic purposes.

The New Korean

"Devotion, patience, sanitation, trust and hope are now the custom of the Koreans in contrast to the utter waste of rice and other products, disease, starvation of the days prior to the coming of the missionary. They are noted tithers, devoting daily the tenth of the rice for the average day's meals. This practice has installed in the Korean a desire to save; he is becoming thrifty, industrious, law abiding, and a real help in the support of the church."

—*Mrs. Wm. B. Dickson in The Presbyterian Advance.*

Sowing by the Wayside

Recently I heard from a Korean pastor the following story. When Rev. George Winn first came to Chosen he was located at Fusan. He was going along a high mountain trail when

he came upon an elderly Korean man carrying a load of wood. Mr. Winn being a strong young man, offered to carry the load. The man finally yielded to this strange request from this the strange foreigner. Mr. Winn carried the load until he reached the place where the ways parted. Here he returned the load to the man, who thanked him for the help he had given. Mr. Winn told him that that was nothing, taking the opportunity to add that the man had a much greater burden of sin which Jesus had come to bear for him if he would but let him. The two men parted.

Some years later at a Bible class for men, a Korean told this story ending by saying, "I am that man. I accepted Jesus as my Saviour, and have always wished to thank the man who introduced me to the great Burden Bearer, but as all foreigners look alike to me I do not know which of the missionary teachers here may be that man." *Roscoe C. Coen.*

THE PACIFIC ISLANDS Light in Borneo Darkness

At the mission station all is quiet except at the boys' hut and the millions of forest insects praising the Lord in the only way they know. Somewhere not far off there is a roadside meeting on the highways and byways where the news of salvation must be brought. After working on the roads and bridges all day the Dyaks rest in temporary shanties at night. They gladly leave their rice pots to gather around the evangelist to hear of Jesus and his love to them. Now we hear the distant sound of heathen worship penetrating the air. Somewhere is a sick one, a native priest bending over the suffering one with charms, dancing and offering gifts and calling to the evil spirits to have mercy, to leave the body of the suffering one.

Not so long ago a district officer of West Borneo, who is a believer, asked a mission boy:

"Little Dyak boy, what do you believe?"

The boy said: "I believe in God, Tooan."

"Is that all?" asked the officer.

"Oh, no!" said the boy. "I believe in Jesus, God's Son, the one who says, 'Come unto me!' I used to believe in Dyak idols and spirits. Many offerings of food we gave to the idols, and often stuffed rice and tobacco in the dead skulls which used to hang in our home. But now we all believe in the living God, and we have Bible pictures in our home, and a *kitab* (a Bible)."

Unevangelized Tribes Mission of Borneo, (1287 Spring St., Muskegon, Michigan).

Surprises in Formosa

Rev. E. H. Edwards quotes from a letter written by an English Presbyterian missionary in Formosa.

God is always surprising us with new signs that He is working. One new thing is to stir us up to make a start in carrying the Gospel to the savages of this island. The revolt of 1,500 savages in November of last year, when they massacred over 120 Japanese and others, has made us feel that we must take the Gospel to them without further delay. We have written home urging our Society to enable us to begin work at once, and they seem determined to do it.

Formosa, opposite the Province of Fukien, formed a part of the Chinese Empire until 1895, when it was ceded to Japan. Christian missions began there about 1858.

Teaching Filipinos to Read

The problem of making the Philippines measurably literate has been the subject of much concern by educational and political leaders. In spite of the excellent public school system and the good intentions of government leaders, approximately fifty per cent of the population remains illiterate, and the same proportion of the children of school age have no school privileges. The great need is for an incentive both to learn and to teach. This phase of the missionary problem requires the co-operation of native workers. The strength of the Church depends upon the ability of its

members to read the Scriptures. Among the Moros, where Dr. Frank Laubach has introduced a new simple method of learning to read, six thousand of these people have become literate within the past year. In five years it is hoped to make this entire non-Christian province one hundred per cent literate. This will open the Bible to the children of Islam. The Daily Vacation Bible School has been extended in at least one province to include removing what is perhaps the greatest barrier to effective molding of child life by converting ignorant parents into allies, rather than opponents of Christianity.

—*Philippine Presbyterian.*

Tahiti Christians

Most of the Tahitians have remained loyal to their Protestant teaching, largely owing to their knowledge of the Bible, and skill in using it. In the Society Islands alone are found 20,000 Protestants, 4,000 of whom are communicants. In the Marquesas Islands there are about 1,500 Roman Catholics and 500 Mormons. In the Paumotu Islands there are perhaps 4,000 Roman Catholics and 1,500 Mormons.

We were taken to see the fine self-supporting schools where 300 girls (45 being boarders) and 250 boys (27 boarders) are given a general education in French. A seminary with 9 students is entirely supported by the churches.

There are 22 churches and 13 pastors on the Islands of Tahiti and Moorea alone. Indeed, all the activities of the mission, whether in church, school or press, are self-supporting and are willingly sustained by the Tahitian Christians. We cannot but admire the sterling character and perseverance of those descendants of the Huguenots, who carry on so well the fine work whose foundations were laid broad and deep by the L. M. S.

Alexander M. Allan, of Bogota, Colombia.

Interesting Movements in Japan

QUOTED FROM THE *Japan Christian Quarterly*

The Crisis Before the Church

One of the disturbing features of the present situation is that Japan is looking to Christianity for a lead and such a lead is not forthcoming. The failure of the much heralded anti-religious movement is evidence that the nation as such is not disposed towards a material basis for society, despite the advance of Communism. Why then is Communism making such rapid progress while the Christian Church is almost standing still? Last year, the first year of the Kingdom of God Movement, the Protestant churches increased by under 8,000 while the population grew by over 800,000.

There are two main reasons. In the first place Communism has before it definite ideals for the uplift of society. It is here that the Christian churches as such are still relatively weak. We need a world view of life, a Christianity formulated and lived for the world of today. In the fight against certain social evils, Christians have taken the lead, but in enunciating positive principles for the reconstruction of society, as the Soviets have done, we have lagged behind. Christ's message of the Kingdom is not given the emphasis today that He gave it. Lord Shaftsbury "never thought that the rich had fulfilled their duty to the poor when they had given them a cheap copy of the Bible and a few improving tracts. He set to work to try and put destitute men and women on their feet."

It may be argued that the smallness of the church prevents it having the influence on public opinion that it should. The Communist Movement in Japan started from a very small beginning; Lord Shaftsbury had to fight much of his battle single-handed; it was a very small body of whom the complaint was made that they "have

turned the world upside down." If the Christian church were to stand fearlessly in deed as well as word for love as the basic principle of society, she need not worry about her influence on public opinion. It is in this fact more than anything else that the secret of Dr. Kagawa's influence with the masses lies.

The second reason for the progress of Communism is that it has never hesitated to demand sacrifices of its followers. All along it has had to fight for its existence. The result is that the men in the universities and the labor world, who have been captured by it are not the "duds," but the best. Many of them are of the stuff of which heroes are made; they have faced torture and martyrdom for their cause. On the other hand, now that Christianity enjoys on the whole the good-will of the authorities and the Church itself is established, it is tending to get more comfortable, certainly in the bigger cities. As a result of the desire for financial independence, it is composed largely of members of the *bourgeoisie*, instead of being the church of all. In general it pays its pastors a piteously low stipend, but it is demanding finer buildings; it is increasingly particular about the quality of the music and the training if not the message of its clergy. There is less of the heroic in its appeal.

Peace has its perils no less than war; where there is no opposition a church tends to get soft and to pay too much attention to secondary things. The emphasis is on self-preservation, a thing which is essentially un-Christian. We do well to take to heart the words of Mr. Stanley Baldwin: "the Church is much more likely to fail in the long run because it demands too little of its members than because it demands too much of human nature."

Religious Freedom and Shrines

When Shinto was declared to be non-religious, there were many who realized that traditions are not so easily abolished by government decree; but they hoped that in process of time and by a gradual purging of its religious elements the day would come when every loyal Japanese could become a State Shintoist, whatever his religious faith. But old traditions are carried on to new shrines.

One of these State Shrines, which ministers to a large area not far from Tokyo, is of prefectural rank. In front of the priests' offices were rows of boxes containing charms of every description, for warding off disease, for protection from fire and mad dogs, for help in child-birth, for success in business, even for driving away rats! In the background was a pile of boxes ready to be returned by post, each with its charm inside renewed by a religious ceremony for another year. Pilgrims presented their charm for renewal and paid their fee. The priest made a note of their names and then made his way to the main shrine to offer his prayers on their behalf. As he drew near he beat a big drum to warn the spirits of his approach. Then kneeling down before the emblems of their presence, he recited rapidly a list of names, punctuated by deep in-drawn breaths and bows. Then came another beating of a small drum at his side and the rapid recitation of a Shinto prayer; more beating of the drums, more bows, and the ceremony was over. The pilgrims returned with their charm made effective for another year. Primitive this may be, but it is religious nevertheless both in intention and in form.

The Christian forces cannot regard such things with indifference.

Our Missionary Bookshelf

Recent Books Reviewed for the Readers' Information

Russia in the Grip of Bolshevism. By John Johnson. 12 mo. 160 pp. \$1.50. Revell. New York. 1931.

Here is a direct, simple, almost naive narrative of a journey into the domain of Communism made in 1930 by John Johnson, Secretary of the All-Russian Evangelical Union. His undertaking was in the nature of a religious inquiry and mission. The objective was obtained to the extent of having twenty-eight days within the Soviet Union and employing the time assiduously with individual and group contacts that afforded real insight into certain areas of life, limited by the authorities who restricted his movements to Leningrad and Moscow, apart from the route from and back to the Polish border.

The chief and very considerable value of the account is its contribution of authentic information concerning the fortunes of that growing body of evangelical Christians with whom the author is in fellowship. In this field of observation he is most at home and was positioned to receive people's confidences, something rare there as it is necessary.

The book presents the indubitable facts of the wide bitter oppressions, reprisals and persecutions directed against all Christian communions and Jewish and Moslem religions alike. There is a chapter on the religious laws of the Soviet. These alone reveal the effort to completely hedge in the programs and practices by which religions live.

At the onset of the anti-religious forces the evangelicals were measurably spared from attack because regarded of less political weight and motivation, but with their rapid growth in

activity and numbers, the blows of late have fallen on them unsparingly, some aimed at them specifically. Their leaders "are deprived of citizenship, the right to vote, the right to have cards for bread and other commodities; they are despised, mocked, persecuted in every conceivable way, exiled. Their wives and children suffer indignities day and night."

An optimistic view is taken of the ultimate outcome of the war on religion. The author declares that only a small minority of believers have given way under the pressures. The others are prospering spiritually. The personal experiences of the writer changed his opinion as to the extent of the atheist achievements. He concludes "that notwithstanding the atheistic mockery, threats, and persecution leveled against them, ninety-five per cent of the Russian people are still deeply religious, still believe in God, while millions of them continue to accept and confess Jesus Christ as Master and Lord." The interesting comment is added that the accomplishments of atheism in Russia are compulsory and not an expression of the will of the people. A strong appeal is lodged for sympathy, prayers and material help toward Russian Christians on the part of those outside.

The most poignant portrayal in the book is that on "Struggling and Suffering Russia." It is an open window looking in on the subtler but more painful aspects of "class war" in a human society. The angle of observation is that of one "who, understanding the Russian language and the Russian people, can enter into the actual conditions

governing their daily lives." The low economic state resulting from the enormous taxation of their productive powers is perhaps the least of the adversities. The atmosphere is thick with dreads and betrayals. If this is true for the rulers, what of the suspected, the feared and the hunted?

Even the apostles of communism themselves suffer, although they may neither realize nor admit what is a proven, self-evident fact. These leaders of socialistic idealism live in a constant atmosphere of suspicion and fear. There is, for example, the fear of being overthrown; the fear of collapse of the five-year program; the fear, based on tangible proof, that all the rest of the world is against them. These and other contributory factors, render the lives of the Soviet leaders one long torment of dread and suspicion.

At the other pole of suffering are the *Lishentzi* or "Deprived," to whose plight a chapter is devoted.

The defects of the book are in the spots where the author gets away from the fields of personal observation. Twice there is reference to Soviet law against the attendance on religious meetings of persons under eighteen years of age. Such attendance is not illegal unless the meeting has the character of a school of religious instruction. The penalties that are visited on the young for engaging in religious worship and activities are visited outside the law by economic, social and educational discriminations. Two other errors of fact appear in the pages that treat of the Russian Orthodox Church. It is not true that "For long centuries the people of Russia were deprived of the privilege of owning, reading, and studying the Bible." Neither were the clergy on the whole lavishly financed. The grandeur here alluded to

did not extend far beyond the hierarchy, while thousands of the village priests were notoriously ill kept. Also no place is left for the multitude of Orthodox Christian lives in the sweeping statement "The Russian people, together with their rulers and priesthood, walked the pathways of wickedness and destruction." Obviously the misrepresentations have not arisen from malice for elsewhere respect for Orthodox Christians is shown and real concern for them under the hardships that the present regime imposes, and heartily encouraging is the testimony borne to increasing good will between the Protestant and the old Church congregations in the communities visited.

ETHAN T. COLTON.

Communing with Communism. By William B. Lipphard. Illus. 12 mo. 153 pp. \$1.59. Judson Press. Philadelphia. 1931.

Views of Russia are kaleidoscopic. Reports of travelers and correspondents vary from wholesale condemnation to general commendation. Mr. Lipphard, a secretary of the American Baptist Foreign Mission Society, visited Soviet Russia in 1930 and here records his honest impressions. He endeavors to be unprejudiced, fair and candid; and we believe that he succeeds better than many who have written on the subject. The book is a readable, illuminating report.

Russia is a land of paradoxes. The government allows her own people to starve while millions of bushels of wheat are shipped abroad; the Soviets rebel against bourgeois autocracy while they establish a dictatorship of the proletariat and practice oppression that is more despotic than the rule of the Czar. Russia is the citadel of Communism and the aim of the Third International is to create disorder in all so-called "capitalistic countries." There is a propaganda against all religion and the leaders justify any course that will promote the cause of Communism. But Russia is earnestly making a great experiment and is aiming at a definite goal—to estab-

lish social justice for the workers. They are making many mistakes for which they will suffer, but experience will teach them many lessons. It is to be hoped that other countries and those who do not believe in Communism will also learn lessons from Russia's experiment. Mr. Lipphard's clear and interesting report helps us to understand the situation and to appraise the strength and weaknesses in the experiment.

The Leadership of the Constructive Forces of the World. By John R. Mott. 8 vo. 30 pp. Oxford University Press. London. 1931.

Leadership is the most important and vital factor in solving the problems of the world. Given the right leaders, then money, programs and policies are comparatively simple problems. Dr. Mott is a leader and has had wide experience in selecting and judging leaders for worthwhile tasks. In this lecture, delivered at the University of St. Andrew, he sounds the call for wise and devoted leaders in the present crisis; he describes the needed qualities of leadership; he tells how leaders may be developed, and, above all, he exalts Christ as the great Leader and Teacher whom all should follow who seek abiding victory.

Miraculous Healing. By Henry W. Frost. 12 mo. 174 pp. \$1.50. Richard R. Smith. New York. 1931.

Christians differ widely in their belief in present-day "miraculous healing." There are those who accept the fact of such healing in apostolic days, but believe that modern medical science has removed the necessity. Others believe in "faith healing" to the extent of refusing all medicine; others still deny all healing, past or present, which is not traceable to natural causes. Dr. Frost has given us a devout, well-balanced and practical study of the subject. He shows the teachings of Scripture and the conclusions of sane experience. He believes in Divine healing—both with and without the use of ordinary means—but he clearly warns against false and foolish teachings and practice. The

final word is "I am ever increasingly persuaded that, whether in sickness or in health, life or death, we may trust our Heavenly Father." This volume is one of the best on the subject from a Christian point of view.

Youth in a Believing World. Pupils' Edition. By John Clark Archer. 8 vo. 166 pp. \$1.00. Suggestions to Leaders, 25 cents. Westminster Press. Philadelphia. 1931.

These studies in living religions are prepared as a senior elective by a Christian professor at Yale University. After an introductory chapter on the nature and origin of religion, Professor Archer takes up in succession Animism, Confucianism (not strictly a religion), Hinduism, Buddhism, Islam and Christianity. The treatment of these non-Christian religions is interesting and shows their best side, but in many cases the author neglects to point out the weaknesses and failures of such religions as Buddhism, Islam and Hinduism. The treatment of Christianity is dogmatic in its statements rather than attempting to give clear evidence for faith in Christ and His teachings. To inquiring minds the studies seem to raise more questions than they answer. In the hands of a wise Christian teacher they will be effective.

Wheat Magic. Aldo O. Dexter, Adah L. Kieffer and Marguerite H. Bro. 12 mo. 138 pp. \$1.00 cloth, 75 cents paper. Friendship Press. New York. 1931.

These very well told stories, with a meaning, are worth reading and will prove especially interesting to junior boys and girls. They relate to rural life in many lands—China, Japan, Korea, Paraguay, Africa and Burma. The second part of the book suggests practical and attractive methods for studying the rural life and problems of these people with the use of the stories and with suggestions for prayer, Scripture, songs, discussions, hand work and other activities. Teachers of junior groups will find this study book informing, stimulating and interesting to children. Moreover,

it is wholly Christian in tone, in method of approach and purpose. Read one story and you will read others.

How Big Is Your World? By John L. Lobinger. 8 vo. Leaders' Book. 75 pp. 85 cents. Students' Book. 70 pp. 60 cents. Pilgrim Press. Boston. 1931.

These studies or projects are for young people of high school age. The purpose is to enlarge their vision and give them an understanding interest in other lands and races. The leaders' book provides suggestions for arousing interest, directing study, and recommends sources of further reading. The students' book gives general plans and recommends activities. Most of the pages present source material. The studies are calculated to awaken interest rather than lead to any definite convictions. This responsibility rests upon the group leader.

Good News. By C. V. Sheatsley, D.D. 156 pp. \$1. The Book Concern. Columbus, Ohio. 1931.

Conservative in its theology, timely in its message, and earnest in its spirit, this little volume is a plea for the spreading of the Gospel of Jesus Christ among all classes at home and abroad. It deals with the Gospel as good news, with its language, its content, and appeals for the release of this matchless message by messengers released from fear, from sin and from narrow provincialism.

The author believes in "the liquidation of denominationalism." We need not all think alike, but the essentials of our message are not in dispute and the world will be convinced by a united testimony. Overlapping and jealousy for a church group are sins. The emphasis should not be first of all on character-building, but on conversion. There is no real conflict with science, for spiritual re-creation is a greater mystery than physical creation, and is in a higher realm. The Gospel of Christ has dynamic for the individual and

for society. There is no such "Good News" in any other religion or philosophy. Christ is unique, sufficient and supreme. Altogether this is an excellent book. S. M. Z.

The Pilgrim Church: Being some account of the continuance through succeeding centuries of churches practising the principles taught and exemplified in the New Testament. By E. H. Broadbent. 406 pp. 7s., 6d. Pickering and Inglis. London. 1931.

Many books reprinted by these publishers are worth reading. The sub-title of this volume gives an idea of its general character. In seventeen chapters the author sketches the history, teaching and influence of such groups as the Paulicians and Bogomils, the Waldenses and Albigenses, the Lollards, Hussites and United Brethren, before the Reformation. Then follows an account of the Anabaptists, the Huguenots, the Pietists of Germany, the Methodists, Mennonites and other sects in Russia. The last three chapters, on Mr. Groves, the Plymouth Brethren and Darbyism, with "conclusions," are not as convincing nor as well documented as the earlier chapters. An excellent bibliography and notes give credit to the sources upon which the author has drawn. His sympathies are with "The Pilgrim Church" rather than with the Holy Catholic Church as defined in the creeds of Christendom.

S. M. Z.

Commission of Enquiry into the Control of Opium Smoking in the Far East. Vol. II. 595 pp. \$1.50. World Peace Foundation. Boston. 1931.

This exhaustive report of the production, distribution and control of opium reveals the seriousness of the situation in Burma, Malaysia, the Philippines, Formosa and foreign-controlled China. The extent of the evil is very disturbing and the difficulties of control are many; it is exceedingly encouraging, however, that the League of Nations is making such a careful study,

publishing its findings, and endeavoring to persuade governments to control the traffic. The report also shows widespread effort, through pamphlets and schools, to make known the harmful effects of opium smoking.

New Books

Bells of India. Ethel Cody Higginbottom. 172 pp. \$1.50. Revell. New York. 1931.

Dr. Barnardo—The Friend of Children. Wesley Bready. 271 pp. Revell. New York. 1931.

The Clinic of a Cleric. W. A. Cameron. 249 pp. \$2. Ray Long and R. Smith. New York. 1931.

The End of Extraterritoriality in China. Thomas F. Millard. 278 pp. A. B. C. Press. Shanghai. 1931.

The Friendly Farmers. Gertrude Chandler Warner and Elizabeth Harris. 154 pp. \$1 cloth, 75 cents paper. Friendship Press. New York. 1931.

The Moral Crisis in Christianity. Justin Wroe Nixon. 1979 pp. \$2. Harpers. New York. 1931.

On the Edge of the Primeval Forest. Albert Schweitzer. 176 pp. \$2. Macmillan. New York. 1931.

The Progress of Worldwide Missions. Robert H. Glover. 418 pp. Ray Long and R. Smith. New York.

Russia in the Grip of Bolshevism. John Johnson. 160 pp. \$1.50. Revell. New York. 1931.

Religion Follows the Frontier—A History of the Disciples of Christ. Winifred Ernest Garrison. 317 pp. \$2.50. Harpers. New York. 1931.

The Spirit of Piney Woods. Lawrence C. Jones. \$1. Revell. New York. 1931.

Wheat Magic. Aldo O. Dexter, Adah L. Kieffer and Marguerite H. Bro. 138 pp. \$1 cloth, 75 cents paper. Friendship Press. New York. 1931.

Why Christian Missions. J. O. Dobson, 64 pp. 1s. Student Christian Movement Press. London. 1931.

Young People's Hymnal—For Use in Sunday Schools, Bible Classes and the Home. Paper cover, words 3d., music 3s. Pickering & Inglis. London. 1931.

Personal Items

Dr. John R. Mott has retired from the general secretaryship of the International Committee of the Y. M. C. A., a post which has given him oversight of the work in thirty-two foreign countries. Frances S. Harmon, newspaper publisher of Hattiesburg, Mississippi, has been asked to accept the office.

* * *

The Rev. Dr. Rowland V. Bingham, General Director of the Sudan Interior Mission, has recently returned from Great Britain where he spoke in various centers on behalf of the Mission.

* * *

The Rev. Thomas E. Stevenson, for 12 years pastor at Burbank, Calif., has accepted a call from the Interdenominational Council of Los Angeles to become the representative of the churches in the remarkable new city springing up on the desert in Nevada, known as Boulder City. Over 2,000 men are now located at Boulder City, with some women and children and more are to follow. It will be a co-operative interdenominational work.

* * *

The Rev. George K. Lee, former Presbyterian missionary leader in China, has just given up the editorship of the Chinese daily morning *Sun* in San Francisco to become pastor of the Chinese Presbyterian Church at Portland, Oregon.

* * *

Dr. George W. Richards has been elected chairman of the Executive Committee of the Federal Council. He is also secretary of the Interdenominational Conference of Theological Seminaries in United States and Canada.

* * *

Mrs. Ralph B. Kennard has accepted the chairmanship of the Women's Council of the Federation of Churches Committee to undertake some special work in behalf of the foreign students in Washington, of which there are several hundred.

* * *

Prof. Ralph C. Hutchinson, a Presbyterian missionary, and Dean of the American College at Teheran, Persia,

has been elected President of Washington and Jefferson College, Pennsylvania. He is an alumnus of Lafayette College, studied theology at Princeton Theological Seminary, is an ordained minister and has experience as an educator. The new President will aim at scholarship and mental and moral discipline and spiritual ideals.

Obituary Notes

The Rev. J. W. Vinson, Southern Presbyterian missionary, met death Nov. 4 at the hands of Chinese bandits. Mr. Vinson and 300 others were carried off after looting and firing the town of Yanggaigi.

The daughter of a Chinese preacher who escaped in the confusion told missionaries at Haichow that bandits pointed rifles at Mr. Vinson and asked him if he were afraid. "If you shoot me I'll go straight to heaven, so I am unafraid," Mr. Vinson replied. A bandit fired at his heart, and the minister fell over dead. Later the body was discovered by missionaries and buried in a tiny cemetery at Haichow in the shadow of a Southern Presbyterian Mission.

* * *

The Rev. Edward Allen Sibley, one of the pioneer missionaries of the Protestant Episcopal Church in the Philippine Islands, was killed in a motor accident at Tukuran, Philippine Islands on November 1st. Mr. Sibley went to the Philippines in 1908 to work in what was then the church's newest and least known mission field.

* * *

Rev. Whitford L. McDowell, Research Secretary of the Board of Home Missions and Church Extension of the Methodist Episcopal Church passed away on October 20th. He had been connected with the Board for fifteen years.

* * *

The Rev. E. A. Otori, a Christian Japanese, who had been engaged in missionary work in New York for the Reformed Church in America since 1908, died on Nov. 9th.

He came to the United States about 1900, was graduated from the Theological Seminary, New Brunswick, N. J., and was ordained in the Reformed

Church. For many years he was missionary under the auspices of its Woman's Board of Domestic Missions and conducted services for Japanese.

* * *

Dr. Ida Kahn, a pioneer Chinese woman in medicine, died in China, according to cable received November 9th by the Woman's Foreign Missionary Society of the Methodist Church.

Sixty years ago a sixth daughter was born in a Chinese home in Kiangsi Province. The baby's horoscope was evil, and the outlook for her was dark indeed, for under such circumstances infanticide was not uncommon. But two Methodist women from Kiukiang school appeared on the scene, and one of them, Miss Gertrude Howe, adopted the child as her own. She educated her in mission schools and brought her to America in 1892 with another brilliant Chinese girl, Mary Stone. Both girls graduated in medicine with high honors at the University of Michigan. They returned to China, where they have amply fulfilled their early promise. After working together in the Danforth Hospital in Kiukiang, Dr. Kahn responded to a call to Nanchang, where the natives provided a hospital for women and children, of which she became the chief, the only trained physician in that populous city. There she has continued to work with increasing success and constantly widening influence. She was not only a skillful doctor and hospital administrator, but a woman of broad and fine culture, Oriental and Occidental, and withal a devoted Christian, never happier than in bearing testimony to her Christian experience. Miss Howe spent her last years in the home of Ida Kahn, the babe whom she had rescued.

* * *

The Rev. Dr. William Martin Baird, who has recently completed forty years service as a Presbyterian missionary in Korea, died in Pyongyang on November 29th. Dr. Baird was born near Charlestown, Ind., 69 years ago, was graduated from Hanover College, Ind., in 1885, and from McCormick Theological Seminary in 1888. He was engaged in literary work and Bible translation and revision, as well as church activities.

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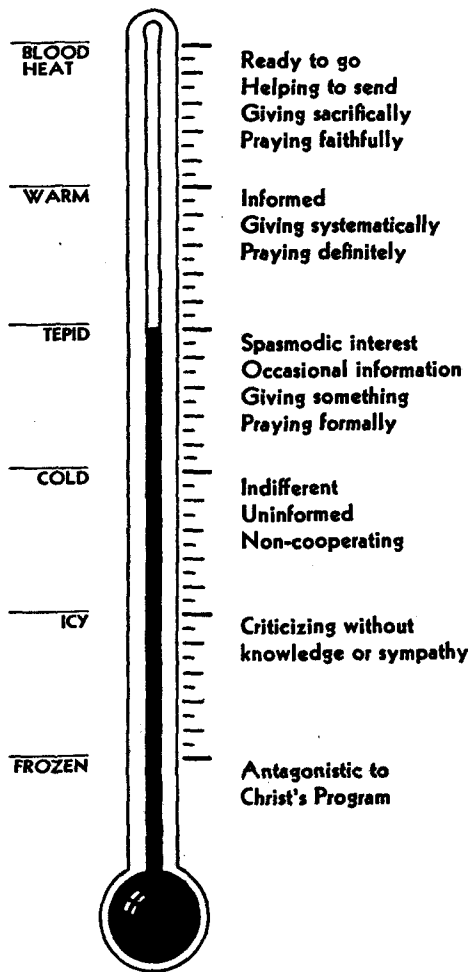
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