

# THE MISSIONARY REVIEW WORLD

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**A Brahmin Who Sought Peace**

*Glenn B. Ogden*

**The Conquering Christ in South America**

*Samuel Guy Inman*

**Religion—By Evolution or Revelation**

*Samuel M. Zwemer*

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## Editorial Chat

The demand for the July-August issue of THE REVIEW, on the American Indian, exhausted the first edition and it has been reprinted. Copies may be obtained, if ordered promptly, at 25 cents each, \$20 a hundred.

\* \* \*

The special Christmas offer of THE REVIEW appears on page 623. Don't miss it! This gives an opportunity to bring pleasure and help to pastors, missionaries and other friends and at the same time to help the Cause of Christ whose coming to earth we are commemorating.

\* \* \*

Read the comments on the Laymen's Foreign Mission Inquiry (on page 580) and you will be convinced that the work of evangelical missions is not completed either at home or abroad. THE MISSIONARY REVIEW OF THE WORLD fills a more important need than ever.

\* \* \*

We have on hand some very attractive colored Bible pictures (6¼ x 8½) suitable for missionary use. These will be furnished free as long as the supply lasts.

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BERTHA M. LUCK,  
Woman's Board of Missions,  
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"I prize THE REVIEW more and more every year. The October number is great! Please send me an extra copy and a Christmas Gift subscription to my daughter."

THE REV. L. B. WOLF, D.D.,  
United Lutheran Church,  
Baltimore, Md.

\* \* \*

"The July issue of THE REVIEW went like the proverbial 'hot cakes' at each of the conferences I attended and I wished for many more."

MRS. DAN BRUMMIT,  
Kansas City.

## THE MISSIONARY REVIEW OF THE WORLD

Delavan L. Pierson, Editor

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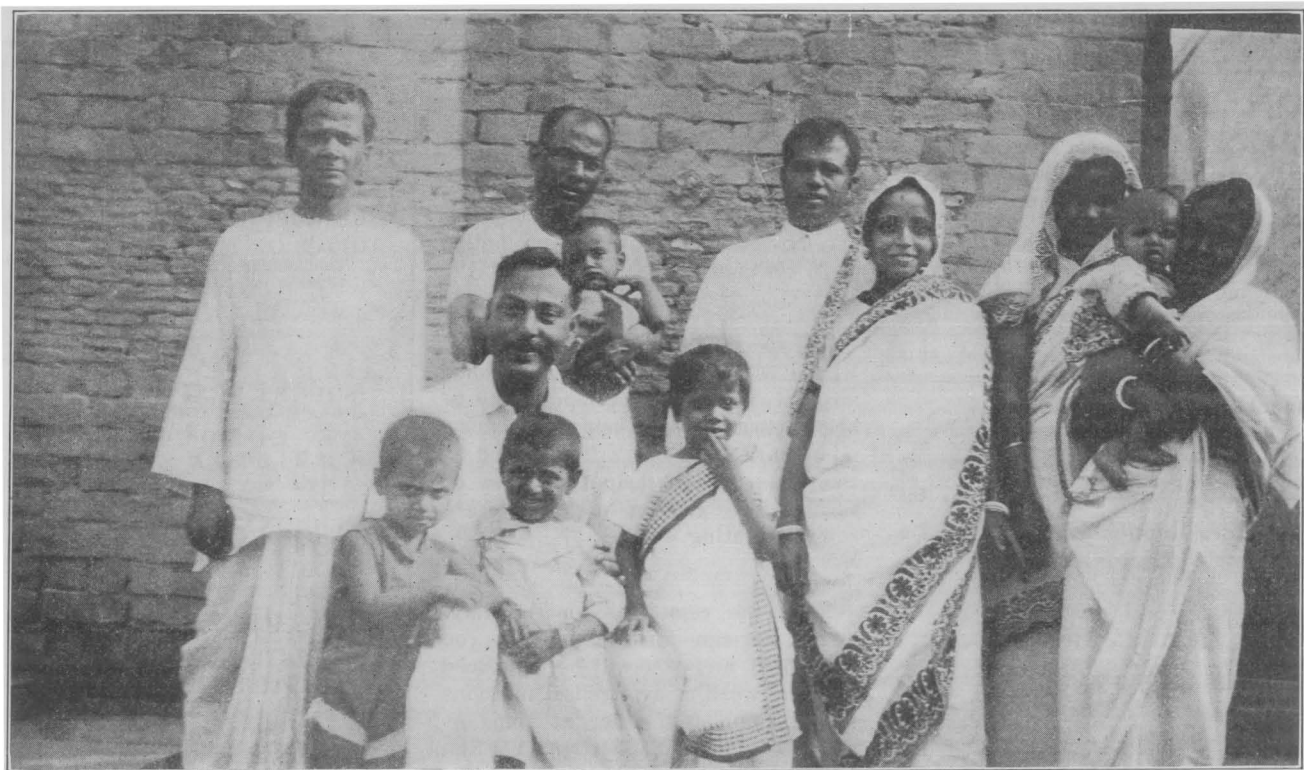
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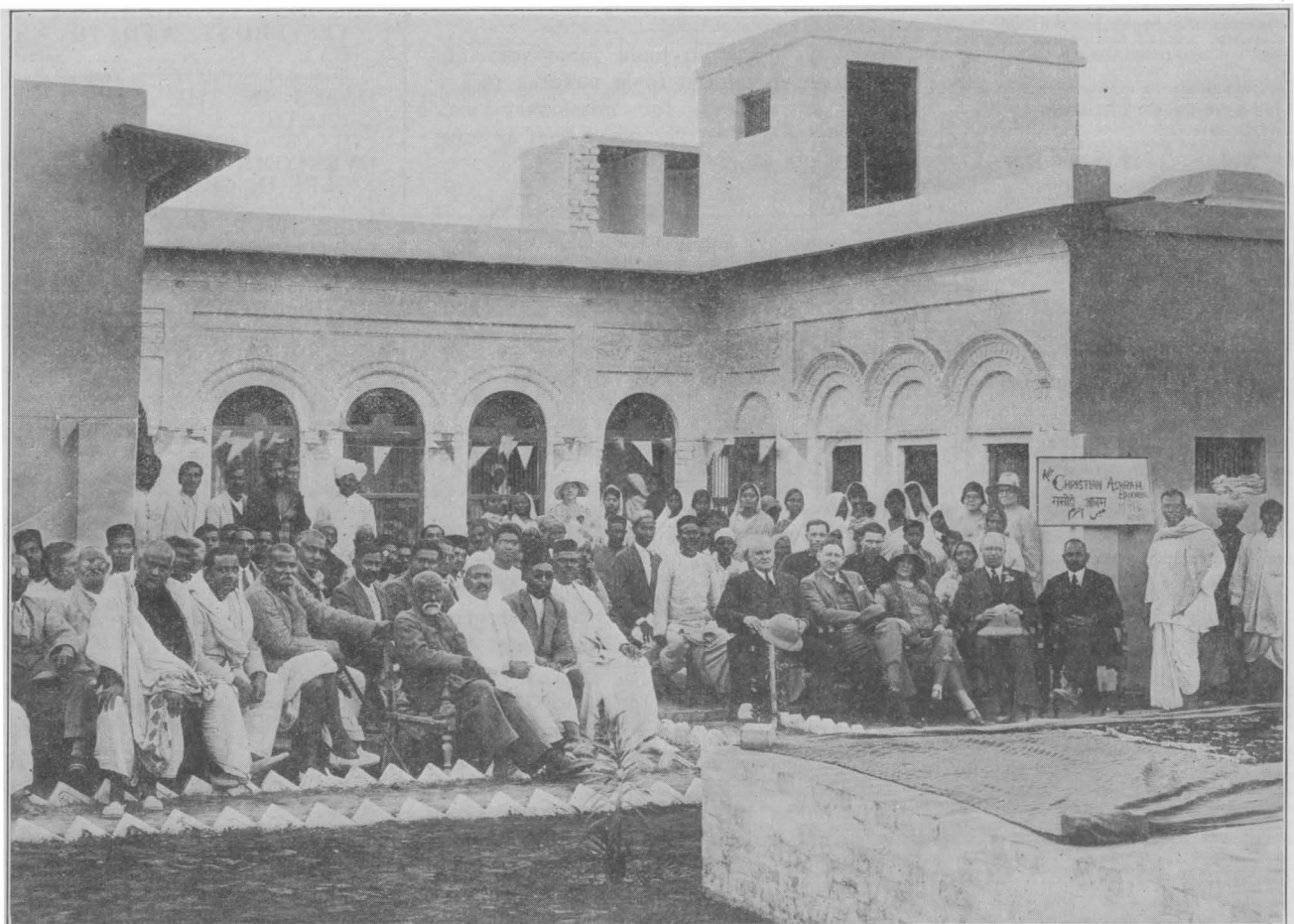
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MR. A. C. CHAKRAVARTI (WITH BABY) IN HIS CHRISTIAN ASHRAM, WITH HIS FAMILY AND CHRISTIAN CONVERTS



A RECENT PHOTOGRAPH OF HINDU GURUS, PRIESTS AND PANDITS, WITH CHRISTIANS, AT MR. CHAKRAVARTI'S ASHRAM  
Sweeper (untouchable) Christians are included in this Ashram, with *Purdah* women (behind the doors),  
who have never before joined in any Christian meeting. (See page 583.)

# THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LV

NOVEMBER, 1932

NUMBER 11

## Topics of the Times

### THANKSGIVING UNDER DIFFICULTIES

Many may find it difficult this year to celebrate the national Thanksgiving Day with the zest they have shown in prosperity. In America alone some ten million workers are out of employment; thousands have lost all their material possessions and multitudes are dependent on public charity for their daily bread.

It is true that prosperity has led to thoughtlessness, wastefulness and self-indulgence. Many have thought that they could do without God and have neglected His laws, His worship, His Word and His service. Like Israel of old we have gone astray and have turned everyone to his own way, rather than walked in the way of God.

Adversity has a sobering influence. Men see that money will not buy security or happiness and that human institutions are weak and apt to crumble. Unless blinded by ignorance and prejudice, we realize that the spiritual things are the things that abide and that we cannot truly live without God. Dr. J. Stuart Holden of London interprets the prophecy of Habakkuk as bringing us this message: "Though all my profits be swept away and I be left without a credit balance; though all my dividends be passed; and though the value of all my securities disappears in the economic blizzard, yet will I rejoice in God and joy that I am living! The world has lost nothing till it has lost God!"

When we set ourselves to thinking seriously we find that we have many true reasons for thanksgiving in these days through which we are passing. Here are some topics for thought or for sermons.

We may give thanks for the failure of folly to satisfy; for the sobering influence of adversity; for the shattering of self-complacency and self-sufficiency; for new sources of help revealed; for the spirit of courage manifested by those who suffer; for unselfish service rendered to those in need; for many victories over discouragements

and difficulties; for the incentives to return to a simpler, more healthful manner of life; for families reunited through the new need for economy; for public officials who are true to their trust and are seeking to serve with all their powers; for the example of nations like Great Britain and statesmen like President Hoover; for schools, hospitals, churches and other institutions that continue to build up character and life; for our inheritance—individual, national, religious.

We may also give thanks for the true foundations of society that are laid bare when the temporary superstructure is laid low; for the love of family and friends; for our homes and children; for the business man and teachers who remain true in the midst of adversity; for the consciousness that troubles come to pass—not to remain; that the future holds larger possibilities of satisfaction than the present; for God's good gifts of sunshine and showers, of the many dependable natural resources of earth and the heavens, of mind and spirit.

We may well give thanks for God-given ability to learn lessons from past and present experiences; for the privilege of work and the opportunity to show kindness to others; for the many earnest endeavors to establish peace, righteousness and brotherhood among men; for the progress of Christian missions and the establishment of groups of earnest believers in God in all lands; for the spiritual awakenings in Persia and Africa, in India and Burma, in Siam and China, in Korea and Japan, in Latin America and the islands of the sea, in the cities and towns all over North America; we give thanks that the mercy of God has not failed; that the eternal verities cannot be swept away by material catastrophies; we may still rest confident in God as the all-wise, loving creator, in Christ and His Way of Life, and in the fulfillment of His promises.

In fact, when we compare our cause for dissatisfaction with our reasons for thanksgiving, have



we any reasons for discouragement or complaint? There is good reason to make this season one of true thanksgiving to God; a season of hope and joy; a time to mark new beginnings and a brighter outlook. Let us think and thank God!

### LAYMEN APPRAISE FOREIGN MISSIONS

In January, 1930, a small group of American Christian laymen decided to look into this Foreign Missionary business. This was natural and right. Over \$40,000,000 are contributed annually to be spent by American Protestant mission boards to promote Christianity abroad. Nearly 30,000 American and European missionaries are giving their lives to this service. The work has not been without result, for forty thousand mission churches have been established in non-Christian lands and over eight million people are now allied with these Christian missions. But recently missionary contributions at home have been falling off. Travelers and others have criticized the work. Some say that it is faulty and old fashioned; some that it is useless; others that it is the greatest work in the world. Some hold that we spend too much for foreign missions, others too little. Some complain about the methods, others about the type of missionaries sent and the kind of institutions established abroad. Whom shall we believe?

When funds for an investigation were independently provided, this small group of laymen decided to look into the matter—not as opponents of the work but as friends. Seven large church boards agreed to cooperate, and sponsors, or “directors of the inquiry,” were selected from the cooperating denominations. Three groups of specialists, “Fact Finders,” were sent in advance to India, China and Japan to gather material. Next fifteen men and women were asked to visit these fields to investigate and report—all expenses paid. Before they left America a year ago five volumes of the printed report of the “Fact Finders” were placed in the Commissioners’ hands. Then they set out to discover the answers to three main questions:

1. In view of present conditions is there need to continue or expand foreign missionary work in non-Christian lands?
2. Are the present ideals and methods satisfactory; if not, what changes should be made?
3. In view of modern conceptions of culture and religion, what should be the attitude of Christians toward those of other religious faiths?

The Appraisal Commission, after nine months on the field, has recently returned and has presented their report to the Directors of the Inquiry. Later this is to be submitted to the seven cooperating boards\* and may then be published. In the

meantime extensive extracts have been given to the press. The “Appraisers” commend Christian missionary work as a whole and recognize many benefits that have come to humanity from the sincerity, courage and devotion of men and women who have given their lives and their money to promote it. But they declare that “far reaching changes” must now be made if further support is warranted and if we are to expect success.

They summarize their view of the problem and point out what they conceive to be the present weaknesses of the enterprise. They then make general recommendations along the following lines:

1. Mission workers should join with the Hindus, Moslems and Buddhists to counteract the growth of atheism, irreligion and materialism, rather than undertake to combat the non-Christian religions.
2. Missionaries must make a sympathetic study of other religions to discover the points of agreement with Christianity; they must present positive rather than negative conceptions of life and religion.
3. We should drop theological disputes and “separate Christianity from our Western history and agencies, presenting it as a universal religion.”
4. The missionary personnel must be more carefully selected by home boards, with a view to technical efficiency, discarding those of limited ability and narrow outlook.
5. The churches on the mission fields should take the initiative in indicating how many and what kind of missionaries they wish sent to their field.
6. Sectarianism at home and on the mission field should be discarded in favor of unity and cooperation—not necessarily uniformity.
7. Boards at home should unite to set up a general administrative board to promote and supervise the work of all the denominations. This super-mission agency should be made up of executives and of laymen outside the boards.

There are commendable points in their recommendations. There is recognition of the value of the Christian message and the need for sharing with others the values we have found in Christ; there is acknowledgment of the common need of “salvation” from ignorance and failure. There is frank recognition of faults of the Christian Church and the need to correct them—sectarian rivalry, self-complacency and lack of appreciation of others. There is emphasis on the importance of sending only our best as missionaries, and on the prime importance of a vital Christian life and experience. The Commissioners realize that Christianity grows by “sharing” and that the strength of the Church in the field is shown by its quality and influence rather than by statistical tables.

\* The cooperating boards are the Baptist (Northern), Congregational, Dutch Reformed, Episcopal, Methodist Episcopal (North), Presbyterian (North), and United Presbyterian. These boards have cooperated only by conference with the Commissioners and by facilitating their investigation.

The personnel of the Commission\* assures us of an honest, courageous and intelligent piece of work. Many of their criticisms seem justified. Any careful appraisal of their report must await its publication in full, but these advance instalments give grounds for some misgivings as to its real value and influence.

1. The report deals with generalities more than with concrete facts as to methods and results. The Commissioners might almost have written it without leaving America.

2. They conceive of missions from the standpoint of human philosophy, and on a cultural basis, rather than as the fulfillment of a divine commission to spread everywhere the Good News of life through Christ. The Commissioners clearly speak as philosophers and educationalists rather than as evangelists.

3. They apparently fail to see any vital difference between "religion" in general and the Christian religion in particular; between human ethnic beliefs and practices, and the revelation of God through His Son Jesus Christ. As a result they suggest alliance with other religions to combat irreligion. This is unthinkable and unworkable from a Christian point of view.

4. Apparently the Appraisers have very little understanding of the evils associated with Hinduism, Buddhism and Islam or of their failure to make known God and victorious love. The New Testament teaches that the followers of these religions have an equal spiritual need with atheists and materialists, that men are immortal souls, as well as social humans.

5. The attitude of the report toward Christian evangelism is unsatisfactory. The Appraisers recommend that medical and educational missions be separated from evangelistic work—the definite effort to win men to Christ.

6. There is a lack of any consideration of the comparative spiritual values and results of various types of mission work—educational, medical, social and evangelistic. Apparently the Appraisers are not very familiar with such remarkable spiritual awakenings and transformations as have taken place in North Korea, among the Telugus in India and in many parts of China. It would be interesting to know how they would appraise such work as that of the China Inland Mission, the Japan Evangelistic Band and the Dohnavur Fellowship.

7. There seems to be no adequate recognition

of God as manifesting His purpose and power today in Christian missions; no recognition of the guidance and work of the Holy Spirit, or of the importance of prayer. A humanistic philosophy dominates the recommendations.

8. A super-board of missions will not be acceptable to the Church at home. The Inter-Church World Movement brought catastrophe, not triumph.

This report should not be taken to represent the judgment of the cooperating mission boards. It will not be presented to them until November 18th. What are conceived to be weaknesses in the report should not prevent acknowledgment of its commendable features or hinder the correction of weaknesses in missionary work as conducted today. We need to reappraise our motives, our personnel, our expenditures and our methods to bring them into harmony with the Spirit and standards of Christ. We believe that if the report as it stands were adopted by the boards—which we doubt—it would weaken rather than strengthen evangelical missions; it would reduce rather than increase missionary gifts; it would lead to a greater division rather than greater unity in the churches. Christianity is not a philosophy of life. The essence of Christianity is Christ. The only successful mission work is that which extends His rule over men who acknowledge Him as Divine Saviour and Lord. Let us seek to make missions more Christ-like.

### WHERE THERE IS NO MISSIONARY DEPRESSION

It is an astonishing fact that the cooperating missionary societies in the Netherlands are not suffering from the present depression. The income of these societies in 1931 was Fl.25,000 (\$10,000) larger than in 1930; and in the first six months of 1932 it was Fl.70,000 (\$28,700) larger than in the same period of 1931. Three reasons are suggested to explain this fact.

The first is that these Christian people love missions. The National "Mission-fest," held last July on the grounds of the palace of the Queen-Mother at Soestdijk near Amersfoort, gave ample evidence of this. In spite of a rainy day, over three thousand people were present. If the weather had been more friendly, from eight to ten thousand people might have been expected. From three platforms speakers gave addresses to people sheltering themselves under umbrellas.

There were many interesting features to this "fest". In the program especial consideration was given to the younger people. Popular addresses were interspersed among those of a more solid character, required to satisfy a Dutch audience. The varied and picturesque costumes worn

\* The Appraisal Commission was made up of the following: Prof. and Mrs. Wm. E. Hocking of Harvard; Pres. Clarence A. Barbour of Brown University; Edgar H. Betts of Troy; Pres. Arlo A. Brown of Drew University; Dr. Charles P. Emerson, University of Indiana Medical School; Dr. Henry S. Houghton, University of Iowa Medical School; Prof. Rufus M. Jones of Haverford College; Dr. Wm. P. Merrill, pastor of Brick Church, N. Y. C.; Albert L. Scott of N. Y.; Mr. and Mrs. Harper Sibley of Rochester; Dr. Henry C. Taylor, agricultural specialist; Vice-Pres. Woodward of the University of Chicago; and Miss Ruth F. Woodsmall of Indianapolis.

were evidence that the people came from all parts of the country and from rural classes as well as from the city. The Queen-Mother was there, but the Queen and her Consort were prevented by absence from the country. The deep interest in foreign missions and the manifest devotion of the people to this cause was evident. What other purpose could bring them together on a rainy day for an outdoor series of addresses?

A second reason for the steady support of missions by the Christians in Holland may be found in the fact that the income of the societies depends not upon large gifts but on a multitude of small gifts. This means extensive and effective missionary education, and a thorough-going cultivation of individual givers and of pastors and church leaders. A detailed study of the methods adopted by these Dutch missionary societies in the cultivation of their constituency would be suggestive and stimulating. But the essential fact is that the base of missionary support is broad and wide as well as deep, and when the shock of economic depression comes the results are not so destructive as when the opposite is true.

A third fact to be noted is the extent of successful cooperation in the work of the missionary societies in Holland. Eight societies have united their administrative work. Each has maintained its separate organization, treasury, and work in the field, but the executive secretarial work, both as related to the cultivation of the home constituencies and the administration abroad, has been united under one staff in the headquarters at Oegstgeest, near Leiden. Instead of eight or possibly ten secretaries for these eight societies, there are five—two for the homebase, two for the work abroad, and one general secretary. This union has resulted both in economy and in efficiency. With separate organizations and one secretary, or in some cases two for each society, one man must spread his service over the whole field, both at home and abroad, and can specialize in neither without weakening his effectiveness in one or the other department.

A visit to the Oegstgeest headquarters impresses one with the efficiency of the administrative organization, in the most improved machines and methods for their office work and in their knowledge of missionary problems, always abreast of the best in the world. This effective cooperation makes possible the successful missionary education to which reference has been made. Summer schools are provided to such an extent that every pastor in Holland can attend one every three or four years, and by the systematic working of the home field every pastor has such an opportunity. The record of every congregation and every indi-

vidual giver is card-catalogued. Every gift is systematically followed up, and if it is not repeated in due time the reason is sought. Here is a lesson for wasteful, inefficient Americans! What gains in economy and in effectiveness might be made if our mission boards would seek the largest possible cooperation in administration!

A. L. WARNSHUIS.

### SUNDAY SCHOOL LEADERS AT RIO

While Brazil was experiencing a formidable rebellion (which has since been terminated), Paraguay and Bolivia were contending for Chaco, Chile was experiencing one political upheaval after another, and Colombia and Peru were on the verge of warfare, representatives from thirty-three nations gathered at Rio de Janeiro in the interests of world-wide Sunday school work.

The number of enrolled delegates was 1,619 and one of the open air meetings brought together some 10,000 people. Several hundred more were prevented from attending the convention by the revolution which blockaded Sao Paulo.

This great international gathering represented, as Sir Harold Mackintosh, the President, said, "the greatest and mightiest voluntary movement in the world, cooperating for the Christian education of the coming generation." The motto of the convention, "The Living Christ"—or in Portuguese, *O Christo Vivo*—presented a striking contrast to images of the divine Babe and the dead Christ seen in the churches of Brazil and so universally held up for worship in Roman Catholic countries.

One of the significant features of this convention was the series of six seminar groups which, under skillful leadership, discussed important topics connected with Christian religious education and presented their findings to the convention. The first session was opened on July 25th by Dean Luther A. Weigle of Yale University, and the program was enriched by addresses by Christians from many lands. A chorus of 500 voices, an impressive pageant, "Christ of the Ages," and an educational exhibit were attractive features of the convention. Daily noon prayer meetings were held to seek divine guidance, fellowship and power. The use of the large Municipal Theater was granted by the Government free of charge and many Brazilians united in offering generous hospitality. The convention made a profound impression on Brazilians and has without doubt given a strong impetus to evangelical work in this great country which has now the strongest Protestant body in Latin America and where there are still large reaches of territory untouched by the Gospel of Christ.

# A Brahmin Who Sought Peace

By the REV. GLENN B. OGDEN  
Kasganj, United Provinces, India  
Missionary of the American Presbyterian Church, 1916—

IT was a hot, sticky evening such as Calcutta produces in abundance during the course of a year. A high caste Bengali business man sat cross-legged on his floor mat, surrounded by his ledgers, closing up business for the day.

"Just what am I getting out of all this sweating over money? Who would pick up the lines and drive on as I am doing were I to drop out of the picture this night? Have I found heart peace—*Shanti*? Am I getting the best out of life? Does the way I am going promise ultimate satisfaction? Will it bring me at last to peace?" Thus the soliloquy went on in his heart.

As a boy A. C. Chakravarti had gone to school in the city of his birth, Dacca, some two hundred miles east of Calcutta. All during his school days grinding poverty fostered within his young breast the determination to become a rich man when once school days were left behind. At last, with a capital of thirty rupees (about ten dollars), he started a book shop in the great University city. Such was his skill, application, and resourcefulness that within a year ten thousand rupees had rolled in. Chakravarti began to acquire wealth and fame—but he forgot all about God and future life.

Some years passed, bringing us to the time when our story begins. Just why this Hindu should be talking thus to himself he did not know. Ought not he of all men to be happy? He was a Brahmin of the Brahmins, having an excellent Sanskrit education; he was a writer of school textbooks and a good enough salesman to persuade the Department of Education to accept his books in competition with others. Money was coming in, more money than he knew what to do with—book seller, printer, writer that he was. He gave help to others with a free hand. The occasional wandering *fakirs* (out of the hundreds of thousands of naked or half naked sadhus who wander over India in the name of religion) who came to Chakravarti's shop found themselves well rewarded. For into the till would go his hand to gather whatever might come first, whether silver or notes. Why bother to count it or account for it when one had more than he needed, and it

came so fast and so easily? He had in a few years edited and sent through the press nearly all of the ancient and best loved Sanskrit books of the Hindus. Among his friends Chakravarti numbered outstanding men like the great poet Tagore, business men, professional men and landlords. Houses he had, lands, country estates. A hundred seventy-five miles from Calcutta, on the banks of a stream chiselling its way through granite banks, he had built a country house in a delightful garden, surrounded by mangoes, guava and other Bengali fruit trees; there he expected to spend the latter years of his life in quiet devotions, religious exercises and meditations.

This would be quite in keeping with the practice of Indian gentlemen. After money had been accumulated, and children grown to maturity and were able to look after the family affairs, then the father might retire from business and try to find satisfaction in the consolations of religion.

For years Chakravarti had been trying to find the peace which the "world" gives. His last worry would disappear when he had successfully completed the marriage arrangements of his two charming and much-loved daughters. He thought that he was free from cares and anxieties and would be able to live on the income turned in by his agents.

## Disillusionment

But now something was disturbing him. He was tired of this sort of peace, and disillusioned he gave himself to the study and practice of palmistry and astrology. Again quick proficiency rewarded his efforts. He had been terribly upset by the horoscope of his elder daughter, for it revealed to him that she was doomed to die within three months. Pain began to crush his heart. The world had failed to give him peace and he resolved to seek it from some other source.

Then came this arresting, puzzling, gripping question: "Have you found God?" The Hindu has some conception of God even though it be nothing more than that of the impersonal, unknowable, non-emotional IT, called Brahman. Being

reabsorbed into this state, and losing one's identity completely, is the Hindu conception of bliss.

Chakravarti sat for a long time thinking. He had to admit that he was far from having found *Shanti*, for which every devout Hindu longs most. Having everything that the world could give, he had with it all a heavy, burdened heart.

"Well then," said he, "why not find? If the way you are following leads only to a dead end, if it has not brought you what you most desire, why not set out and find? Why not act now? Nothing is gained by delay. The present course will never bring you what you want."

But *what* would bring peace? Could one be sure of a way? He acted with firm resolve and decided on the only way of which he knew—the way of the Hindu Yogi. It is the way of austerities, putting away of the world and repressing all human desires. The trail of the Yogi leads to the desert, the mountain cave, the grass thatch by a river's brink. It means days and months and years spent in pious, rigorous devotions, meditations, exercises, with the hope that at last one will be able to break through into the presence of reality and find peace.

So it was that Chakravarti divested himself of his business, turning it over to a company of men who later ran it into the ground. With just enough money to take him and his wife and two little daughters to Puri, he set out from the great city to take up his new life as a Yogi by the seashore. Three hundred miles southwest of Calcutta, by Puri's sacred bathing *ghat* where every year hundreds of thousands of weary, heart-hungry, yet hopeless, pilgrims come to bathe and seek release from the burden of sin, he took up his abode.

### Life as a "Holy Man"

Hair uncut, finger nails left to grow as they would, body neglected, trying ever to subdue the material desires, he lived the life of a "holy" man.

To a visitor, the love India still has for her "holy men" is phenomenal. Poor, ignorant, yearning, wistful, hungry India all but worships at the feet of these men who have *seemingly* sacrificed everything and who have, in popular estimate, gone so much farther along the way to release from the inexorable wheel of rebirths and the hopelessness of human existence. Pilgrims visiting the popular bathing places feel it a part of their pious exercises to give gifts to these men who have made the supreme self-renunciation.

Chakravarti and his little family, following the bitter and exacting road of the Yogi, sometimes had an abundance, while at other times they went hungry. If devout pilgrims, coming to bathe in the waters of the Bay of Bengal at Puri, added to

their stock of merit by casting coins or gifts of food before the holy man, he had abundance. If lean days came he gave it little thought. He was giving himself to the reading of the sacred scriptures of India, meditation, certain forms of prayer, self-denial at every hand.

Imagine yourself following such a course of rigor for ten days. This man followed it for ten years. He was in earnest; he was heart hungry; he wanted something supremely. No cost was too great if only it would bring the desired peace of heart. Then he began to evaluate the way he had come since in the counting house at Calcutta he had made his great decision. Again came the questions: "Where has it brought you? Does it hold out hope of ultimate finding? Have you found God?" To all of these questions, in all honesty, he had to answer that he was precisely where he was ten years back. The practical mind of the business man could have but one reaction to this discovery. "If you have not found, if you see no hope of finding along this way, you are on the wrong road. Try another."

At this juncture an old debt was paid by a former debtor in Calcutta. This provided enough to take him and his wife and daughters back to Dacca. Here he joined, first, the popular school of Vaishnavism and then, a reformed Vaishnav sect of Hindus, the "Chaitanya Math" or Theistic Vedantist society. It is this society that sends the Hindu Swamis over to America to delude gullible men and women with a plausible philosophy of Krishna. They have sloughed off much of the more crass elements of Hinduism. They consider the Bhagavata, the book of books. They hold and teach many noble truths derived from this and other of their sacred books.

Chakravarti, leaving home and family and severing all connections with those who loved him, soon became one of the leading workers of this society. With a band of disciples he would go about over Bengal preaching and teaching in her villages and cities, collecting funds for his society and furthering the interests of his mission. To be a devotee one must leave home and love only the world of men.

Finally his society determined to send him to America to preach reformed theistic Vedantism (as contrasted with the pantheistic Vedantism preached by Vivekananda). Though Chakravarti speaks English fairly well, he did not have sufficient command of a specialized vocabulary to enable him to throw Sanskrit scriptural terms into English in public address. He therefore set himself to the reading religious books from the West. He secured, along with other books, a copy of the New Testament and began to read it for idiomatic expressions of spiritual experiences. His

note book contains the first eleven verses of the fifth chapter of Matthew. He eagerly read books borrowed from a missionary in Calcutta.

Chakravarti had not dreamed it possible that there could be other books so sublime as his Bhagavata and his Gita. These had been the source to which he had always gone for spiritual food. He had been a most enthusiastic promulgator of their ethical and philosophical teachings, trying all the while to put into practice what he taught. But as he read this other book he found it strangely fascinating. The Gospel, like his own scriptures in certain of its teachings, was yet very unlike them in other ways. Here he found One who had Himself found peace and who offered it to all. Here was a strange new world which he discovered and which was stirring him to the depths in an inexplicable way. It haunted him, left him restless and uncertain. Could it be that he was to find that priceless peace here? He must find out. He must waste no time for ways that fail to give.

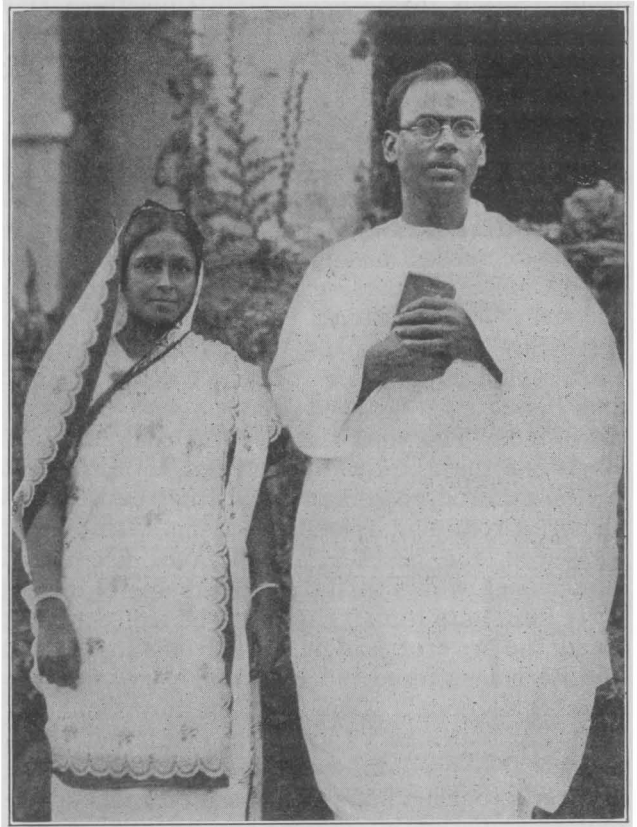
His society now asked him to take charge of their great temple at Bindaraban, the very center of theistic, not pantheistic, Hinduism. Here, on the banks of the Jumna River, thirty miles north of Agra—most of India's great rivers have many places held sacred as bathing places for the seeking, yearning throngs who month by month flock thither for ablutions, giving gifts to the Brahmin priests, seeking release from the burden of sins—taking charge of the temple, arranging for its administration and the daily duties of temple assistants, Chakravarti reserved for himself a little room where he might give himself to the protracted study upon which he was resolved.

### When the Light Broke

Day after day, often eighteen out of the twenty-four hours, he gave himself to a most exhaustive comparison of New Testament and Hindu scriptures. Reading, meditating, trying to pray, puzzling over it all, he went on from day to day until in the third week the light broke. As the glorious morning sun shines through the clouds, so at last the darkness gave way and light flooded his soul. In Christ was God revealed. He says, "I had before heard a voice saying, 'Come to me my child and I will give you rest,' but instead of coming to Him I went first in this direction and then in that only to end up in utter disappointment." Now he said to himself, "If Christ is more than historically a character who walked the paths of Galilee two thousand years ago, if He is more than a beautiful dream, He must be living and contemporary, able to prove Himself to every heart that will open to Him. Let me see in some human life Christ reincarnated, preferably not in

an Indian, lest I be tempted to say that his religious genius accounted for what I saw, but let me find this even in a foreigner."

In Bindaraban there lives a woman sent out by one of the great Christian Mission Boards, who for years has been finding joy and rich reward in loving, sacrificial service for India's women and children. Her reputation as a "holy" person had spread among the Hindus of her community. She was not concerned about that, but the reputation she had. Chakravarti had heard of her and decided to go and see her for himself; to see if he could find that which he sought in a human life.



MR. A. C. CHAKRAVARTI AND HIS WIFE

With doubts in his mind he went. He had heard that she wore decent clothing, ate ordinary food, lived in a comfortable little house, even wore shoes on her feet. How could this be a holy person, and so utterly unlike the typical Hindu holy man or woman who tries to deny himself all such worldly things? He did not tell the missionary why he came. But he was much impressed by her spirit. Busy as she was, pressed upon by duties from every side, she took time to sympathetically answer his questions and talk with him. Something indefinable about her he could sense though not describe. He went away to think and



read and pray. Again and yet again he returned for an interview. She was being read like a book, by one who has an uncanny ability to read men. At last he said within himself: "I have seen it. That woman has what I most want; that life, that peace, that love and power for living, which must be in Christ and is incarnated in a human life if He is still a contemporary reality."

At last Chakravarti told her why he had been coming and that he was now ready to declare to the world his new found faith. He had written over the door of his heart, as he puts it, "Let Him who can come in here and take possession. I am through with the old self-life." He prayed with child-like faith, "O God, if there be a God, prove Thyself to me now." On Christmas Day, 1926, he received baptism, thus openly declaring to all his Hindu friends that he belonged utterly and forever to Christ.

### Made an Outcaste

With this step, peace and joy came surging into Chakravarti's heart. In his own Bengali vernacular he expressed in song the thought of two much loved Christian songs, without knowing that they had ever been written: "I Heard the Voice of Jesus Say" and "Just as I Am." He knew well what would be in store for him when his family and his friends learned that he had become a Christian. The time has not yet come in India when one may be an out and out Christian and yet be allowed to remain in a high caste Hindu home. Prominent friends in Bengal, the family at Dacca, his brother priests and disciples at Bindaraban would turn their backs upon him, outcaste him, hate him. He would be called upon to tread the way of suffering and loneliness. But had he not suffered much to find peace, building on a false hope? Could he not now rejoice in suffering for Christ, the source of his new found peace? No need to wait now for ten years to learn whether his hope was based on reality. Each day was distinctly better than the day before. Each day marked progress in realization.

His wife in Bengal thought it her religious duty to tell him how she hated him for having brought disgrace and shame upon their family, their religion and their caste. To her letter, which deeply wounded him, he wrote, "I am asking my heavenly Father to speak to your heart. He can and will. When He does, all I ask is that you try to listen. He has made Himself real to me and is proving Himself day by day."

There was no arguing, no defense, just this patient, loving reply to one who was on her side deeply wounded. The son-in-law, who wrote from Calcutta, "Don't ever show your face around

our house again. We do not want you to ever darken our door, you renegade." He did not reply, but he could say, "Here is where Christ must prove Himself and will prove Himself to me." He prayed for these who had turned against him and he expected a positive answer to his prayer.

In order that Chakravarti might fit himself for a life of service he was sent by friends to a seminary in central India. A few months passed; then one day there came a letter from his wife in which she said, "If you will come to get me, I will come back to live with you."

The attitude of many of India's men is still such that it is not safe for her women to travel alone. With joyful yet trembling heart Chakravarti went to get his wife, resolved that he would not violate in any way her personality. He said: "You are my wife and I love you, but you are also a Hindu woman. I want you to take no step just to please me. Be your own genuine self. Never become a Christian just to please me. Bring with you everything you wish—this chain of beads, *mala*, and these utensils of brass, everything which you use in your morning and evening worship. If you discover the source of joy and peace that I have found I shall be glad, but until then be your own self, a devout Hindu woman." She returned with him. Though he persuaded her to begin the reading of the Gospels he carefully refrained from hurrying her pace, for he said to himself, "If I have found the secret of peace, my life must reveal it."

Nine months passed. One day she surprised her husband by saying:

"Do you think I have further need of this chain of beads, this *mala* which I have used for so long in saying prayers?"

"Why do you ask me," he replied. "It is yours and I can not tell you what to do with it. When you came from Bengal to live with me again I did not ask you to get rid of it. You must decide."

### A Christian Ashram for Pilgrims

This brave, wise answer was made possible by his unshakable, simple faith that Christ was proving Himself each day. He knew that something was going on in his wife's heart. He was not surprised to discover a few days later that the *mala* had been thrown away. She too had made the great discovery and was ready to take her place by his side as a happy, convinced Christian.

When their years of study, growth, and preparation for richer service at Jubbulpore were completed, the question came, Where shall we plant our lives and share with others what we have found? The Bishop of the Methodist church

asked them to come to Calcutta to take charge of a flourishing church. But another call was summoning them back to a little house by the side of the road in Bindaraban where they might be friends and helpers to pilgrims along the way. Here was a wonderful place to fish when one was fishing for men. Men and women, with such need as only those may know who have themselves experienced it, are coming constantly to Bindaraban as a place of sacred pilgrimage. Turning their faces away from a position that promised good salary, distinction and comforts, Chakravarti and his wife soon found themselves established in their little *ashram*, beginning a life which is proving to be one of increasing usefulness and joy. Here they are helping man after man, woman after woman, to find God in Christ, and by finding Him to find peace.

The story of their life and service is still being written. Scarcely six chapters are completed, if each year be called a chapter, since that day when Chakravarti stepped out into the light. Has Christ proven Himself? After a five years' silence that son-in-law, who so violently expressed his helpless rage, wrote again, "I have everything that the world can give. I am at the head of my profession as a doctor; I have money, houses, all that I need, but my heart is weary and I have not found peace. Can you help me to find God?"

"Yes," was the reply, "if you will come to the *ashram* at Bindaraban I believe we can help you to find God."

He came and spent six months there seeking

and finding. Former friends, who had turned against him, now welcome Chakravarti to their homes and as disciples sitting at his Master's feet ask, "How did He open your eyes? Tell us that we too may find. What have you found in your new religion that you did not find in your old sacred Hinduism?"

To all he says, "I can not tell you what I have found. But I can tell you that you too can find. Write over the door of your heart, and mean it utterly, "Let Him who can give peace come in here and take possession." Then see who responds to your invitation. See if Krishna or Buddha can meet your need. There is One who has responded to me and has proven Himself over and over again. I call Him Christ. You learn the taste of a mango by eating one. Taste and see, and then one word will be enough from me."

The Ashram of Chakravarti, by its unique success, has begun to stir up opposition among the Hindu priests at Bindaraban. The orthodox conservative groups have been pressing the landlord to drive Chakravarti out of the present Ashram house which is amidst temples in the very heart of the place. A legal notice has already been served and proceedings instituted. His word to his friends in America is: "The work is Christ's, not that of any particular mission. Are there Christians who can build an Ashram house here and thus hold up Christ in Bindaraban? I believe there are. Christ will find them out and inspire them. Let me see what He does for His own work here."

## The Miracle of Indian Missions

An illustration of the miracle of Indian missions is found in the story of the brave and devoted missionaries who ventured out to that hostile country during the first thirty years of the nineteenth century. Henry Martyn, a century ago, with mingled discouragement and yearning, declared that "to see one Hindu a real believer in Jesus would be something more nearly approaching the resurrection of a dead body than anything he had ever seen." The Abbe Du Bois, after a life-time of devotion, mourned that he had never seen one genuine convert. Looking back upon the great awakenings, and measuring the silent but sure interpenetration of India by Christian ideals, watching the indirect influence of the missionaries upon India's own reformers from Ram Mohan Roy to Mahatma Gandhi makes us marvel at the patience and the faith of men who toiled on through the darkness of those early days.

Could these men come back today and see the haughty Brahmin who has been led to Christ kneeling beside the despised Pariah, together partaking of the Communion Cup; could they listen to the record of the Travancore Mission, or hear the verdict of the centuries, what would they say? In India the Kingdom of God has come "without observation." The practical Christian of the West, in a hurry to "evangelize the world in a single generation," would do well to remember the lines of Kipling about the man "Who tried to hustle the East."

—Dyanodaya.

# The Conquering Christ in South America

By the REV. SAMUEL GUY INMAN, D. D.,  
New York

*Secretary of the Committee on Cooperation in Latin America*

**S**OUTH AMERICA is the only continent that has so honored Christ as to erect a statue to Him. The world famous "Christ of the Andes," placed on the mountainous fastness between Chile and Argentina, commemorates the settlement by peace of their long standing boundary question. Columbus on writing to King Ferdinand said, "In all of the countries visited by your Highnesses' ships I have caused a high cross to be fixed upon every headland." Balboa on discovering the Pacific, "looked toward the sun, saw the sea and fell down on his knees and praised God who had granted him such a wonderful sight."

It is true that these early conquistadores often treated the Indians in any but a Christian way, so that a Cuban chief, who was about to be burned at the stake in 1511, asked his father confessor, "Will there be Christians in Heaven?" When the confessor assured him that there would be, Chief Hatney replied, "Then I will not confess because I have no desire to go where they are." It is true that homage to Christ in South America has too often been divorced from His emphasis on ethics and liberty; the symbol of His cross has too often meant blind ecclesiastical obedience rather than real sacrifice for the salvation of the people.

Henry Martyn on arriving at the City of Bahia in 1804, on his way to Persia, was so struck by the immense number of ecclesiastical buildings and the profligacy of the clergy that he exclaimed, "Crosses there are in abundance, but who will preach the true doctrine of the Cross?" On the other hand Padre de las Casas, who worked against the enslavement of the Indians, was one of the most brilliant reformers of all times. His enemies tried in every way to stop his work, which they claimed, as the enemy of modern prophets often do, was destroying the economic development of the new continent. But the Padre's fighting spirit continued unimpaired until he died July, 1556, at the ripe age of ninety-two.

One of the first Protestant missionaries to South America was James Thompson, who in 1820 began a remarkable trip around the continent as agent of the British and Foreign Bible Society and as a representative of the Lancastrian school

system. He distributed 400 copies of the Scriptures during his first year in Argentina and enrolled 5,000 children in his schools. Argentina was so impressed with his work that it conferred honorary citizenship upon him. In Chile and Peru he likewise had wonderful success and was received most cordially by the leaders of the new governments which had just secured their freedom from Spain. In Colombia he organized a Bible Society in which leading evangelists and government officials participated.

## Not Interlopers

Evangelical missionaries are not interlopers in South America as some have indicated; in practically every country they have been invited by government officials and leading citizens. In 1888 President Sarmiento, whom many regard as the greatest of modern South Americans, asked Dr. Goodnow of the American Methodist mission to secure a number of teachers to inaugurate normal schools and kindergartens in Argentina. As a result a dozen North American teachers had the privilege of inaugurating a modern educational system in Argentina. A few years later the government of Ecuador invited the Methodist missionaries to take charge of public education of that country and to organize a modern educational system. One of the leading citizens of Colombia in the early sixties invited the Presbyterian Board to send missionaries to that land.

In 1871 a group of Paraguayan gentlemen sent an urgent invitation to evangelical missionaries in Argentina to open a school and church in Asuncion, promising a valuable property for such development. The Methodists were not able to accept and later asked the Disciples of Christ to take up work for the evangelical cause in Paraguay. The President of Paraguay and many of the leading citizens were eager for the Disciples to open their work in the City of Asuncion. From the beginning of the establishment of the work in Paraguay the leading citizens have been most cordial. At the dedication of the new buildings of the Colegio Internacional the President of the Republic, the Minister of Education and the leading educators of the capital were present. The

Minister of Education recently gave a lecture in the new auditorium urging the necessity for putting religion at the base of all progress. This is one of a series of lectures on religious and moral questions that have been inaugurated in the new building. It is not too much to say that the opening of the Colegio Internacional has been the most outstanding event in the City of Asuncion during the last year. All Paraguay looks with pride to the developments of this institution.

The athletic program carried out both in Colegio Internacional and Colegio Americano is attracting very wide attention as a promoter of international friendship and as a developer of moral stamina and the principle of good sportsmanship in every department of life. Parents are deeply impressed with the interest that missionary teachers take in the moral and spiritual problems of their children. Public education in South America has gone to the extreme in secularization and often in universities and even in primary and secondary schools animosity toward religion is deeply inculcated.

### Testimony of a Chilean Poet

Gabriela Mistral, the Chilean poet, who is probably the most widely read Latin-American writer of today, said recently:

In Chile there are many schools where the Lord's Prayer is no longer heard. One night I found myself without lodging in a southern city of our country and a North American teacher took me to her home, a North American school. I accepted because of necessity, but with a questioning conscience. Did I have the right to partake of her table without partaking of her creed? The following day, after breakfast, which was blessed with beautiful words revealing inward faith, I was invited to common prayer with the pupils. I entered the room with hesitation. The Bible was given me to select the reading for the day. I chose a psalm of David, the common expression of faith. I read it, followed by the students, with an emotion I have seldom experienced. There was the joy of being in a school where it is possible to study every day the Holy Book, where atheistic effrontery was not able to cast out the author of Grace, who is superior to all knowledge. Some day this example will be a revelation for my brethren in the faith, the Catholics. They will see that the materialistic movement is so great that now they have no closer brethren than those Protestants with whom they are able to unite in the common struggle for Christ. . . . The United States has in our country the unhappy luck of being interpreted as utilitarian, as a work-shop, and not as a religious field, which it was, is and will continue to be.

Continuing she speaks a word much needed both by Catholics and Protestants as to the necessity of ceasing mutual recriminations and endeavoring to center on Christ Himself:

The materialistic current in our countries is enormous. It counts as adepts the great majority of the educators of our youth. Our Church should remember its essential unity of interest with Protestantism and consider that it loses infinitely less in the free-thinker who is evangelized

than in the youth of Catholic blood who embraces atheism with the furor of a Roman gladiator. Sooner or later, in an hour of travail, the two branches of the faith of Christ will come to understand that their fighting one another is the greatest misfortune for all the peoples of Spanish America.

Santiago College, the school for girls in Chile, recently celebrated its fiftieth anniversary by laying the corner stone for a new building. There were present the President of the Republic, the American Minister and a most distinguished group, including representatives of twenty-seven classes in the institute. This college has educated many daughters of presidents, ministers and other distinguished Chileans and has furnished a large number of teachers for that Republic. It was founded as a school for American children but soon the distinguished families of Chile asked that their daughters become students. One of these earlier graduates is now married to a leading business man of New York City, has contributed \$150,000 for this school, and is giving practically all of her time to its advancement. The former editor of the *Pan-American Bulletin* resigned that work to become the Secretary of the school, believing that thus she can give the largest service to bringing together North and South Americans.

These schools really assist the conquest of South America by Christ as well as contribute to the general cause of education and better understanding. A thousand illustrations could be given to show how deeply these schools impress the teachings of Jesus Christ upon the lives of the students.

Former President Alessandri of Chile told us the story of meeting his little niece, whom he had not seen for some time, and asking her how she was getting along. He received such an enthusiastic reply that he inquired further. The little girl said:

"Oh, you ought to know my teacher in Santiago College. She talks so beautifully and reads to us from such a wonderful book and then we all pray together that God will help us to practice what this book teaches. Uncle, do you know I think it would do you good to read that book. Won't you promise me to read it?"

The President made the promise if his niece would bring him a copy. The day he received it had been filled with the many struggles in the midst of which Chile's executives have been plunged the last few years. He forgot about his promise until he had retired. It suddenly came to him that his niece would be around the next day and inquire as to whether he had fulfilled his word. He snapped on the light, took the little Testament from his vest pocket and lay down to read. "Literally," said President Alessandri, "a

balm of healing was poured upon my weary spirit. For more than an hour I read the wonderful words of Christ and every day since then I have read a part of that book."

The Evangelicals have been responsible for introducing into South America many kinds of social movements. Dr. H. C. Tucker, who for forty years has been the agent of the American Bible Society in Brazil, was walking along the street one day and saw some old discarded rails where the street railway repairs were being made. He asked the superintendent of the road if he could use these in the development of some playground material. The whole thing was so amusing that when the mayor of the city heard about it there was a development which brought real playground equipment from the United States, the first ever known in Brazil. In Uruguay the Secretary of the Y. M. C. A. introduced the playground idea which has developed until Montevideo has a marvelous system of playgrounds.

The evangelical movement has not neglected the direct work of taking the message of Christ to individuals and organizing converts into churches. In Chile the first evangelical missionary began his work in 1845 under the auspices of the American Foreign Christian Mission. The Methodists began work in Chile and Peru in 1877 under Bishop Taylor. Permanent work in Spanish, in Argentina and Uruguay, was established by the American Methodists about sixty years ago.

The first missionaries entered Brazil in 1859. Today Brazil has its own Independent Presbyterian Church, with its general assembly, and its own Independent Methodist Church that elects its bishop and conducts entirely its own affairs. The many-sided evangelical movement operates under so many different conditions in various countries and over such vast territory that results are often unseen and pervasive rather than concrete and visible. Nevertheless, it would be interesting to cite some of the statistics that were gathered to compare the strength of the evangelical forces when the first Latin-American evangelical congress was held in 1916 at Panama and the second conference in Montevideo in 1925.

Another important effect of the evangelical movement is its contribution to civil rights and religious liberty in South America. Fifty years ago not one of these republics had written liberty of worship into its constitution; the cemeteries were open only to those who had died in the faith of the Roman Catholic Apostolic Church, and the marriage rite could be performed only by a priest of that communion. Even evangelical workers, marrying on the field, were obliged to have their union blessed by some friendly priest in order that their marriage might be legal. Today nearly

half of these twenty nations have declared in favor of constitutional separation of the Church and State, and others have granted equal rights to all faiths.

There is a new demonstration of interest in the spiritual life given by many leaders in these southern lands. As the Minister of Education of Argentina expressed it: "Strange movements and awakenings are being felt among us. Men not in the ministry of any church are beginning to write about Christ. There are signs that a need is being felt and confessed and men are seeking to have that need satisfied in the Divine."

The present movement in the southern continent toward the integration of evangelical effort on a basis of well-considered territorial division is due in large measure to the leadership and counsel of the Committee on Cooperation in Latin America. The function of the Committee, created by the Panama Congress, is purely advisory. Composed of representatives of some thirty Mission Boards supporting Christian work in most of the Latin republics, it has given constructive attention to the whole problem of an effective distribution and correlation of Christian agencies and activities over the vast area with which it is concerned. Evidences are abundant that its services have been welcomed by Latin-American leaders and churches. Elected and sustained by the organizations it represents it has no ecclesiastical control in missionary affairs, but its cooperative influence is indicated by the statement that it has helped to effectuate in Latin America such application of missionary statesmanship as may well attract the attention of the Christian world.

### Faith That Will Not Shrink

The fortitude, courage and patience of the Chinese Christians should challenge our attention and restore our confidence in the work of the missionaries and their associates. Only God knows the sacrifices, sufferings and sorrows that are required of those who call themselves followers of Christ in China.

All the opposition does not seem able to scare men off. The worst they can do is to kill and non-Christians get killed just as readily. The heart seeks peace, and they find it in Christ. So the government can legislate but people still turn to Christ. The Russian Government said "As soon as we down capitalism the Church will vanish." Since this was not the natural consequence they began to persecute in their indirect way, and would not punish those who persecuted the Christians.

Let us thank God that Chinese Christians are ready to follow the path Christ trod to Calvary. This is the way we must go if we would own His cause, and become more than conquerors through Him, who loved us and gave Himself for us.

A. R. BARTHOLOMEW in *Outlook of Missions*.

# Religion—by Evolution or by Revelation\*

A Review by the REV. SAMUEL M. ZWEMER, D. D.  
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AN unaccountable omission from the program of the Jerusalem Meeting of the International Missionary Council in 1928 was the consideration of primitive beliefs and the presentation of the Gospel to so-called animistic pagans. A careful and sympathetic study of the religions of these primitive peoples discloses "spiritual values," in some respects superior to those found in the ethnic religions, and brings us face to face with the question of the origin of belief in God.

Until recently the evolutionary hypothesis seems to have had the right of way in every department of science and religion. The first modern writer to emphasize the fact that monotheistic ideas were found among primitive races and must be taken into account was Andrew Lang in his book, "The Making of Religion." In 1924 Redan delivered an address before the Jewish Historical Society on Monotheism among primitive peoples, in which he rejected the evolutionary hypothesis.

"Most of us," said he, "have been brought up in or influenced by the tenets of orthodox ethnology and this was largely an enthusiastic and quite uncritical attempt to apply the Darwinian theory of evolution to the facts of social experience. Many ethnologists, sociologists, and psychologists still persist in this endeavor. No progress will ever be achieved, however, until scholars rid themselves, once and for all, of the curious notion that everything possesses an evolutionary history; until they realize that certain ideas and certain concepts are as ultimate for man as a social being as specific physiological reactions are for him as a biological entity."†

It is encouraging to note that the tide has turned and that we have, especially on the European Continent, outstanding scholars in this field who hold fast to supernaturalism and are opposed

to the evolutionary hypothesis as the sole key to the history of religion. Among them we may mention the late Archbishop Söderblom of Sweden, Alfred Bertholet and Edward Lehman, Alfred Blum-Ernst, Le Roy, Albert C. Kruijt, but especially P. Wilhelm Schmidt, founder of the anthropological review *Anthropos* and Professor of Ethnology and Philology in the University of Vienna. The exhaustive work of this Roman Catholic savant on the Origin of the Idea of God, *Der Ursprung der Gottesidee*, is to be completed in four volumes. In the three which have already appeared, he weighs in the balance the various theories of Lubbock, Spencer, Tylor, Andrew Lang, Frazer, and others, and finds them all wanting. The idea of God, he concludes, did not come by evolution but by revelation.

Anthropology and ethnology are also swinging away from the old evolutionary concept as regards primitive races. Dr. Robert H. Lowie of the American Museum of Natural History, in his recent important study on Primitive Society, says, "The time has come for eschewing the all-embracing and baseless theories of yore and to settle down to sober historical research. The Africans did not pass from a Stone Age to an Age of Copper and Bronze and then to an Iron Age . . . they passed directly from stone tools to the manufacture of iron tools." (13th Edition N. Y., pp. 436, 437.) He concludes "that neither morphologically nor dynamically can social life be said to have progressed from a stage of savagery to a stage of enlightenment."

The American public is to be congratulated that the exhaustive work of Wilhelm Schmidt has now appeared in an abbreviated form, and translated from the original German, is available as a study textbook on the History of Religion. Whatever may be the reaction of students of anthropology to a doctrine alien to the tradition still prevailing among many scholars, it will do no harm to face the arguments here presented with such force and apparently so well documented. The *London Times Literary Supplement*, in reviewing the book

\* *The Origin and Growth of Religion: Facts and Theories.* By W. Schmidt. Translated by H. J. Rose. The Dial Press, N. Y., 1931. Pp. 297. \$4.00.

† *Primitive Man as Philosopher*—p. 373.



at considerable length, does so under the title, "Evolution or Eden." It is inevitable that Dr. Schmidt divides investigators of the history of religion into two classes—the believing and the unbelieving. By the latter he means those scholars who have themselves repudiated all faith in the supernatural, and "will talk of religion as a blind man might of colors or one totally devoid of hearing, of a beautiful musical composition."

The work before us is divided into five parts: The introduction deals with the nature, aim, and methods of comparative study of religion and the history of the subject. Part Two sketches the theories that were in vogue during the nineteenth century; namely, those that found the origin of religion in Nature-Myths, Fetishism, Manism or Ghost-Worship and Animism. Part Three deals with the twentieth century, and sketches the Pan-Babylonian theory, Totemism, Magianism and Dynamism. In every case Dr. Schmidt gives an exposition of these various theories and a refutation of them based upon more accurate data from later investigations.

### Belief in the Supreme God

In Part Four we have an account of the supreme Sky-God whose existence was posited by Andrew Lang and others. It appears that during the twentieth century there was a progressive recognition of the primitive high God by European and American students of ethnology and religion. This protest against the evolutionary theory applies not only to the religion of primitives, but to those who find the same development in the religion of the Old Testament. Dr. Israel Rabin has recently published an important treatise in which he enters an energetic protest against the view that monotheism was a later development in Israel, and that it was preceded by henotheism, polytheism, and polydaemonism. "Not only Moses," he says, "but the patriarchs were already monotheists. The covenant idea is as old as Abraham, and the covenant at Sinai is history, not fiction. The God of Sinai is no more mountain-god or local Kenite god. Monotheism is not the result of an evolutionary process, it rests upon revelation and existed from the beginning of Israel's history as portrayed in Genesis; there is no bridge from polytheism to monotheism."

Dr. Schmidt follows the historical method, and traces the belief in a supreme God across wide areas where primitive culture prevails, for example, among the Pygmies of Africa, the Indians of North America, and certain tribes in Australia. The last chapter of this epoch-making book is entitled, "The Origin and History of the Primitive High God," in which we have the summary of the argument. "That the Supreme Being of the prim-

itive culture is really the god of a monotheism, and that the religion which includes him is genuinely monotheistic—this is the position which is most attacked by a number of authors. To this attack we may reply that there is a sufficient number of tribes among whom the really monotheistic character of their Supreme Being is clear even to a cursory examination. This is true of the Supreme Being of most Pygmy tribes, so far as we know them; also of the Tierra del Fuegians, the primitive Bushmen, the Kurnai, Kulin, and Yuin of Southeast Australia, the peoples of the Arctic culture, except the Koryaks, and well-nigh all the primitives of North America."

Again, in massing the evidence for the character of this Supreme Being, he says, "The name 'father' is applied to the Supreme Being in every single area of the primitive culture when he is addressed or appealed to. It seems, therefore, that we may consider it primeval and proper to the oldest primitive culture. We find it in the form 'father' simply, also in the individual form ('my father') and the collective ('our father'). So far, this name has not been discovered among the Central African Pygmies, but it exists among the Bushmen and the Mountain Dama. It is lacking also among the Andamanese and the Philippine Negritos, but is found, although not commonly, among the Semang. Among the Samoyeds we find the formula 'my Num-father,' i. e., sky-father. In North Central California, the name occurs among the Pomo and the Patwin; all three forms of it are widely distributed among the Algonkins. It is also widely current among the two oldest Tierra del Fuegian tribes, the Yamana and the Halakwulup, who use the form 'my father.' Among all the tribes of Southeast Australia it is in common use, in the form 'our father.' There it is the oldest name of all, and even the women and children know it; the oldest of the tribes, the Kurnai, have no other name for Him. There is no doubt possible that the name 'father' is intended in this connection to denote, not physiological paternity (save in cases where the figures of the Supreme Being and of the First Father have coalesced), but an attitude of the greatest reverence, of tender affection and steadfast trust on the part of man towards his god."

The evidence for these astonishing statements is abundantly given in the larger four-volume work, to which we have already referred. Not evolution, but deterioration, is found in the history of religion among primitive tribes and the higher cultures that followed after their migration. As Dr. Schmidt expresses it in the concluding paragraphs of this most interesting volume:

Thereafter, as external civilization increased in splendor and wealth, so religion came to be expressed in forms of

ever increasing magnificence and opulence. Images of gods and daimones multiplied to an extent which defies all classification. Wealthy temples, shrines and groves arose; more priests and servants, more sacrifices and ceremonies were instituted. But all this cannot blind us to the fact that despite the glory and wealth of the outward form, the inner kernel of religion often disappeared and its essential strength was weakened. The results of this, both moral and social, were anything but desirable, leading to extreme degradation and even to the deification of the immoral and anti-social. The principal cause of this corruption was that the figure of the Supreme Being was sinking further and further into the background, hidden beneath the impenetrable phalanx of the thousand new gods and daimones.

But all the while, the ancient primitive religion still continued among the few remainders of the primitive culture, preserved by fragmentary peoples driven into the most distant regions. Yet in their condition of stagnation, poverty and insignificance, even there it must necessarily have lost much of its power and greatness, so that even among such peoples it is much too late to find a true image of the faith of really primitive men.

It is of deep interest to note, in conclusion, that the question of primitive monotheism raised by Dr. Schmidt is now being carefully investigated

by a number of German missionaries under the direction of Dr. Heinrich Frick of Marburg. In a recent number of "*Africa*," a journal of the International Institute of African languages and cultures (July, 1931) London, Professor Dr. K. T. Preuss of the University of Berlin, has a striking article on the conceptions of a Supreme Deity among primitive peoples, and his conclusions corroborate those of Dr. Schmidt.

The evolution hypothesis in religion has been overworked, and has seriously embarrassed students of religion who have grappled with the problem of sin, its universality, and the universality of its correlate, namely, *conscience* that is a sense of sin as a subjective reality. In the history of religion, and in the study of the origin of the idea of God, we may no longer neglect the early chapters of Genesis and the statement of the Apostle Paul in the first chapter of his epistle to the Romans. Revelation, and not evolution, is the key to the origin of the idea of God and of prayer and of sacrifice.

## One Hundred Dollars for Flowers—But

By Robert E. Speer\*

The Rev. William Sidebotham, who died in Bay City, Michigan, on February 6, 1931, was for over half a century a most faithful, self-sacrificing and devoted Presbyterian minister. He had five children, and although he never lived where there was a high school until all of the children had passed high school age, every one of them went to college. Three sons became Presbyterian ministers; one daughter a successful home missionary teacher, and the other a public school teacher. One of the sons went as a missionary to Korea.

When Mrs. Sidebotham died in 1929 her husband wrote to the Board of Foreign Missions:

My wonderful wife died last night. The funeral arrangements are all made. For some years the money to cover expense of funeral has been ready. Many times she has said: "Don't spend a cent for flowers when I die. Give it to Foreign Missions." Accordingly I enclose \$100 from her for the field in Taiku, in memory of our son. She has often wished she was rich, but never that she might have a better wardrobe, etc., but that she might help the poor and help foreign missions. My salary was never more than \$700 and manse (often less) till I was sixty-four; never more than \$800 and manse till I was over seventy, in 1918, never more than \$1,200 and manse till I retired, and began to get \$50 a month from the Board of Relief. Yet she uncomplainingly gave her children and rejoiced in our tithing until the end. I am,

Your brother in the work,

(Signed) WILLIAM SIDEBOTHAM.

It is such a gift as this and such gifts as Mr.

and Mrs. Sidebotham have made all their lives in their children and in their prayers which, under God, give to the missionary cause its glory and bring down upon it the blessing of Him who loved us and gave Himself for us.

Now Mr. Sidebotham himself has passed on, and shortly after his death his daughter, Miss Emily Sidebotham, wrote to the Board in part as follows:

When we opened my father's will we found a sheet of instructions. Among them was the following:

"After my funeral expenses are all paid, take \$100 for flowers. Do not buy flowers, but send it to Dr. Speer, asking him to see that it is used for work in Korea in memory of my son Richard."

So I am enclosing a check for that amount. I am glad father was able to do this, and that he commissioned me to carry out this wish.

During the last eight and a half years that I have been at home caring for my parents, I have realized how dear the work of His Kingdom was to their hearts. I have appreciated more than ever before the sacrifices they made in their earlier years, that we might be educated, and I have come to understand a little more fully the joy they had when we all entered Christian work. I feel as though we had been left a great heritage, something that will be an inspiration to us all our lives.

These letters illustrate the true basis on which the missionary enterprise rests, first, in the purpose of God with regard to His only Son, the Saviour of the world, and, second, in the pure love and sacrifice due to Christian spirit in such true and simple lives as this.

\* Condensed from *The Presbyterian*.



A BIBLE STUDY CLASS AT THE RHODA ROBLEE BARKER BOYS' SCHOOL AT HOPO, SOUTH CHINA

## What the "Man of Hopo" Thinks of the Christian Church

THE views of the "Average Man of Hopo" in regard to the Christian Church are given in *Missions* by Arthur S. Adams, an American Baptist Missionary in South China.

Thirty years ago the Chinese soldiers tried to prevent the Baptist Mission from building a Christian church in Hopo. The church won the case, however, and the building was erected. It became popular both as a church and as a day school. In the meantime the military post which opposed the building was abolished and the *yamen* was sold.

Later when the church school outgrew its quarters the use of a Confucian temple was granted to carry forward the work. Thus the missionary became guardian of the images. When the new Rhoda Roblee Barker School was built, the temple was returned in good condition to the Confucian elders. These caretakers were less careful of the property and today it is a wreck.

Why is "Mr. Average Man of Hopo" impressed with the Christian Church? asks Mr. Adams. The answers may be summarized as follows:

*First*—Because the Church of Christ stands unchanging in the midst of change. The *yamen* and temple are gone, but the Church abides.

*Second*—Because the Church changes in the midst of change. She is alive and not dead. She

is growing and meeting the needs of new conditions. As education has widened women's sphere, the Church has met the enlarged situation. Chinese say: "If the Jesus religion will do so much for the foreign wife and mother, it is worth trying for Chinese women." The Mission hospital also has proved a blessing, which "Mr. Average Man of Hopo" can recognize.

*Third*—Because the Church shows power to change broken and wrecked lives, to reclaim and remold them into something fine and good. An example is found in Mr. Liu, a scholar but an opium smoker, who had fallen so low that his wife turned him out. He was reclaimed by the mission and joined the church. Then his wife also came and said, "I can't come to church much, but the Jesus religion has made my husband over, so that I too want to join and be baptized with him." This couple was not satisfied to keep to themselves what they had found in Christ. Three months later they had brought together their neighbors and had raised money to build a chapel in their own village.

Today Hopo Church has an ordained Chinese pastor and the people are making vigorous efforts to put over the five-year evangelistic program. Good results are already reported. No wonder "Mr. Average Man of Hopo" believes in the Christian Church!

# A Pastor's Opportunity

By the REV. FRANCIS SHUNK DOWNS, D. D.  
*Pastor of the First Presbyterian Church, Berkeley, California*

**I**S there any greater opportunity? A pastor holds his divine commission from the Missionary of the Ages. He specializes in the greatest missionary Textbook of all time. His parish is not merely what he sees at some crossroads or in some metropolitan center—it is the world.

The opportunity is inescapable. His call to be a minister inevitably made him a missionary to all men. He is ordained an ambassador to the whole world. His orders are clear, and he fulfills his ministry only as he obeys them.

It is a privileged opportunity. Who would not covet the privilege of walking with the Son of God into the hearts of men? Who would not thrill to a place of service and leadership in the Kingdom that embraces every race and that encompasses time and eternity? Who would not pour out his life for a Leader and a Cause that brings blessing to every life and to all of life?

## 1. To Equip Himself for Leadership.

Many pastors must do this after they leave the theological seminary. But more and more the seminaries are recognizing their obligation, not only to inform their students in the fields of missionary history, biography and comparative religion, but to give them the spiritual and practical equipment which enables a pastor to exercise wise and liberating missionary leadership to the church which he serves.

The responsibility for a worth-while missionary equipment, however, rests primarily on the pastor himself. It begins in his heart, in the secret place where God and he commune alone. Not only must a minister be sure of God's call but he must clearly discern its missionary implications. Time and again he must go apart alone, see anew the vision splendid, hear again the unmistakable command to "go into all the world," and must dedicate himself unreservedly to the world field and the world task. If the pastor regularly renews his strength and refreshes his spirit at this point, the battle will be more than half won.

He should read the best missionary literature available. This means both old and new books. It certainly means at least one outstanding missionary periodical coming to his study each

month. If one cannot purchase sufficient books, he can make regular visits to the town library. "Reading maketh a full man," Bacon declared, and a wiser than he said: "Out of the abundance of the heart (and mind) the mouth speaketh."

Personal contacts can also be made with missionaries today, if there is a will to prompt it. Fellowship with these missionary spirits, whether in a church or at conferences, by correspondence or through first-hand friendships help a pastor mightily to keep fit for missionary leadership.

The pastor who hungers and thirsts after missionary food shall be filled. The pastor who takes to his heart the whole world of God's needy children will somehow obtain the equipment that will fit him for missionary leadership in his world parish.

## 2. To Train the Officers and Leaders.

Blessed is the pastor whose elders, stewards or deacons are missionary-minded. Some are and some are not. Some official boards are instruments for bringing the world to Jesus Christ. Others would keep Jesus Christ imprisoned in the little world in which they live.

A pastor has a wonderful missionary opportunity with his comrades of the official boards of his church. He largely holds the key to their missionary sympathy and cooperation. A pastor whose heart is on fire for the evangelization of the world, whose head is level and equipped with facts, whose will is girded to the purpose of Christ and the central program of the Christian Church and whose heart is warm with love for his comrades and his church, can do unbelievable things with ninety-nine per cent of his church officers.

One pastor in a small church, whose Session felt that the church could give little or nothing to missions and that even the little must be raised through "fairs and bazaars," persuaded those men from the Word of God that they could support a missionary and through free-will offerings. As one of the elders put it: "It will ruin us, but the Bible tell us to, and we will be loyal to our Saviour." He lived to see the plan succeed and learned from experience that God's way was the best way.

One Session takes a half-hour of its stated meeting each month to study the work of the church and the Kingdom and to unite in prayer for specific objects and needs at home and abroad. Is it strange that those officers are all missionary-minded and active missionary leaders?

When a pastor trains his officers in missionary leadership what a joy it is to see the missionary policies and program of his church develop as the product of their mutual labors and prayers.

### 3. To Educate His People.

John R. Mott once said: "To enable Christians to realize the need of the world, missionary education is necessary. If the world's need is to be met, Christians must know the need and be led to will to meet that need."

People are most interested in that about which they know most. If there is little interest, it is usually because there is little knowledge. We go as we glow and we glow as we know. Was it not Emerson who said that every great achievement in life is the result of some great enthusiasm? Enthusiasm is generated when a personality strikes fire with irresistible facts.

The pastor's sermons should give his people a vision of the world and their responsibility to meet its needs. Four or five missionary sermons rooted in the Word of God and fruited with the achievements of a marching Christ, should be given each year. Each Sunday, whatever the subject of the sermon, a missionary illustration can be used to advantage. The missionary spirit and the missionary thought will crop out in a missionary pastor, whatever the topic may be. I know a pastor who at the time of the "announcements" gives five minutes each Sunday to the presentation of mission work in a different country.

Missions in the Sunday School should have its place regularly in the worship program. A letter from the field well read, a little play, a brief talk by a missionary or by one who has visited the field quickens interest. There is no substitute, however, for persuading each teacher in teaching of the Bible lesson for the day to bring out the missionary thought that is there and to apply it by some fresh and telling missionary illustration that a boy or girl will never forget.

Missionary education should have its place in every organization of men, women, and young people. We cannot discuss here the possibilities in these fields. Every year a period of four to six weeks should be given to intensive missionary education through a church-wide School of Missions. Properly planned this will reach a big cross-section of the men, women and young people of a congregation. The new knowledge and interest gained through missionary education

under the pastor's wise guidance should find expression in a larger giving of the church's life with the whole world.

### 4. To Release the Financial Resources.

In days of financial stress, when there is much unemployment and a reduction in incomes, does the pastor of the average church have a missionary opportunity in the release of the financial resources of his congregation?

He does, because the principles of Christian stewardship are as binding and as applicable in times of financial depression as in times of prosperity. A faithful recognition and practice of Christian stewardship, as applied to our money, whether little or much, will release sufficient funds for the missionary enterprise, will make for adequate support at home, and will give God the chance to open the windows of heaven and pour out upon us such a blessing as there shall not be room enough to receive it.

The pastor must give the leadership that will spiritualize the budgets of the church, that will put all giving of money by Christians on a spiritual plane, that will call forth funds for real missionary needs and specific objects, that will cause the members of his church not only on Every Member Canvass Day but throughout the year to hear the call of struggling men, the appeal of crushed women, the cry of little children, and that having taken from the Lord all that He offers gives back to Him all that He asks.

One pastor, before his church became self-supporting, led it to give regularly to all benevolences of the church. Within three years after the founding of that church, by an act of great faith and through tithing, that small congregation of wage-earning people took on the full support of a missionary to Africa. Another church, after several successful Schools of Missions under the pastor's leadership, took the entire support of two missionaries. In a third church sixteen classes in a Sunday School took sixteen shares of financial support in sixteen mission fields in sixteen different countries. In this way not only was the giving of the boys and girls stimulated, but their imaginations were stirred and their spiritual responsibility was awakened.

It is true that today some must reduce their giving. But frankly, many could increase their giving, not only because of the money with which God has put them in trust, but because for the first time they yield themselves to the Lord and begin actually to practice giving in a Christian way. Some so-called large givers in the church are truly small givers, for they fail to give proportionately. Some so-called little gifts are big in God's sight and go far. "All dollars are not

alike." As long as the average church member gives only a few cents a week to make Jesus Christ known to the world, the pastor of the average church, even in times like these, has a real missionary opportunity challenging him to release the financial resources of his congregation according to God's standards and in God's way.

##### 5. To Recruit Young People for Life Service.

One of the greatest needs today is for more qualified young people to offer themselves for missionary service. We want young men and women who are qualified not only physically and educationally, but spiritually, who throb with missionary purpose and passion to share a Saviour, who themselves have had vital and satisfying experiences of Jesus Christ, who know Him personally as a Saviour from sin and as the Lord of Life; who have a message to deliver and who know why it is a message; young people who, whether they go into educational, medical or evangelistic work, have a passion to win souls to Christ, and who are qualified through the Holy Spirit in personality, message and spirit to go forth on a spiritual mission to the ends of the earth.

To recruit such young people for the service of his Master's world kingdom is a pastor's high duty and supreme privilege. The pastor's missionary spirit will be caught even sooner than his missionary instruction will be assimilated. Faithful and wise contacts with parents will often yield results where least expected. Natural and happy fellowship with young people, with the word fitly spoken or an observation wisely used, makes for life decisions.

A class on vocational guidance, held perhaps in connection with the School of Missions, will set choice young spirits to seeing visions of opportunity. The knowledge that one is borne up regularly in prayer that the life may be guided aright is indispensable. The Lord of the harvest Himself is hindered or helped in His call to the young life in proportion as a pastor is faithful in his asking and in his faith.

Many pastors find in young people's summer conferences the opportunity they covet for their young people. Beside some lake or sea Jesus is walking again, and when He calls youth today rise up and go after Him.

From the First Presbyterian Church of Berkeley, during the past thirty years, there have gone into the ministry and to home and foreign mission fields one hundred and thirty-seven of its own members, many of whom took this step because the pastor, Dr. Lapsley A. McAfee, was constantly faithful in prayer and approach to the hundreds of young people who came under his

influence. On the wall of the meeting room of the Calvin Club, the Christian Endeavor Society of the church for students of the University of California, there hangs a large missionary map of the world. Lines stretch out from the First Church to mission fields throughout the earth. Around the edges of the map are cards bearing in block letters the names of seventy-one men and women, members of First Church, who have gone as missionaries to every corner of the world.

##### 6. To Gear in the Prayer Life of His People.

The day will not be won in this great cause by human wits or human strength. "Not by might nor by power, but by my Spirit, saith the Lord." The prayer life of some churches must be very ineffective for the simple reason that the pastor and people are not obeying God's known missionary commands. Andrew Murray was right when he said: "God always gives His power to the church that puts into practice His world program."

There is no substitute for prayer. How may the pastor lead his people in this respect?

In his study, in his private devotions, he can remember them in this way, even as he remembers the missions and the missionaries on the field. In the public worship, he should carefully prepare for his period of intercession, so that not only general petitions may be made, but specific, fresh, and immediate needs may be voiced to God. The Church Year Book of Prayer should be used each Sunday. The objects for prayer should be briefly stated, with special reference to missionaries, phases of work or particular needs with which the congregation has a point of contact. Churches using a calendar may print from time to time missionary subjects for prayer. Where groups in the church meet only for prayer, the varied and immediate missionary needs of the world that week as well as the more intimate needs of missionaries and the missionary life of the home church should be taken to God in prayer.

The Mid-week service where it is still alive has a large place for personal testimony and prayer. It is an inspiring and dynamic meeting when a dozen or twenty-five individuals remember in earnest prayer to God suggested missionary needs and those which the Holy Spirit prompts. A pastor with missionary fire and purpose in his soul can enlarge and deepen the prayer life of his people for all the world. A church that prays through its prayer aims and goals, that links itself up to world needs and opportunities, that asks greatly and expects greatly, will find God faithful who promised and will see that prayer is the arm that moves the world.



## 7. To Mould the Spiritual Life of the Church.

Begging on the floor of his Conference, Association or Presbytery, wherever he meets with his brother ministers and the laymen of the church in ecclesiastical affairs, the pastor will have many opportunities in committees, in public debate, in personal contacts, to speak a word in season for the missionary enterprise.

His reading should encompass the annual reports of the Mission Boards; he should be familiar with the personnel, policies and programs of these Boards; he should see that the aims and plans of the Boards become articulate in his Church, so that they are truly interpreted and understood, and so that they are so channeled to the individual congregation that they become effective in the life of the people.

The Boards are helpless without the intelligent and devoted cooperation of the pastors. Missionary promotion should primarily be church-centric and not Board-centric. If every pastor fulfils his missionary responsibility, there need be no Home Base Department in the Board, save a secretary for coordinating purposes.

Every pastor should exert his missionary influence through his representatives or in person in the larger gatherings of his communion. This is not easy, for the technique is such in most denominations today that the average pastor has

little opportunity to suggest or to influence. The theoretical right is there, but in practice it falls down. This is partly the pastor's fault, partly the Board's fault, partly the fault of the denomination in its procedure. Nevertheless, a pastor who has the facts, who has convictions, and who exercises genuine sympathy with constructive criticism, plus the perseverance of a real saint, will not only get a hearing, but will exercise a real missionary influence in the church at large.

His most pervasive and farthest-reaching influence, however, is to demonstrate in his own church that spiritual obedience to the great Commission along all lines makes for spiritual revival in the home church. Many are praying for such a revival today. Many factors enter in. But a revival that is not geared in to the evangelization of the whole world is not of God. When church members give Christ the pre-eminence in all things, God will open the windows of Heaven to pour out His blessing upon us. When the Holy Spirit is in complete control of the believer's life and of the church life, that believer and that church will be on fire for the world, and will triumphantly exercise power in the hearts of men.

The winning of the world to Jesus Christ largely waits upon what each pastor will let Christ do with his life and with his ministry in this day of the pastor's unparalleled missionary opportunity.

## An Old Papuan Pastor

Koani Miki of Port Moresby was the last of the old band of Papuan pastors. While still a lad, his life was saved by Chalmers and Lawes. One day, while a group of boys were playing leap-frog, a young man joined in, and as he reached Koani, he stopped, saying, "You are too weak to bear my weight." So he brought from a nearby house a broken length of a canoe pole and told Koani to rest on that. As the heavyweight jumped, little Koani bowed under the strain, and the broken pole pierced the leaper, so that the young man died shortly afterwards.

The relatives of the dead youth carried him home, and armed themselves to attack Koani's section of the village and kill him. Lawes and Chalmers, from the mission house on the hill, heard the tumult and rushed down through the armed and noisy crowd in the village, up into Koani's house, and, seizing him by the hand, they walked him between them, daring anyone on either side to lift a spear. Lawes forbade Koani to leave the mission grounds, lest the avengers should kill him.

He grew up in Lawes's household, and on attaining manhood entered the college. In 1888 he was ordained and, with his wife, was sent to Porebada, about twelve miles from Port Moresby. When he went to this village it was comparatively small, but the virile people increased in numbers, and Koani's work bore fruit. When he retired in 1930, he had been schoolmaster, pastor, and friend to the whole village. Out of a total population of 550, 120 were adult church members, and 108 more were in the day school under his tuition. Practically all of the inhabitants are able to read the books published in their own vernacular.

Koani was one of God's gentlemen; courtly in manner and speech; and full of fire when preaching the Gospel he loved. He was a true friend and a father, beloved by his colleagues, Papuan and European alike. When Koani Miki retired as pastor, he was, at the earnest request of the villagers, succeeded by his son, Gorogo.

—J. B. CLARK, in the *L. M. S. Chronicle*.



*Courtesy of Harper Bros.*

TOYOHICO KAGAWA WITH HIS "COMRAD OF THE ROAD" AND THE LITTLE COMRADS

## A Japanese St. Francis<sup>\*</sup>

**T**OYOHICO KAGAWA is one of the best known men in the world and one of the most useful. He is only forty-four years of age but is making his mark in Japan as a Christian social reformer, a politician and government advisor, a student, an editor, a novelist and poet, a philanthropist and philosopher, and an evangelist. In the world at large he is known as the most famous Japanese Christian, as a popular author and a lecturer on social and religious subjects. The story of his inner and outer life gives us the picture of a man of remarkable character, ability and achievement. He accomplishes the work of four men, rising before daybreak for private prayer and Bible study, traveling long distances lecturing or preaching from once to five times a day, conducting or supporting three social settlements. He is a leading spirit of the Kingdom of God Movement in Japan, and for a time spent ten days a month reorganizing the Tokyo Bureau of Social Welfare. This work is in spite of the fact that he is frail in body—has had tuberculosis, and still suffers from serious eye trouble, a weak heart and kidneys.

Dr. Kagawa has a wife and three children who love him, admire him and sympathize with his high ideals and sacrificial life. Although he receives many thousands of dollars in gifts, from lectures and the sale of his books, this money all goes into the work to which his life is devoted. Dr. and Mrs. Kagawa live as though poor, like his Divine Master; he wears a \$1.85 laborer's suit and lives with his family on a budget of \$40 a month in a house that cost \$80, and was made from lumber salvaged from temporary shacks erected after the earthquake.

Whence comes this man—an intellectual giant but a physical weakling, a man with a great loving heart, spiritual vision and close fellowship with God? He himself says that he is "a living miracle" of God's grace and power. He came, like a pure lily, out of the moral morass of an evil environment. He is the son of an unregenerate father, born out of wedlock, the unsought offspring of a dancing girl, was reared in an atmosphere where sensuousness, selfishness and self-indulgence held undisputed sway. Taught from his earliest boyhood by precept and example that wealth, position and power are life's goals, nevertheless Kagawa has grown into a pure

<sup>\*</sup> "Kagawa." By William Axling. Illustrated. 8 vo. 202 pp. \$2. Harper & Bros. New York. 1932.

flower of manhood with honesty, love and service to God and man as his standard of life, and literally following the example and teachings of Jesus as his one compelling aim.

Early in life Kagawa was sent to the Buddhist temple to study. From Confucian classics he learned filial piety and patriotic loyalty and from Buddhist teachings and ritual his mystical sense was developed, and he was taught the value of quiet contemplation. As a boy he came to have a passionate love for nature and his early sufferings at the hands of his grandmother led him to feel deeply for all other creatures that suffer, whether man or beast.

In the providence of God this lonely lad at school came into touch with Christian missionaries in Kobe—Dr. H. W. Myers and Dr. C. A. Logan—who welcomed him into their hearts and homes. Here Kagawa became acquainted with the Bible and learned of the loving God who cares, and who offers life and joy to those who seek. Under Dr. Myers' influence Kagawa learned to know and love Jesus Christ and cried out eagerly, "O God, make me like Christ." After seeing the degradation and sorrow so prevalent in Kobe slums and after reading of Canon Barnett's work in the slums at Toynbee Hall, London, Kagawa was impelled to dedicate his life to help the outcaste and unfortunate in the name and spirit of Christ.

The story of his life in the slums of Kobe is thrilling. At the age of twenty-one, taking a room six feet square in the worst quarter of the city, he shared this abode with beggars, criminals, diseased paupers or moral lepers who came to him. Though misunderstood, slandered, threatened, attacked and imposed upon, he never retaliated or sought police protection, but for fifteen years shared his meagre supplies with the needy, and unfailingly showed the love of God to all with whom he came into contact. He not only lived the Christ-life in the slums but, in streets and factories, he went proclaiming the Good News of God and the offer of life in Jesus Christ.

The fascinating story is told in this volume only in outline but it is the narrative of a prophet, a missionary, a servant of Christ, a martyr. Dr. Axling, who has been intimately associated with Dr. Kagawa in the Kingdom of God Movement, has given us more of an interpretation than a biography. One of its most valuable features is the self-revelation of Kagawa as seen in the numerous selections from his two hundred meditations and other voluminous writings that allow us a glimpse into the workings of his mind and heart. Many of these, like the following, have in them living truth:

"God dwells among the lowliest of men. . . . He throngs with the beggars at the place of alms. He is among the sick. . . . Therefore let him who would meet God visit the prison cell before going to the temple. Before he goes to church let him visit the hospital. Before he reads his Bible let him help the beggar at his door. . . . He who forgets the unemployed forgets God."

\* \* \*

"The civilization of steel and concrete separates mankind from the soil. The soil is God's footstool. The scent of the soil heals me. I have no desire to become a civilized man, living in luxury. I want to live close to the soil."

\* \* \*

"Christ's fool! A public laughingstock! Truly that is myself. The world's so-called pleasures have all slipped by me. I have not leisurely witnessed even one cinematographic display. Tied up to society's rubbish heap I have passed half my allotted days. . . . I have been ostracized as a heretic and a socialist but these things move me not. I am Christ's captive, a slave of the Cross! The world's fool! I am determined to abandon everything that bears the marks of the world and, naked, sally forth along the road which leads upward to the state of the sanctified."

\* \* \*

"The religion of imposing edifices is a heart-breaking affair. It is the soul's castoff shell. A religion that builds men rather than temples is much to be preferred. . . . Well would it be if most of the world's temples and churches were razed to the ground. Then possibly we would understand genuine religion."

\* \* \*

"He who calls evangelism antiquated is a novice as regards life. When the destiny of mankind as a whole is considered, we must acknowledge that Christ made no mistake in His passionate effort to save."

### Some Financial Surprises

Dr. W. J. Dawson tells of seven surprises which will come to the man who begins to tithe his income:

1. The amount of money he has for the Lord's work.
2. The deepening of his spiritual life.
3. His ease in meeting his own obligations.
4. The ease in going on to larger giving.
5. The preparation this gives to be a faithful, wise steward over the nine-tenths that remain.
6. That he did not adopt the plan sooner.
7. That every Christian does not adopt it.

# Missions to the Indians—Yesterday and Today

By the REV. THOMAS C. MOFFETT, D. D.,  
New York

*Author of "On the New Indian Trail"; Secretary  
of the Indian Mission of America*

**H**OW much progress have our Protestant churches made in their work for the Red-men of America, in their methods, their programs and plans? What have we learned, and how effective are the efforts to evangelize, educate and develop the American Indians in Christian citizenship?

The work among the Navajos of Arizona and the Nez Percés of Idaho, for example, presents some vivid contrasts in this year 1932 to the pioneer labors of John Eliot among the Mohican and other tribes of Massachusetts in the seventeenth century. Though the same Gospel is preached, declaring that the Lord Jesus Christ is the only Saviour today and then, what we term the implications of a well-rounded and up-to-date Christian program present many adaptations and methods of service which differ from the methods of pioneer work among primitive Indians in the early decades following Colonial days. This change in methods arises from the new appreciations of the message of Christ, from the changed conditions on Indian reservations, and the new order of things for the Red Men in the complex civilization of twentieth century life. Three hundred and fifty thousand Indians in the United States of one hundred twenty million population must be approached with the Christian Message and must "work out their own salvation" under very different conditions from those which Pilgrim Fathers found among "the low-browed forest rangers,"—aborigines of a great continent and from the environment which surrounded them in the two centuries following. We have traveled long distances in this machine age and in the new missionary

**Why have we not made more rapid progress in winning the American Indians and others to Christ? Is the fault with the message, or the messengers or the methods used? What has been learned about better methods in producing results, even as farmers have learned better methods in raising crops? Dr. Moffett gives us a glimpse of some changes in methods.**

era—especially in the last two or three decades.

We have perceived more and more that the Indians, a truly religious and spiritual race, must be won to belief in Jesus Christ through our sympathetic understanding of their natures and their unmet needs, and through befriending of them in the plight into which the white man's aggressions and conquering civilization have plunged them. If anyone doubts that the old order must perish, giving place to new, and that "Indianism" must be supplanted by civilization, let a representative of their race speak the conviction which prevails. Ruth Muskrat Bronson, a talented Indian graduate of Mount Holyoke College, in an address at Haskell Institute to a thousand young Indian students from forty-five tribes, said:

The Indian race is now at the greatest crisis in all its history! If we can prove our fitness to live, we shall survive as a race. You know that the old life has gone. And you know that already, whether we wish it or not, a new life has come to take its place. We have a greater task

ahead of us than any warrior kinsman of ours who ever lived. If we would be a great race we must put our minds to the difficult task of living greatly.

We have learned or should have learned, neither to try to make the Red Man an imitation "Pale-face," nor to discourage him by forced processes of leading him out into the artificialities of the white man's life and civilization. The recent suicide of Buffalo Long Lance in California is a tragic instance of the failure of a misplaced and misguided Indian. Hugh Fullerton, the newspaper columnist, wrote of him:

Long Lance killed himself the other day, weary of trying to live the white man's life. A chieftain of the Blackfeet, handsome, proud, a man of extraordinary intel-

ligence; and rare beauty of form and of mind, he attempted the impossible—found the white man's life bitter—and ended it amid the luxury of the Santa Anita ranch, California. The Blackfeet are the most proud of all the Northern Indians, and Long Lance had that shy, fierce pride of his people. He grew tall and strong at Carlisle School and learned the acts of the white man. He performed heroic deeds in France during the World War. He wrote, he lectured, and he grew weary of it all and went back to his tribe again. One day he declared he would lead the life of the white man. He said it bitterly, and he did not mean the best of that white man's life, but perhaps the worst. He drank deep and seemed to find it more and more bitter. He was a very brave and a very gentle man and, I think, a very lonely one, failing to find that companionship for which he longed, either among his own people or those he adopted.

More than this one, among the large company of educated Indian students, have encountered similar experiences. We have learned to deal more wisely, if not always effectively, with "the returned student problem." St. Augustine's words rise from weary souls of many Red Men: "Our hearts were made for Thee, O God, and we are ever weary and restless, till we find our rest in Thee." To lead burdened souls to Christ, in whose service alone they will find the yoke easy and the burden light, is the chief task of emissaries of the Church.

The present-day program of Indian mission activities includes evangelistic, educational, vocational, industrial, medical and social service. Racial characteristics, heredity, environment, reservation systems, pedagogic method, all are studied, and plans are developed to cooperate with the Indians themselves, with government officials, with traders and with the surrounding white populations, along all lines of Indian welfare. Some leaders of the Indian mission enterprise realize that this is a racial problem and are devoting their energies not to a single tribe or parish, but are viewing the opportunity in its larger relations, studying the ethnological and national sources of Indian life, and reaching out for contacts with the neglected millions of Red Men in nineteen republics of Latin America. Among the Pueblos of New Mexico a returned missionary, formerly in Japan, is devoting his full time to linguistic research and pastoral labors among these Indians, whom he believes to be definitely linked with the Mongolians and the ancient Japanese culture.

The field of Christian education, and the schools conducted under the direction of mission boards, can only be briefly mentioned. Institutions such as Bacone College, Oklahoma, Santee Institute, Nebraska, and the American Indian Institute, Wichita, Kansas, carry forward the more elementary instruction provided for in many denominational day and boarding schools in various states. The teaching staff, the curricula, and the

methods of educational and industrial work in almost all of these church institutions have been greatly improved and modernized in recent years. Secular and governmental leaders pay tribute to the more intimate contacts and the superior service which these Christian schools are enabled to attain.

Vocational guidance is receiving attention of both Church and State in relation to Indian young people in school and following their graduation. The systematic efforts, recently inaugurated by Mr. Wm. R. Johnston, who has given forty years of service to the Navajos of Arizona, to contact every returned student on the vast reservation of that tribe, is wisely planned. A bulletin is published, and by auto trips and visits, the boys and girls are being followed up with personal and cultural influences and linked to the mission centers.

A great advance has been made in the relations of the government service and the missionary forces, both on the reservations and in federal Indian schools. Some fifteen years ago a plan was worked out by the Protestant mission boards for religious work directors at boarding schools, and suitable buildings have been erected at a few institutions, notably at Sherman Institute, Riverside, California, for carrying on united evangelical services and church activities. The Commissioners of Indian Affairs have repeatedly expressed their appreciation of missionary labors and have provided for due recognition of the church programs in the schedule of federal schools.

Hon. Charles J. Rhoads, himself a Quaker, sent out a year ago to the superintendents and employees of the Indian service the following instructions:

No effort should be spared to encourage effective cooperation and prevent misunderstanding and friction. Religious education and character training are necessary factors in the development of the Indian. Adequate recognition of the status and responsibilities of the missionary as a part of the local program, independent and yet correlated with the government program, will still develop and make efficient the personal friendship and mutual good-will which should always characterize the relation of missionaries and Indian service employees. We suggest therefore that our superintendents be responsible for calling group conferences to be attended by missionaries, Indian church workers and employees, for the purpose of discussing the plans and lines of cooperative effort which will promote active participation in a common program.

A half century ago under the old political spoils system of appointing Indian agents no such constructive proposal had been conceived.

It must be noted that Protestant undertakings for the Red Men of the United States, while progressive and modernized in recent years, have also been theologically conservative and strongly evangelical. The missionaries, especially on the

reservations and in their contacts with primitive and pagan tribes, have realized the need of simple Christian truth, of earnest and practical work, and of basic instruction and methods, rather than controversial or "modernistic" trends. The true missionary ever leads to Christ as Divine Master of the heart and life, and to the Bible as God's Word.

The united strength of the denominations has been one of the causes of progress in Indian missions. Dr. Charles L. Thompson, as president of the interdenominational Home Missions Council more than a decade ago, stated that he regarded the work of the churches for the Red Men of North America as furnishing the finest example of practical comity and cooperation in missionary service in the homeland. Neglected fields were allocated, rivalry and duplicating of effort by evangelical forces were largely obviated, and a solid front was presented which greatly strengthened the impact of Protestant Christianity in the face of paganism and secularity.

Self-supporting Indian congregations, ministered to by native pastors, now constitute a large part of the organized religious life of the reserva-

tions. Associations, conferences, presbyteries of the various denominations are composed in some instances entirely of Indian members. The native organizations are the fruitage of long years of missionary service. Self-government of indigenous churches is the goal toward which the labors of the past have always been directed. The Sioux, Nez Perce, Choctaw and Pima Indians probably represent the largest measure of self-support and of reliance on a native ministry. On the whole a definite expansion and up-to-date forward-looking policies have characterized the activities and program of the evangelical churches since the "President Grant system" allocated individual tribes to separate denominations for religious nurture. This plan did not prove wise or permanent, but it stimulated later activities. The Dawes Act, providing individual land allotments, gave the Indians new dignity and opportunity for self-support, also has the declaration of citizenship for the "native Americans," which had been so long deferred. Of the reward of faith and service for this Cause, the memorable words of John Eliot, Apostle to the Indians, may be recalled: "Prayer and pains through faith in Jesus Christ will do anything."

## Oases in the Good Earth

By the Rev. G. CARLETON LACY, D. D., Shanghai, China

*Agent of the American Bible Society in China*

EVERYONE who has read "The Good Earth," knows something of China's crying need of the Gospel of Christian love. To me the book seems to ring—yes, and to wring—with this appeal.

Yet it must be remembered that there are spots in Chinese society that have been changed. There are regions that have experienced a touch of God's love. There are lives that have been redeemed by it. Here and there a new glory shines; some rough places have been made smooth; some burdens have been made easy; some yokes have been lifted.

Not long ago I visited the city in which Pearl Buck spent her childhood. My host was a high government official. He occupied a big house such as is so well described in the now familiar story. Its absent landlord preferred the luxuries of life with electric elevators and porcelain bathtubs in Shanghai. So for a nominal rent my friend, the official, had taken over the rambling place, with its courts and gardens and inner rooms, to prevent the squatters from taking possession and ruining the premises. When this Christian Chi-

nese moved in he brought with his family retainers, bodyguard and secretaries, his Bible, family worship, and a personal life that together created an atmosphere entirely different from that pictured in "The Good Earth." Here was a Christian home in the midst of odd surroundings.

The story of my friend's conversion is a good illustration of what Christianity has done for China. There remains vividly in my memory his narrative of three incidents that turned him about in his life and in his attitude to Christ. They are typical of experiences that through the past one hundred years have been coming to very many others in less conspicuous places.

As a youth this young Chinese was a soldier in the ranks. One day he went to his commanding officer for permission to go into the nearby city. "Young man," said the kindly disposed superior, "when you finish your errands in that city and have time left to play, there are just two places where it is safe for you to go. Find either the Y. M. C. A. or the Methodist institutional church." The soldier boy heeded this friendly advice and went to the church. There he found decent read-



ing, wholesome recreation, and strangely enough, on this first visit, a patriotic rally. He sat down in a back seat and listened with amazement. Always before he had thought of Christians as traitors, "running dogs of foreign imperialism." Now he heard from their lips the highest ideals of national loyalty and found them adding to their own zeal an earnest appeal to God to do for China what human strength could not accomplish.

That was twenty years ago. In recent months this man, from his difficult position in government office, has been striving with all the clear-sightedness and passion of a Jeremiah to turn his people to peace and to prayer, pointing out the insufficiency of human diplomacy and the futility of civil war. The burden of his none too popular prophecy is that "righteousness exalteth a nation" and that the faithful prayers of a few hundred thousand sincere Chinese Christians will avail more than millions of dollars and lives spent in fighting for "national defense." This at least has Christianity done for China—it has raised a voice crying, "Prepare ye in the wilderness the way of the Lord. Make straight in the desert a highway to our God." When the nation is plunging blindly toward militarism and anarchy, toward materialism and cynicism, one who has led victorious armies on deadly battlefields now seeks with stirring conviction to lead the Christian forces to the victory of faithful prayer. Here is bright hope in the midst of dense gloom.

The second incident of which my friend told me occurred some years later when the young military officer had been entrusted with a secret mission to rally military leaders against the usurpations of the dictator Yuan Shi-kai. His duties were taking him to many places, into the yamens and the intimate presence of many powerful generals and army chieftains. On one such journey he came to a Yangtze river port and was entertained by the Defense Commissioner. Instantly he detected in the atmosphere and conduct of this household something he had never before known. For a time he could not analyze the difference, nor define his experience. But when he sat at meals and heard his host offer thanks to God, when at the beginning of the day he saw the family and staff assemble to worship under the leadership of this powerful general, and when he met in the large family of children several orphans who had been affectionately adopted into the home in which they were receiving, not the abuse of slaves, but all the privileges of sons and daughters, there stirred within his heart a desire to share in that sort of Christian life.

The Defense Commissioner has now passed from the political stage and lives in quiet retirement at Kiukiang, still trying in every way he

can to exalt Christ in his home and community. But the influence of that Christian home is now exerted through a more famous home upon every visitor to the great house at Yangchow. Scattered all over "the good earth" in China are thousands of humble homes of peasants, merchants, teachers and laborers that have been illumined by the light of Christian love, where life has become much more than the daily toil and the begetting of children.

Late one Christmas Eve we landed in Nanking on a cold starlit night, and drove through the city in an open carriage to the home where we were to be entertained. Here and there along the streets, and dotting the open fields like brilliant fireflies, was to be seen the flicker of little red candle-lanterns. We asked what it meant and learned that each Christian home in the great city had hung out this token of thanksgiving for the birth of the Christ. There are now myriads of such homes made glad by what Christ has done for the Chinese family.

A third incident narrated by this official at first sounded undramatic, almost prosaic, but it was significant in his experience and is typical of a great contribution which Christianity has made to Chinese life. A great national convention was arranged in Tientsin by the Young Men's Christian Association. My friend attended one day to hear a distinguished Chinese scholar speak. As some years before he had been surprised to discover that Christians were loyal patriots, so now he was astonished to hear from this literary authority that the Christian Bible was a classic of real worth. He himself had delighted as a boy in the study of poetry and philosophy, and had acquired a penmanship of some distinction. His pride in his own country's literary achievement was pricked by this master boldly urging his hearers to turn to a diligent reading of the Old and New Testament Scriptures. His response was thorough-going. He became an earnest student, spending hours each day with his Bible. In it he found more than "the greatest classic under heaven." Here was spiritual food. Here was a lamp to lighten his way. Here was the priceless story of salvation.

One day in his headquarters at Tungchow I picked up on the general's table a copy of the Bible. Its pages were heavily marked and lined. Verse after verse was emphasized in one way or another. A few moments later in another room I opened another Bible which showed the same signs of persistent scrutiny. When the matter was mentioned to my host on his return from the barracks he explained, "Without spending hours each day in Bible study I could not carry the load of heavy responsibility entrusted to me."

A few months ago at an appreciation dinner given in his honor by Christian organizations in Shanghai, General Chang Chih-chiang was presented a large family Bible and a framed certificate of honorary life membership in the American Bible Society. One of his chaplains made this statement: "Through all these years I have never known a day to pass when the general did not find time to study his Bible. Whether on the battlefield, or in the long weary marches through Mongolia, or in the midst of pressing duties of civil life, always he has found time for this form of spiritual nourishment." From the richness of his own experience he has donated thousands of Bibles and Testaments to personal and official friends, earnestly praying that to them as to him it might become a source of real blessing.

For more than a hundred years Christianity has been contributing to the change and the enrichment of Chinese life through the circulation of the Scriptures. The American Bible Society, in its story of a century of work among the Chinese, reports a circulation of approximately seventy million copies. The British and Foreign Bible Society began its work several years earlier and has labored even more widely; and the National Bible Society of Scotland and other organizations have added very largely to this growing stream of religious influence.

A volume might well be written on what this circulation of the Bible has done for the language and literature of the Chinese people. The story of the Bible in the Reformation of Europe, or of the Tyndale translation made with a view to familiarizing even the humblest ploughboy with the sacred writings, is very familiar. Some day a no less thrilling romance may be told to show the influence of the Bible on the transformation of China. Last year Madame Chiang Kai-shek graciously accepted for herself and her distinguished husband copies of the Bible with this reference to her father, Mr. Soong, whose printing press years ago was largely patronized by the Bible Society: "My father established his press in Shanghai to print the revolutionary writings of Dr. Sun Yat-sen when no one else dared to publish them. But he published not only Dr. Sun's works. On his press were printed also many thousands of copies of the messages of Jesus Christ, the world's greatest revolutionist."

The literary form in which these messages were published proved also to be revolutionary. When evangelistic zeal drove Bishop Schereschewsky and other missionary translators to put the Bible into the vernacular Chinese—the Mandarin and the colloquial dialects—the fruit of their labors was hailed with derision and protest. It was charged that the sacred writings of the prophets

and the apostles had been degraded to the level of the filthiest novels and obscene pamphlets which till then largely held the field of vernacular writings. How different the attitude today! China's literary leaders now offer their tribute to the work of these foreigners who were most ably assisted by their Chinese colleagues. Dr. Hu Shih has more than once praised the style of the Union Version Mandarin Bible. Dr. Tsai Yuanpei has given it as his opinion that Christianity's greatest contribution to China has been made in opening the way to popular literacy, chiefly through disseminating the Scriptures in the spoken language of four hundred million people. In several dialect regions the colloquial Bibles



GENERAL CHANG CHIH-CHIANG

virtually created the written language and are recognized by students of philology as the standard work in these fields.

What all of this has done to the life of the nation is too long a story, even if it could be told. It is of real significance that Bible translation and distribution now makes it possible to reach directly a large part of China's vast population with the Gospel message. Each year from ten to fifteen million copies of Christian Scriptures are finding their way into the hands of Chinese readers, with the endorsement of their own leaders as "the greatest classic under heaven." The revolution which has followed in the lives of thousands of individuals and scores of communities is an inevitable result.

# Overcoming Obstacles in China

By the REV. WM. H. GLEYSTEN, Peiping, China  
*Missionary of the Presbyterian Church, U. S. A.*

SOME wonder whether, with all the complex organization on the mission field, the most central need, namely, that of making Christ really known, is at the center of the program. Have we sufficient glow in our faith in Jesus Christ, in His teaching, person and Way of Life to make us daily grateful for God's gift, and eager to share with others this radiant faith?

Institutions are meant to be tools for the master workman. They are of use only if they enable him to realize his purpose. If he becomes hampered by the organization, then his power is weakened by it. The most moving power in Christianity, outside of Jesus himself, is the individual Christian preacher, scholar, merchant, farmer, artisan, housemaid, father or mother. This is where the Holy Spirit of God resides and operates. If the Holy Spirit resides in an institution, it is only because He resides in the individuals in it. Hence it is imperative that the Christian must continue to function. There are not as many flaming evangelists in the world as there should be, and they are especially needed in Christian institutions. The Christian leaders in these institutions must be free and determined to accomplish their great purpose through the organization.

There is a girls' school in Central China, with approximately one hundred and fifty students. Ten American missionaries are giving themselves to this piece of work. Some are teachers of Bible and conduct worship; others are teachers of English and history and physical directors. These ten women and their Chinese colleagues, all focus their lives on their students. Christianity to them is more than a creed and ritual, it runs throughout the entire school life. The Church which operates this school finds not only that the girls become Christians, but also that when church leaders are needed, this is the best place to find them. These Christian teachers have multiplied

their influence through their organization. Choice, rather than compulsion, is the keynote.

The Church in China is very much concerned with Christian universities. It would be fatal, in an age so largely humanistic, for the youth of the Chinese Church who attend the university, to have to do their thinking in science, economics, philosophy, and history under atheistic professors. The Christian university is priceless to the Church, but it is essential that its universities become fewer and better and powerfully staffed with Christian professors who will adorn the class-room as truly as any Christian preacher adorns the pulpit. We need an uncompromising Christianity in our schools, and this may be achieved even with the restrictions which registration of schools with the government

**Not all the obstacles to Christian progress in China are due to ignorance, poverty, revolutions, banditry, communism and idolatry. Some are due to faulty missionary methods, missionaries without a Gospel message or the Spirit of Christ. Mr. Gleysteen, who has been twenty-five years in China, gives us a view of how these obstacles are being overcome.**

has placed upon them.

The Church in America and Europe should send out youth in whom mingles the passionate love of learning with the passionate love of Christ; let them go to the Christian colleges and universities of China, work hand in hand with an increasing number of choice Chinese Christian scholars. This contribution to the Church will be second to none in all the land. The scholar class in China is still her most promising and powerful group. Is Christianity unable to grapple with this problem? Does not her spirit rise within her as she confronts this opportunity?

Then there are the Christian secondary schools. A few years ago, before Government registration, all the students used to file into chapel every morning, and most of the students took Bible courses. These were considered happy days by many educators. But many of the Chinese leaders who were themselves students in those "happy days" are quite as certain that the method was not good for the cause of Christ in China. In our own school in Peiping, three hundred fine lads and

young men came to chapel regularly, but we knew, especially in recent years, that this is not the way to a young man's heart and head. Now the same institution has a beautiful chapel, the most attractive room in the building. It overlooks the hills to the east and the west of Peiping, and such students and teachers as may desire, come to this quiet upper room for worship. There is not a more worshipful service held in any of our churches in Peiping than is held in this chapel. In the final analysis, have we more faith in compulsion than in the drawing power of Jesus Christ? That ancient summons "Come follow me" still has its power. Christianity has one sure guaranty that it will never lack devotees, and that is the drawing power of Christ when He is "lifted up."

If a teacher in a mission school really believes that Jesus is the Way, the Truth, the Life, even though he may not be free to discuss religion in the class room, his influence with his students will be in proportion to the love of Christ in his heart. The door of opportunity will be wide open. As Emerson said, if he has something to give which the world needs, a path will be worn to his doorstep. Winning men to Christ is largely by personal approach to the will. In our mission schools there should be an adequate staff not only for teaching, but also to give the Christian teachers time to win their students to Christ.

There is a Christian Fellowship in the Peiping school. Two years ago, when the new term opened, the members came together. We numbered only forty-one, for the senior members had just graduated. As we were about to tackle the problems for the coming year, the Principal, a Chinese, got up and said, "The only way to start this year right is for every one of us to go among his friends, teachers and students, and each one to invite one other friend to unite with the Fellowship at the very beginning of the year." This was readily agreed to. One week later when we met again, not one member failed to bring a friend with him. There were eighty-two present. It was an experience which I shall not soon forget. It revealed what purpose and prayer and personal work can accomplish. I went to the finest non-Christian student in the school and asked him to become a follower of Christ and to unite with the Fellowship. He asked for time to talk it over with his family. Later he came sadly and said, "I should like to do so, but my father and mother are opposed and I cannot disregard their wishes." Another strong young man in the senior class responded immediately, "Yes, I am willing and glad to follow Christ and become a member of the Christian Fellowship."

One obstacle to the progress of Christianity in

China is the conclusion to which many thoughtful Chinese have come that Europe and America are not measuring up favorably to the teachings of Jesus. In 1924 the Student Volunteer Movement sensed clearly that the race problem in America and economic injustice were so menacing that unless quickly remedied, they would cut the nerve of the Church in its missionary efforts. Americans and Europeans cannot say to China, "Look at Jesus, do not look at us; listen to His teachings on peace, do not pay attention to our armaments; read the Sermon on the Mount, do not consider our factory system." The fact is that the Great War with its wanton destruction of life, and the hypocrisy which led the warring nations each to pray for success, rather than a spirit of understanding and forgiveness, disillusioned the Orient as to the influence of Christ upon the West. It has been said by not a few that Christianity has not even been tried in the West. The fact is that Christianity has not been applied to certain areas of our social, economic and national life. Our sins are finding us out. We must repent, or we will find that our missionary force is spent.

Wu T'ing-fan, formerly Chinese Minister to Washington, said that he became a Christian as a young man, but that he had returned to Confucianism as a more practicable religion. He thought Christianity too idealistic, too remote from the possible. Martin Luther did not feel dismayed when he saw the Church and the priesthood corrupt and worldly-minded. He discovered and applied the dynamic in religion, the power of which we still feel. Shall we do less in such an hour as the present?

The missionary is not always the kind of man one would expect. Perhaps he has more of the marks of his civilization upon him than the stigmas of Christ which Paul carried about. The missionary must make it unmistakably clear that he is dealing with vital experiences, and that he is an apostle of faith, hope, and love to the people to whom he is accredited. These testify of Christ; these lead men to Christ, for they flow ever fresh and full from his heart, and are the Living Water for which all men thirst.

A situation which is causing strain in Chinese Christian circles is as follows: Until recently, the Chinese Church was largely dominated by the missionary. In trying to remedy this evil and to give Chinese pastors and workers and the Church itself its rightful place, a new menace to progress has arisen. The churches are not self-supporting, and self-propagating so that a new policy is desperately needed. Some missionaries feel that the best procedure will be for them to withdraw both financial and missionary aid from these churches so that the fledglings may really learn to soar

aloft. They have a new evangelistic program in which the mission work is generally independent of the Church.

The dominance of the mission over the Church is unwise and the Church must in reality be independent of the mission. Left largely to themselves the missionary hopes that these new churches will avoid that same evil of developing along lines of Western pattern. One may fairly ask whether Western missionaries can found Christian churches without the cooperation of the Chinese Christian Church. Might not the missionary better ask the Chinese Church to be allowed to cooperate with her in the more extensive as well as immediate program of building the Church of Jesus Christ? The evils of the past must not be repeated, but it must also be made clear that the mission is not a rival to the Christian churches already existing. The missionary from the West can still make a spiritual contribution to the more or less inarticulate Church of the East. One does not need to develop this thesis here.

A wise Chinese Christian once remarked to the writer: "Many of you missionaries seem to undergo a harmful change when you go home on furlough. When you first come to China you treat us with great deference and affection. You have faith in us. We Chinese know full well that the facts do not always accord with confidence, but still your fresh and living hope and your respect and love grip our hearts and lead us into realms where we have never been before. And then you go to America and return to us 'enlightened.' You are no longer the same. You think you know us too well now. You become cynical, suspicious, not really friendly. It is true you do know us better in some of the superficialities of our life, but really you have ceased to know us and to move us. When you first came with your confidence and love, it was then you knew us most profoundly and we longed to follow the Christ. Now often you antagonize us." How true this principle is! What trust Jesus reposed in the most unworthy persons, Peter for example; and how he won out with his abiding faith.

The Chinese sometimes feel that the missionary gives them what he wants to give rather than what the people most need, and what would best lead them to Christ. The missionary must offer the Bread of Life, but he will be wise to move along the felt needs of the people and will surely come to the profoundest need of all. Teaching English often discloses an attitude of service that is most compelling and leads students to inquire as to the sources of strength of this teacher's life. Thus they are led into the presence of God.

When the rich treasures of human thought in China have been gratefully accepted at their full value, the Christian missionary has best prepared the heart of the people for the reception of Jesus Christ, for He came to fulfill their incompleteness, which many of them recognize. One does not find the cross of Christ in ethnic faiths. Neither does one hear that deep solemn note, "Ye did not choose me but I chose you." One does not find anything comparable to the resurrection. Why be troubled over all that is noble in systems not Christian? Rather let us believe more vitally in Jesus Christ, and try to re-enact his experiences in our own lives. China truly needs Christ.

There is in China a Church of Christ, composed of several denominations, with over one-third of the Protestant Christians within its fold. One would not attempt to force the matter of union, but the impression made on thoughtful Chinese by the great heterogeneity of Christian denominationalism is distinctly unfortunate. A Christianity which exalts division among followers of Christ, in a country where communism is making headway and where atheism is not uncommon, is not apt to make a deep impression. Christian cooperation has added to the strength and dignity and power of appeal in the missionary message.

There is some fear lest the Chinese Christian Church become more ethical than religious. A minister in America said to a Chinese student, "I hear that Christianity is more ethical than religious in your country." "Yes," was the reply, "that may be true. I have observed that in America Christianity is more religious than ethical." It is said that the Orient is fast discovering the moral supremacy of Jesus. It is of great importance that the Christian Church in India and Japan and China relate religion and ethics. The mystical, moral, and intellectual must be conserved and properly related.

The supreme obstacle to the progress of the Kingdom of God in China lies in those who claim to be His followers and messengers. It is so much easier to teach a doctrine than to practice it. Almost every one can say, "God is love," but how hard it is to manifest it in life; and yet, does any one suppose that by reiteration of this doctrine the hearts of men are changed? The missionary must delight to follow the Master in his own living, and his heart must be aglow with joy and gratitude to God for his unspeakable Gift. The Christian often has cast a shadow upon Christ, but He is invincible, and the measure in which He is allowed to have His way in the Church of the West will be the measure of the gift of the missionary from that Church to China.

# Effective Ways of Working

*Tested Methods for Increasing Interest at Home*

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

## SEASONAL PLANS

### A Thank-offering Across the Sea

*The Edinburgh Medical Mission Quarterly* tells of a new venture—a Thank-offering Day, in place of the customary sale of work, in their Junior Auxiliary.

Acceptances for an "At Home" in a large hall were so numerous that the seating accommodations had to be increased to the limit. Upon entering the hall, surprising scenes greeted the guests—an African Hut, an Indian Bazaar, a Palestine Well, a Chinese Room and other attractions. Members of the Auxiliary, in appropriate costumes, took charge of the exhibits. The most delightful feature of the afternoon was the reception of the thank-offerings by a lad and a lass costumed to represent doctor and nurse, seated in front of a large illustrated poster and with a tray between them on which the gifts were to be placed. Later they headed a colorful procession of Africans, Indians, Palestinians and Chinese as they passed up the hall to present the offering, salaaming to the platform party after the special fashion of their respective countries. After a delightful tea, missionary officials and workers accepted and dedicated the money and an address was given on "Pain, Its Problem and Its Place in Life." Music was interspersed throughout the afternoon.

And now for the sequel: Despite the depression, the amount of this voluntary thank-offering exceeded that from the sale of work in the average of the past five years by £185!

### A Look Into December

Where can the missionary mood and motive be more at home than in the month wherein we observe the birthday anniversary of the author of The Great Commission? The following suggestions will be found adaptable to various departments of church activity.

*A Christmas Manger Service.* At the morning service on the Sunday before Christmas, a special program is rendered affording opportunity for all classes to bring gifts for those less fortunate than themselves, as well as a missionary offering for some designated object, all these being placed in an improvised manger at the foot of the pulpit.

*A Good Christmas Program.* The roll call may bring responses with Christmas quotations; the devotional service may include a talk on "The Birthday of the King," Scripture passages, hymns and comments; the special music composed of carols. From a huge red muslin Christmas stocking, hung up at the front, each person pulls out some part of the ensuing program—letters from missionaries telling of past celebrations on their fields; one or two short Christmas stories; a scrap book with a Christmas-y cover and containing pictures of Christmas celebrations and scenes cut from past December numbers of THE REVIEW or denominational magazines; several four-minute talks on Christmas in non-Christian lands; an appropriate solo for a special singer; a tiny Perry Picture of The Nativity for each one present.

*"Around the World with Christmas."* A sextette of girls,

dressed as angels, sing carols responsively and read passages of Scripture referring to the first Christmas; one or more brief talks are given on Holiday celebrations on the Home and Foreign fields of your denomination, arranging them in geographical rotation to follow the sunrise around the earth; a tree ablaze with lights receives the gifts of the guests for some definite missionary objective.

*"The Old, Old Story."* (1) *In Song:* Begin by having congregation sing, as the request, "Tell Me the Old, Old Story." Follow this by having one verse each of hymns in which the first Christmas is described or referred to, by various persons who answer this request. This may be done by a group behind the scenes, or by individuals rising as if spontaneously in various parts of the audience (very effective), or by one woman if the musical resources of the audience are limited. Close this feature by congregational singing of "O Come, All Ye Faithful".

(2) *From the Book:* Cut a number of stars from pasteboard, write on one side a Scripture verse referring to the Nativity, and tie a tiny green candle to the other side. Darken the room where possible. Have the leader read her star-verse by the light of its own candle which she has lighted from a Christ-candle on the table, then pass the light on to the next woman's candle so that she may read her verse, and so on until all the passages have been rendered.

(3) *In China:* Any other country or group of countries may be substituted, but China is most appropriate in view of



the study topic for this year. . . . Live, concrete subject matter should be handled by a good speaker. At its close, have some one sing softly, "As with Gladness Men of Old," the congregation finally marching past a tree, manger or other appropriate receptacle for missionary offerings as they sing heartily, "Joy to the World".

*Carrying Christmas to the Shut-ins.* The Courtesy Committee, Extension Department or other appropriate body in your church arranges to enliven the sick rooms of invalids with tiny decorated trees suitable for implanting in flower pots, a group of young people singing carols at each place. Messages of love from absent friends, the individual's Sunday school class, the missionary society or other suitable group, may be neatly written on tiny cards and attached to the trees as gifts.

### PROGRAMS ON "LADY FOURTH DAUGHTER OF CHINA"

#### Chinese Witnesses (Chapter III)

1. Women witnesses sharing in the new social order. (pp. 85-89.)
2. Poverty in China with which Christian witnesses must deal.
  - (a) Struggle for existence. (pp. 89-94.)
  - (b) Politics. (pp. 94-96.)
  - (c) Sun Yat Sen's principles. (pp. 96, 97.)
  - (d) The Church and poverty. (pp. 97-111.)
3. Spiritual transformation. (pp. 112, 113.)
4. China today. See story of Mabel Lee, a Chinese witness in America, in *Literary Digest* for March 5, 1932, or other down-to-date material on topic.
5. China Famine Relief, U. S. A., after careful study, laid down these beliefs regarding economic situation: (a) Primary responsibility must rest on the Chinese people; (b) Chinese need should re-

ceive relief from friendly foreigners; (c) Policy of soup kitchen unwise. Chinese should receive aid which will preserve stamina and morale of community. Digging of wells in past is a sample of sort of relief needed; (d) Irrigation projects to help large areas; (e) Motor roads will help; (f) Properly managed, much money can be raised in China for relief; (g) With care and preventive measures future famines may be avoided.

#### 6. Hymn: "Break Thou the Bread of Life."

#### Fitting the Eyes (Chapter IV)

Room fitted with charts, chair and table as in oculists's office. Impersonator of woman doctor presents material in chapter to two patients, one suffering from eyes of Ignorance, the other from Indolence. First is cured by Informational glasses and second by Inspirational ones. First patient can see China but only in peculiar way—much farther away than it really is. She is particularly distressed about medical missions, thinks she sees clearly enough to know that her denomination is doing too much of that work in China. She does not see why we do not insist on their government attending to it all. The doctor gives her diagnosis—terrible disease called Ignorance. Shock and grief on part of patient. Doctor tries on some glasses and has her read something in text. (Cover material on pp. 115-138.) Patient's eyesight improves and she sees some things for herself.

Second patient shows bad case of Indolent eyes. Does not know that the Chinese are bending every energy to get out of Salt Marsh of Ignorance, because her eyes are too lazy to look. The doctor dishes up Inspirational medicine (from pp. 138-158). Patient at last gets up energy to look; does not want to stop looking; then she gives.

*China Today:* Inspirational talk on "The Great Physician in China Today".

*Hymn:* "When I Survey the Wondrous Cross."\*

### VALUE OF LIVING LINKS

"Our plan for teaching missions has paid good dividends," says the Rev. Frederick W. Backmeyer, pastor of the First Presbyterian Church of Gary, Indiana. "In the beginning we had a double motive. We wanted our people to know our missionaries and we wished to vitalize our mid-week services. The manse was opened on Wednesday evenings to groups of forty or fifty persons, invited alphabetically. A special card was sent out, neatly printed, and in the year's time every one of the almost fifteen hundred members was reached."

The plan, as explained by the pastor, included a brief devotional service and special music, followed by a social hour. A missionary was introduced for an informative, heart-warming talk. By scanning the itineraries of those at home on furlough and arranging a schedule weeks in advance, it was possible to have the church folk get acquainted with the workers in a home atmosphere—a very considerable advantage.

"The fact that these were not church meetings gave the visiting missionary an opportunity to win individuals who would have been indifferent elsewhere. For the listeners these talks had all the effect of a personal touch. Knowing the missionary they wanted to know about his field. They asked questions. They remembered what the missionary told them. To them it was information—news. They could repeat to others what they had learned from one who was actually engaged in the work. The congregation, as a result of these group meetings, became more and more interested in the missionary work of our denomination, and the entire program of Christian missions had a new meaning for them."

When the second year opened, the meetings had to be taken to the church because the manse could no longer contain them.

\* Remaining program by Anna Canada Swain, as published by the Baptist Board of Education, in next issue.

A dinner was instituted. The membership was divided into groups which, in turn, provided and served the meals. Twenty-five cents per plate was charged to take care of the "overhead" and to pay for the kitchen service so that the entire membership might be included in the meeting. From an estimated seventy-five to one hundred, the attendance grew up to two hundred per night.

This plan has been in use for three years and is still "going strong." Not only have the church folk learned to know and love the missionaries, but those workers themselves get a heart-warming, helpful reaction from the church. When it occasionally proves impossible to secure a missionary, a stereopticon address on some field whose missionaries are already known or are soon to visit the church is profitably substituted. One of the best features of this plan is its linking up with the prayer life. On Sunday mornings and Wednesday evenings, names of missionaries for whom prayer is to be offered are read. "In our church," concludes the pastor, "the whole missionary program is a living issue. This solves any problem of benevolent quotas."\*

### Missionary Poster Studies

The purpose is to study the children's foreign mission objectives. The aims of the posters are to create interest in the countries where stations for juniors' benevolences are located; to keep the people before the children; to familiarize juniors with the names of stations and types of work; to acquaint them with at least one missionary at each station so that prayer may become more definite; to lay the foundations for confidence in the effectiveness of prayer by teaching Bible passages that definitely state the necessity for prayer and the promise of its answer; to stimulate interest in

the life and work of great missionaries.

Have a large poster sheet for each country to be studied, with names lettered across the top—"China," "Africa," etc. Place these at the front of the room where all may read the inscriptions easily. As each child selects the poster which represents such designations as those below, he may stand at the front of the room and hold it:

"In the Dark Continent, our missionaries tell the story of Jesus, the Light of the world";

"In the land of more boys and girls than any other in the world, our missionaries are working while we are sleeping and sleeping while we are playing—all to tell those boys and girls that Jesus loves them";

"In the land of a million idols, our missionaries tell the people of that land that God wants their hearts for His temple";

"In the land of flowers and parasols and pretty kimonos, the missionaries are telling about Christ";

"In the land of jumping beans"

"In the land of jungles and golden temples"

"In the land where Jesus Himself once walked" . . . etc.

When each poster has been claimed and all are lined up, sing "We've a Story to Tell to the Nations," and repeat, "Pray ye, therefore, the Lord of the harvest," etc. Then suggest subjects for sentence prayers. Ask the children to bring pictures of boys and girls of different countries to be classified, selections made and pasted on the posters. Then letter names of at least one missionary for each station, and as the children select the corresponding posters from such descriptions as the following, they are allowed to paste the right name on each poster and offer sentence prayers for a blessing on the workers. For example, "Mrs. J—B— is the name of the missionary who is taking the Gospel to the Dark Continent. On which poster shall we paste her name?"

At subsequent sessions, have a story told for each of the posters, life stories of missionaries like Livingstone, Morrison, Carey, etc. These stories

are discussed with the children and definite prayers are offered on the basis of specific needs shown in previous lessons. This series, carried through seventeen sessions of a Junior Christian Endeavor, was described in *Women and Missions*, of the Presbyterian Board.

### Books of Friendship

These were made for the purpose of interesting children concretely in missions—something the children might make for themselves. The synthetic books were headed: "When you come to see us," the idea being to show what children of other lands would see if they visited ours. The pictures included those of the Goddess of Liberty, the children themselves, their houses, streets, churches, etc. Thus was the World Friendship Contest born in the state of Pennsylvania, in the plans of the Children's Synodical Secretary and the Young People's Secretary (Presbyterian) for that commonwealth. It visualizes imaginary visits of children of different foreign mission stations upon coming to America, or of those in home mission stations, coming to the community in which the book-makers live. Leading questions are:

To whom would you introduce them?

Where would you take them?

What would you show them?

These books are entered in a competition by their makers. The rules require them all to be of medium size—eight by ten inches; all the work is to be done by the children. These books are sent in to headquarters, each one accompanied by a letter written by its maker to the imaginary child of the station he had in mind. After the announcements of the awards, one book is sent to each station it designates, inscribed with data concerning the junior group sending it. What are other states doing to introduce their juniors to young folks of other races at home and abroad?†

\* Copyright, The Duplex Envelope Co., Richmond, Virginia. Abridged.

† Adapted from *Women and Missions*.

# BULLETIN OF The Council of Women for Home Missions

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## THE NEW DAY HAS COME

A Report of the World Day of Prayer, February 12, 1932

In these troubled times, "more changes are wrought by prayer" than hurrying worried persons will believe. The source of endurance of many stalwart souls, courageous today for themselves and others, is the same as with the Psalmist of old who sang of the help which came from "the Lord who made heaven and earth."

It is also true as someone said but yesterday, that "one does not stop the mouths of lions or of gossips and critics by argument, but by demonstration." The observance of the World Day of Prayer in February, 1932, was a great demonstration of the growing world fellowship in faith, in prayer, and in sharing good news, as well as earthly goods.

*"But the time is coming, it has come already, when the real worshippers will worship the Father in Spirit and in reality; for these are the worshippers that the Father wants. God is Spirit, and his worshippers must worship Him in Spirit and in reality."* (John 4:23-24 Moffatt Translation.)

Both the spirit and the reality of the services held around the world last February are evident in the nigh two thousand reports received at the Council headquarters. We know that many groups did not report to us. One scarcely knows how best to select from the inspiring accounts in order to give a clear picture of the extent and significance of the observance of the Day of Prayer.

### The Isles of the Sea

"The day-line runs right through Fiji; so we begin



WORLD DAY OF PRAYER MEETING AT WEIHSIENS, SHANTUNG

the new day. February the twelfth had been announced as the Women's Day of Prayer in the vernacular mission paper. It was an unheard of thing that women should conduct prayer meetings on their own initiative. In some cases, the native ministers conducted the meetings. In one village the young men prepared refreshments for the women—a strange reversal of the usual order of things. . . The Fijian women had a soul stirring time. They all felt that a new day had dawned for the women of Fiji"—thus word came from Daviulevu, Fiji.

And from Rio Piedras, Puerto Rico, came the message now echoing round the world, "Love from these palmy isles to the women of the world. It is only on paper that we are divided. This tropic sea must no longer divide us. It must unite us with the ends of the earth. Today, February 12, 1932, a church near the University of Puerto

Rico opened its doors that students of any faith might unite with the Christian women of the world on this, their Day of Prayer. The program had been prepared by India and Old Mexico. And Spanish voices bathed the shores of heaven with wave after wave of prayer for China; for the Disarmament Conference now in session; for exploited peoples; for cleansing from all race prejudice; and for Christians everywhere *'that they all may be one.'* Every day brings us closer. United, by sea and cable, by radio and air; and now today it is by the mystery of prayer. No use pretending—our world has changed, and we pray for a cosmic consciousness; for Christian love infinite enough to keep up with the aeroplane and the radio."

### In Other Lands

In the Belgian Congo, Wilhelma Jaggard, the missionary was called to the meeting for

prayer and praise at 5:00 A.M., "although we had announced the meeting for the time when the break of day awakens the birds which we hear sing usually at 5:20 A.M. I found the church well filled with men, women, boys, and girls; and they lingered until 6:30 in prayer and worshipful hymns. There were 438 at the meeting and they went forth to invite their friends to another prayer service at the regular meeting of the Christian Endeavor at 7:00 P.M."

In Persia, Rabi Lucy Shabag, the wife of the Assyrian pastor, was "the moving spirit in Kermanshah's first observance of the Day of Prayer. Years ago when she was a school girl in West Persia, one of the missionaries had arranged a local day of prayer. Rabi Lucy never forgot it, and the idea of a World Day of Prayer thrilled her. There were well over a hundred women at both the morning and afternoon services which she planned. At the close of the services several women asked that a kind of 'cottage prayer meeting' be arranged where women living on one street would meet weekly in

"over the combination of prayer and food" planned for the same day. Many were the opinions pro and con, but the results justified the combination. "The women gathered at half-past ten at our house," wrote the missionary. "There was a spirit of deep concentration in the meeting that day; the prayers were earnest and clearly thought out. One stranger gave a remarkable testimony concerning her conversion by one of the women of our little prayer group. She made us realize the comfort of a religion

money we told them to bring anything they had and we would buy it from them. So they came with baskets of corn, beans, corn meal, eggs, chickens, and a few brought money. We had several baskets and boxes to hold these things but soon had to send out for sacks. When we had counted and measured everything we found they had brought gifts worth just ten dollars. Now I know that ten dollars from a group of two hundred and sixty women does not seem much to you at home, but when you consider that the weekly Sunday offering of about 500 people scarcely averages one dollar you can see how well they did do. During the three services, two in the morning and one in the afternoon, seventy-four prayers were offered. During the first service the women were rather hesitant about praying."



FIJIAN WOMEN GOING TO WORLD DAY OF PRAYER MEETING

of love. 'We are happy until now thinking about it,' they say to me each Sunday."

From Angola, Portuguese West Africa, we learn that the program "Hold Fast in Prayer" was translated into the native language, Umbundu. The women came from eleven villages nearby, Missao de Chilesso, Caundi, Andulo, Lobito, Angola (the address given) so that "the women could make the trip and return home again the same day. Another year we shall give a general invitation to all of our outstation women," wrote Mrs. D. V. Waln. She continues in the same letter, "We were pleased with an attendance of two hundred and sixty-one women and girls—the youngest was a week-old baby. He came on his mother's back just the same as his older and livelier cousins. We told the women that an offering would be taken but knowing how difficult it is for them to get any

#### In Canada and at Home

"In Canada this year it is certain that very many more communities participated than ever before, and here and there throughout Canada little groups of isolated women, five or ten in number, met in homes, and here and there one woman followed the program through quite alone. This year with a program specially adapted for their use, scores of young women's groups, Sunday school classes, and Canada Girls in Training groups held their meetings—all following, as far as we know, all denominational gatherings. On the Indian Reserve, Manitoba, men came as well as women. The prayer for peace rests too in the heart of the Red Man."

The offerings have been more generous than ever—Christian literature for non-Christian lands was particularly cared for. The report says that there was "especial joy in the amount we were able to give to China, since the loss in manuscript and equipment of the Commercial Press there, due to the recent military activities, has been incalculable." The Kingdom of God Movement in Japan, and



WORLD DAY OF PRAYER GROUP AT ALEPPO, SYRIA

different homes "to learn to pray." When the report was written such meetings had already been held. One is reminded of the disciples' request, "Lord, teach us to pray." What miracles might be achieved if wherever Christians meet on the Day of Prayer, they would resolve to continue steadfast and grow in their prayer life.

From Aleppo, Syria, comes a charming story that one of the church elders shook his head

Japanese Christian literature were likewise cared for.

In the U. S. A., cities and towns in forty-four states, Hawaii, the Philippines, and the District of Columbia, considered what it means to "Hold Fast in Prayer." A student in the Agricultural College, Laguna, P. I., where sixty college boys united in the service of meditation and prayer, said that he appreciated being the one to offer the prayer for "the churches in America." Some one from University City, Missouri, gave as her impression after the meeting there, that "six hundred women in silent prayer gives spiritual power to each one present beyond words to measure." One place in North Carolina reported that "All the women of our town five miles away united in the service." "The Salvation Army attended this year," was the news from a town in New York. From a Kentucky town we hear "of the great difficulty beginning the Day of Prayer four years ago and today (1932) it is well established on a high plane." According to our records Pennsylvania led with reports from 380 places; New York, 201; Illinois, 138; Ohio, 128; and so on with a total of 1,836 places at the last counting. Some states sent in fewer reports this last year. Whether or not this means a lapse in observing the day, is not certain. The fact that February 12th was a national holiday and also that in some parts of the country blizzards and wind storms made roads impassable may have reduced the number. However, women from Iowa, Nebraska, and the Dakotas wrote that when the weather made impossible going to town to the Union Services, they observed the day in their homes. "We shall not expect a blizzard as late as March third," was written hopefully from North Dakota.

American men and women, young and old, and children as well, kept the first Friday in Lent for prayer together. Terrell, Texas, reported three meet-

ings—one held by the young people, one by women, and one by the Negro Christians. In Winnebago, Nebraska, Indian and white women met the second year for meditation, praise, and prayer. "A small group as compared with meetings held in larger places, but the spirit of devotion, the earnestness of the prayers, the sense of standing in the very presence of God were indeed great." American Indian women prayed for women in India, China, Japan, Africa, and they knew that women in other countries were praying for—all one in Christ Jesus.

"So we were quite international, interracial, and interdenominational," was the concluding statement in the account of union services in Philadelphia in which "Episcopalians, Friends, Mennonites, Nazarenes, members of the Church of our Brethren, Lutherans, Presbyterians, Methodists, Baptists, and members of the Reformed Church joined in worship. There were also some foreign-language churches participating."

### The Next Observance

In preparing for the observance of the annual World Day of Prayer March 3, 1933, it is well for Christians everywhere to remember our Lord's command that we love one another even as He loved us. In the Far East, Christians are troubled because their governments are hostile to each other. Last February in Tokyo, Japanese women planned for morning and afternoon sessions. A missionary writes, "Coming together as they did not long after the outbreak of the Shanghai trouble I was interested in the women's reactions to that question and the Manchurian one. They faced the issue squarely and devoted a good part of the morning to talks about it, and a long prayer service." One Japanese woman said in a personal conversation, "I can't sleep at night thinking of the whole matter, and wondering why when so many of us have prayed

for so long that peace should come to the world and that Japan be one of the nations to help establish peace, that we have no peace."

When in December, Mrs. C. C. Chen of Shanghai, sent to the American Committee for the World Day of Prayer the program which she had prepared for us all to use in 1933, she wrote, "It is a very simple program. The prayers are my own daily ones . . . China is in trouble. The troubles come one after another. There is potent power, intelligence, and energy in the Chinese, but at present it does not seem that we are using it in the right way. I believe it is due to the fact that we have not enough Christ-like men and women to handle the present situation. Pray for us."

ANNE SEESHOLTZ.

### NOT ONE DAY ONLY

Not alone by word of mouth,  
dear Lord,  
Would I give thanks today—  
My brothers and my sisters  
walk with me  
Along the broad highway;

They are thy children also,  
Lord, and I  
Cannot be clothed and fed,  
Then kneel apart to thank thee  
while they go  
Their way uncomforted.

I cannot thank thee only with  
my mouth,  
My heart and hands must  
share  
In service, and thus prove my  
gratitude  
For thy great love and care.

I would be kind—for there is so  
much need  
Of kindness every day;  
I would be wise—Oh, wiser  
than I am;  
Lord, make me wise, I pray.

Not alone by word of mouth,  
dear Lord,  
But that I too shall give,  
Not only on this one day set  
apart,  
But every day I live.

—Grace Noll Crowell.



# Our World-wide Outlook

*A Missionary Newspaper of Current Events*

## LATIN AMERICA

### Destruction in Puerto Rico

For the second time in four years Puerto Rico has been visited by an intense tropical hurricane. The storm of September 26 this year wrought its worst destruction in the populous districts of the island surrounding the capital, San Juan. The Roman Catholic Missions suffered severely and the Presbyterian and other evangelical missions doing work in the eastern and northeastern part of the island will require funds for relief and for extensive repairs to their property. Every mission is making an effort to respond to the appeal of Governor Beverley for aid. Over two hundred people are reported killed, one thousand injured, fifty thousand or more homeless, acres of coffee trees ruined and many sugar plantations destroyed. The island was just recovering from the effects of the storm of 1928. This coffee crop which was just ready for harvest is ruined. Dr. W. R. Galbreath of the Presbyterian Hospital at San Juan reports serious damage to the nurses' and doctors' residences.

### The Chaco Conflict

Bolivia is a small country and Paraguay even smaller, the one with about 3,000,000 inhabitants and the other less than a million. A dispute between them over the sovereignty of the rich, undeveloped Chaco area became so bitter that other governments laid restraining hands upon the contestants, and put the world's peace machinery to a test. Paraguay's protest is similar to that of China against Japan in the Manchurian case, and the attitude of Bolivia is not unlike Japan's. She claims that Paraguay is the aggressor,

that Bolivian rights have been violated, and her forts attacked. The war fever has run high in both states. Forces are mobilized and ardent youths demanded arms that they may rush to the defense of their country's honor. The United States united with four South American governments in asking Bolivia (1) for a suspension of hostilities and (2) for immediate negotiation with Paraguay for the submission of the controversy for settlement by arbitration. Later nineteen American states united in a similar protest, but peace has not yet been established.

### Japanese in Brazil

Scattered over the coffee plantations of São Paulo are two hundred or more colonies of Japanese, ranging from small groups of only a few families to large settlements of a thousand families, and aggregating 25,000 families. In 1923, Rev. J. Yasoji Ito, Episcopal missionary, undertook single-handed to evangelize these colonists and since then friends and helpers have come to his assistance. His present parish is seven hundred miles long and extends from Iguape, south of Santos, through São Paulo, and five hundred miles west. To reach the twenty stations, where the Gospel is now preached, takes one month by train, steamer, horseback, wagon and afoot. These stations have 507 baptized members. Two churches have been built and ten mission stations established.

## EUROPE

### Mission of Fellowship

Four Indian missionaries have arrived in Great Britain to undertake a work of creating fellowship. The visit will conclude with a thanksgiving service in

St. Paul's Cathedral for the Church in India.

This outreach of Christian friendship, amid international suspicion, carries with it the promise of fresh hope and love to the churches and through them to the peoples of India. The following compose the mission:

The Right Rev. J. S. C. Bannerji, B.A., Assistant Bishop of Lahore (leader); the Rev. A. Ralla Ram, B.A., Secretary of the Student Christian Association of India and a leader in the United Church of Northern India; Daw Nyein Tha, B.A., Headmistress of the Morton Lane Girls' High School, Moulmein, Burma, and one of the leaders of the evangelistic movement recently carried on by students in India and Burma; and Mr. A. M. Varki, M.A., LL.B., Principal of the Union Christian College, Alwaye, Travancore, the only Christian college in India founded, controlled and directed by Indian Christians.

### British Church Cooperation

At the recent General Assembly of the Church of Scotland, held in Edinburgh, the Archbishop of Canterbury came to support the renewed invitation addressed by him as president of the Lambeth Conference to the Church of Scotland to enter into unrestricted conference. The purpose of the conference is not immediate union, but is to map out a way by which that may ultimately be reached. The Archbishop maintained that there is no such value in mere identity of government as would make it worth while to face the difficulties of history, law, character and of sentiment; and there is no reason why the two ecclesiastical bodies should not continue to be autonomous. The



ideal which he held up is that each can come into full communion with the other, enjoying an unrestricted inter-communion among their members and an unrestricted fellowship of their ministers.

### Visit to Spain and Portugal

Mr. and Mrs. Ralph C. Norton, of the Belgian Gospel Mission, recently visited Spain and Portugal to look into religious conditions there. They write that the British and Foreign Bible Society has been at work in Portugal for almost a century; as a result, converts, going to South America, have formed strong churches there. The largest church in Portugal, numerically, is the Anglican; the largest congregation is the Presbyterian in Lisbon. The Brethren have work in 18 centers. A significant prison work is conducted in Lisbon and Coimbra. There are approximately 15,000 Protestant adherents in Portugal and her dependencies, Madiera, the Azores and Cape Verde; and about 3,200 communicants.

In Spain, beside the British and Foreign Bible Society and several independent organizations, the leading evangelical groups are the Igelsia Espanola Reformada (Episcopal), the Brethren, several independent Baptist churches, the Iglesias Bautistas, and the Iglesia Evangelica Espanola, the latter a federation of Presbyterians, Congregationalists, Lutherans and Methodists. Despite the faithful work of all these agencies today there are only from five to ten thousand evangelical believers in the land out of a population of 23,000,000.

### Statistics for Italy

The 1931 census for Italy gives 82,500 Protestants in addition to the Waldensians. They embrace Methodists, Baptists, Adventists and Salvation Army. The Roman Catholic church registers 41,060,963 members; while 17,493 declared they were without religious affiliation.

### Tent Evangelism in Saxony

Returning from Saxony, Dr. R. E. Diffendorfer brings an account of the tent campaign carried on by Dr. Martin Funk last summer in German cities. He pitched his tent on the outskirts of industrial cities and preached Jesus Christ to people more familiar with the Gospel according to Marx. Communists came to heckle and debate, and throngs came to listen and sometimes stayed to pray. Herr Funk gave communist spokesmen a fair field and has won some great battles in this hand-to-hand fighting.

### Children Journey to Russia

The *Evangelische Pressdienst* says in the August issue that the communist press is again mobilizing the "mass of all proletarian" for the journey of a delegation into the "promised land of the Soviet Union." This time 175 German children will journey to Russia for a two months sojourn in "the only land that knows no crisis, in which there is no unemployment and in which the exploitation of children and need is unknown." The delegation of children will be quartered in institutions where they will live together with the "liberated children of the proletarians." More than this they will hardly see, because a glimpse of the great sections of misery in the cities in which there are yet children dying by the thousands, would probably work harm to the superficial exhibition of the Soviet paradise.

### A City Without Bibles

Malech, a city in Poland about 45 miles from the nearest mission station, has neither Bible nor Christian literature of any kind. A small, Russian Greek Orthodox Church has been closed for three years; a Hebrew synagogue may be found with a handful of old people in it. A Christian worker, Jan Wladysuk, tells in *Restoration Herald* of a visit to this city.

When I got to a group of people on the street corner I was stopped and questioned. They were greatly interested in the message I gave, especially the Jews. They asked whether I could give them some of my literature or even the Book that I held in my hands and preached from.

There was an old Jew, like a patriarch, so I gave him that Testament of four Gospels. Then trouble arose. They began to argue and started to fight. I left them in a warlike condition because every one of them would like to have a Book of God and to search in it for the true Messiah, our Lord Jesus Christ.

### In the Balkans

A new missionary situation has arisen in the Balkans. Three million Moslems in Albania, Yugoslavia, Rumania, Greece and Bulgaria, are open as never before to Christian influences—especially in Albania. As the Turks are repudiating Islam, and reviving the traditions of their pre-Islamic Tatar and Turanian civilization, so the Balkan peoples are harking back to their Christian civilization which Islam submerged in the early fifteenth century. The Christian missionary would find a desire for teaching which has been hitherto unknown. Albania wants her children educated, her women uplifted. Albanian women are held in unusual honor, so that a woman's escort in the Albanian hills is more effective to a traveler than a troop of soldiers.

—*World Evangelization.*

### AFRICA

#### Personal Evangelism in Cameroun

The students of Dager (Presbyterian) Bible Seminary of West Africa, Cameroun, spent their month's vacation in doing personal evangelism in the nearby villages. At a meeting held to hear reports on this work many interesting stories were recounted. One worker was driven from a house by a heathen with a cutlass in his hand. In one district the people said that they would be saved if the Catholic Father permitted; the reason they became Catholics was because the

Father allowed them to keep all their fetiches and gave them some of his besides.

The men brought a collection of fetiches and medallions which were surrendered by those who confessed. When reports were all in it was discovered that eleven hundred and five had confessed Christ as a result of this house to house evangelism.

—*Harry C. Neely,*  
Lolodorf Cameroun.

### Missions in Portuguese Territory

Portuguese East Africa has an area of 770,000 square miles and a population of some 3,500,000. The northern two-thirds of this area is practically untouched by Protestant missions, and only two of its seven districts is adequately staffed. The six societies at work have a Christian community of 17,290. Difficult, though not impossible, conditions are laid down by the government. In the main these are:

1. All missionaries must have a good knowledge of the Portuguese language.
2. All schools and out-schools must be built of brick and must be in charge of a native who has passed the second grade government standard.
3. No teaching in schools is allowed in any vernacular language, but it must be wholly in the Portuguese language.
4. Churches and places of worship need not be built of brick, though schools must be.
5. The use of Bibles, etc., in the native languages is allowed in churches and for worship.
6. There shall be an absolute prohibition of reading and writing in the native language.

### Many Baptized at Tunda

E. H. Lovell, Methodist missionary at Tunda, Belgian Congo, writes in the *World Outlook* (Nashville):

"On Sunday, December 20, a very large class was received into the church by baptism, seventy in number. There were twenty-five schoolboys, eighteen women and twenty-seven workmen in this class. Of special interest was the baptism of eight husbands and wives together. These have been on probation

for the past few months, and all showed a deep desire to become Christians. Most of these evidence genuine sincerity. This brings the number of accessions for the year to ninety or more."

### Madagascar Slave Girl

Fifty years ago a Malagasy woman bought a slave girl in Madagascar. In her loneliness the little slave found comfort in reading her Testament. Then her mistress began studying under her slave and learned to read. She invited others to join her and thus seed was sown.

Realizing her need for help and counsel, the mistress set out upon a long journey of two or three weeks to the capital, where she sought the aid of the London Missionary Society. The next year a missionary went to make a survey and as a result a church was formed and a building erected. The missionaries died, but still the ex-slave owner—she had freed all her slaves—carried on and the church grew. Now the London Missionary Society has decided to send a missionary to open a station in this district. There will then be a church, a mission house and a missionary as the result of the faithful witness of the little southern slave-girl and her Malagasy New Testament.

## WESTERN ASIA

### New Hospital at Talas

A new hospital of the American Board at Talas, Asia Minor, was dedicated May 22. It was a girls' school building, remodeled for hospital use. It has been running at full capacity with 24 beds. The hospital was dedicated in the following words:

To the glory of God, our Father, by whose favor this hospital has been built;  
To the honor of Jesus, the Great Physician, whose living spirit caused the erection of this hospital;  
To the praise of the Spirit of God, the source of life and light;  
For the healing of suffering . . .  
For the children who suffer in innocence, the mothers who so often suffer needlessly, the manhood of the land, for the rich and the poor.  
In grateful remembrance of all the doctors and nurses who have min-

istered here, all the helpers and loving givers.

Knowing that a building and equipment of itself is lifeless and unable to aid any sufferer,

*We now dedicate ourselves to be the humble servants of those who come here in pain and need and seeking health, and thus,*

*We dedicate ourselves to the service of God in this place.*

### New Work in Mesopotamia

Iraq has recently been admitted to the League of Nations—a great step forward for the ancient land made famous by Nineveh, Babylon, Ur and Baghdad.

A new station has also been opened in the heart of Mesopotamia, at Dier-ez-zore, on the Euphrates River and has been thoroughly equipped with a hospital and residences for what is expected to be a great work among the Bedouin of the desert. This work is conducted under the auspices of the United Mission of Mesopotamia.

### Confession in Persia

A recent letter received by the Church Missionary Society from Persia shows what following Christ means to men and women in that country and their fearlessness in face of persecution. One man employed in a government office was transferred to another town in the hope that, away from Christian influence, he would cease to preach; instead he is a fearless missionary. Another Christian employed in that same office was imprisoned, but he took the opportunity of preaching to his guards and fellow prisoners, and was released and transferred to the capital. Two men were thrown out of work. The wife of one man was beaten in the street and fell unconscious; another woman was forbidden by her husband to read the Bible to the servants at home!

## INDIA

### Christian Census Figures

Census Tables for 1931, published by the Government of India Gazette, include Europeans and Anglo-Indians but not Burma. Christians include Protestants, Armenians, Greeks, Syrians and Roman Catholics.

Provinces	Population	Christians
India's Total	350,353,678	5,962,489
(I) British India	271,273,107	3,531,702
Ajmere Marwara	560,292	6,947
Andamans and Nicobars	29,463	1,461
Assam	8,622,251	202,586
Baluchistan	463,508	8,044
Bengal	50,122,550	180,572
Bihar and Orissa	37,676,576	341,710
Bombay (including Sind and Aden)	21,854,841	317,042
Central Provinces & Berar	15,507,723	50,584
Coorg	163,327	3,450
Delhi	636,246	16,989
Madras	46,575,670	1,770,328
N. W. F. Province	2,425,076	12,213
Punjab	23,580,852	414,788
United Provinces	48,408,763	205,009
(II) Indian States and Agencies	79,080,571	2,430,786
Assam States	625,606	46,660
Baluchistan State	405,109	15
Baroda State	2,443,007	7,262
Bengal States	973,316	2,768
Bihar and Orissa States	4,651,076	74,613
Bombay States	4,468,343	16,011
Central India Agency	6,615,120	10,476
Central Provinces States	2,483,240	51,701
Gwalior State	3,523,070	1,198
Hyderabad State	14,437,541	151,946
Jammu and Kashmir States	3,646,244	2,177
Cochin State	1,205,016	334,870
Travancore State	5,095,973	1,604,475
Other Madras States	453,495	19,466
Mysore State	6,557,302	87,538
N. W. Frontier Province	46,451	4,286
Punjab States	4,910,005	4,565
Rajputana Agency	11,225,712	5,778
United Provinces States	1,206,070	2,890
Western States Agency	3,999,250	1,396

### Immorality Entrenched

The United Provinces Legislative Council has rejected a bill which sought to check "immoral traffic." The Government remained neutral when the final vote was taken and this made possible the rejection of the bill by Indian members. Supporters of the bill criticized the Government and non-official votes might have carried the measure, but a majority of the Council did not wish to interfere in the present practices and customs that prevail in the United Provinces. It was evident that many of the members have no concern regarding the evil.

—Indian Witness.

### Hindu-Moslem Differences

A former resident of India, writing in the *Manchester Guardian*, declares that the differences between Hindus and Moslems are India's most critical problem. Their social and religious customs are antithetic; their good qualities as well as their bad are exactly opposite, and because each is too virile to accept a secondary position both are aggressive and afraid of the other. Hindus venerate

the cow; Moslems ceremonially slaughter a cow at one of their great religious festivals. Hindus love music and song when they are at worship; Moslems demand an austere silence for the chanting of the Koran. It is the difference between the jungle and the desert, between an elaborately organized society and a simple brotherhood. From every point of view there is conflict.

—Dnyanodaya.

### Madura College Jubilee

The American College at Madura, founded by the American Board of Commissioners, has completed its first fifty years. It is now affiliated with the University of Madras. A scheme of extension and research in the socio-economic field, in cooperation with the other missionary colleges of the south, gives this college a commanding position. The vice-chancellor of the University of Madras who is a Hindu paid a tribute to the work done by Christian colleges. He referred to the apprehension existing in some quarters that nationalist India might not look with kindly eyes on Christian missions, and said that "educated India would never permit the destruction of the great missionary institutions, which are among the most valuable educational and moral assets of this country."

## CHINA

### For a Literate Church

There is an inclination to make literacy a requirement for church membership, at least in the case of those between the ages of 15 and 25. Ten years ago Dr. James Yen organized a literacy campaign through the use of the thousand character system. For more than eight years the American Board, through thirty evangelists in fourteen districts, has maintained village schools for which villagers provide places and the pupils their own textbooks.

Each year from 150 to 200

of these schools have been held with a total enrolment of 5,000 or 6,000 each winter. Thus, during a period of eight years nearly 40,000 have been enrolled. There are probably few areas in China where greater membership gains have been recorded in recent years. Nearly all these new members are young and from progressive families.

### Chinese Evangelism

The Executive Committee of the National Christian Council has issued a statement of the general objectives of the Five-Year Movement as adopted in 1929, followed by four objectives to be aimed at by local churches during the next two or three years. These are the following:

1. An individual approach to every church member in order to enlist groups for Bible study, prayer, some form of church and community service, and evangelism.

2. The establishment in each church of groups to train for parenthood and for leadership, and to teach illiterates and enquirers; also well-organized Sunday schools with work during the week.

3. The encouragement of family worship in Christian homes, the nurture of children in Christian ideals and the winning of non-Christian members of the family.

4. The observance of the great Christian festivals and seasons, and also of appropriate Chinese customs, to which end a church calendar for 1933 is in preparation.

Dr. Stanley Jones is now in China, conducting special evangelistic meetings in ten centres between August 16th and December 15th.

### Missions in Manchuria

The *Christian Century* publishes a report concerning Japanese interference with Christian activity in Manchuria.

Inevitably all Chinese organizations, Christian as well as non-Christian, are eyed with great suspicion. Any organization which appears to

oppose the new regime will be crushed. Christian visitors to Manchuria find themselves subjected to inquiry as to the purpose of their visit. Some Christian organizations find conditions quite depressing. Detectives sometimes attend religious meetings, and sit in on Bible classes. Systematic searches by Japanese of Christian buildings are the order of the day.

Japanese Christian organizations have been trying to initiate cooperative undertakings with Chinese groups in Manchuria. In both Japan and Manchuria funds are being raised to assist Christian work and relieve distress, Chinese as well as Japanese being designated as beneficiaries.

### Gospel Work in Tibet

A worker for the Scripture Gift Mission writes from the Tibetan border: "The people listened attentively to Gospel stories, and often we found a crowd reluctant to disband. In one village at the foot of the famous 'Panch Chuli' some two hundred collected into a small open space and asked each of us to speak twice calling for song after song. We took a quantity of Scripture portions, and thought we had enough for the entire tour; but these were all gone before the tour was half finished. Some wealthy Tibetan traders had come twenty days' journey with 7,000 Tibetan sheep to trade wool for Indian products. These said that they had never seen a white face before.—*Evangelical Christian*.

### Anti-Missionary Edict in Cambodia

In French Indo-China doors have been shut repeatedly in the past to Protestant missions but have been opened again only after persistent prayer and patient effort. A recent obstacle appears discouraging. Gordon H. Smith writes of this in *World Dominion*:

Since 1922 the Christian and Missionary Alliance has been tolerated in Cambodia, with much persecution and restriction. Two years ago it was decreed that all foreign missionaries must be authorized by the government. Accordingly, request was made, and the answer, translated, reads in part as follows:

"The Cambodian Government has esteemed, after a minute examination of the question, that there was no way

of favorably granting your request. This decision of principle does not hinder the Cambodian Government and the French Protectorate tolerating until a new order those of your establishments which exist at the moment, on condition that they are forbidden all extension, all creation of new chapels, and all active proselytizing among the Cambodian population."

## JAPAN—CHOSEN

### Some Recent Changes

The Tokyo *Trans-Pacific*, an American-owned weekly, points to three typical Japanese institutions which appear destined to extinction.

They are the Yoshiwara, the world-famous licensed quarter of Tokyo; the Geisha, who is rapidly being displaced by the waitress and dancing-girl; and the Kabuki drama, popular for over three centuries, which is giving way to modern plays.

All three have lost much of their appeal and fascination for the public, and particularly for the youth of Japan.

The disappearance of the Yoshiwara will automatically rid Japan of one of those institutions which, from the foreign viewpoint, has cast a stigma on Japan's moral reputation. The existence of a segregated licensed quarter, the inmates of which were frequently sold into slavery, has long been condemned in the light of Western standards, and its elimination has been the object of an insistent missionary campaign.

The closing of the Yoshiwara in Tokyo does not end the system, but it is likely that an institution which is unable to survive in the capital will not long linger in other cities of the Empire.

### Encouragement at Omi

Surprising things happen in Omi every now and then. Recently two events occurred that bespeak better tolerance between Buddhism and Christianity. One was the visit to Omi Mission (Omi-Hachiman) of a group of eleven Buddhist Sunday school teachers, seeking improved methods of work among children. The second was the request to Mr. S. Nishimura, of the Katata Branch of the Mission, by the Buddhist priest of a neighboring temple, that he baptize into

the Christian faith his son—who during an illness had been studying Christianity. A minute examination of the young man revealed genuine understanding of the step, so that Mr. Nishimura baptized him—in the temple and in the presence of the priest.—*The Omi Mustard Seed*.

### Buddhists Study Christianity

Fukui, on the west coast, has been called "Back Japan." The people are conservative; education has been backward and it is a stronghold of Buddhism. In a population of 60,000 there are over 600 temples and a large monastery just outside of the city. Many years of painstaking work have been required to establish Christian work there. It is especially difficult to find a point of contact with working girls, because they are so burdened with heavy schedules in the silk factories.

But one feature of the situation is hopeful. Buddhist priests are less antagonistic and have stopped criticizing Christianity before their congregations. They even asked to study Christianity, and for a year and a half the Rev. Matsutaro Okajima had a Bible class for twenty-five Buddhist priests. Buddhism fails to meet the "dangerous thought" which Japan sees coming into its ports from Russia.—*Spirit of Missions*.

### Pertinent Facts About Korea

Korea has had Buddhism for ages. Christianity came less than fifty years ago. Of Korea's twenty millions, less than four persons in every hundred can be counted as in any way affiliated with the Christian Church. And yet the head of the department of religions of the government-general recently told us that Christianity operated 82 per cent of the church schools, 90 per cent of the Sunday schools, 87 per cent of the places of religious worship, and enrolls 85 per cent of all the religious workers.

Christianity preserved and made popular the native Korean

script which the old type scholars looked upon as too easy for a learned man. Christianity brought to Korea the first school for girls, and at present maintains the only college for girls. Christianity established the first modern school for boys in Korea. Christianity has made it possible for the women of Korea to be freed from the prison of the inner yard of the home. Christianity is leading in the fight against the evils of drink, social vice, intemperance.

### "Pioneer Program" for Children

Dr. McCune and the Rev. Francis Kinsler are working together to interest "older youth" in winning children who have had no chance to know God's Word. After three years there are hundreds of such boys and girls meeting daily under the leadership of college students. The "Pioneer Program" is used, based on Luke II:52, "Jesus increased in wisdom and stature, and in favor with God and man"; in the effort to develop these children into a fourfold Christian life: intellectual, physical, social and spiritual. At first much time was given to primary instruction. Government authorities, seeing the numbers grow to thousands, made it impossible to continue. It was then decided to call all these gatherings "Children's Bible Schools." Textbooks in reading, history, geography, etc., are now being compiled from the Bible itself.

### ISLANDS OF THE PACIFIC

#### Savage Tribes Hear the Gospel

Henry DeVries writes in the *Moody Monthly* of pioneering the southern islands of the Philippines. Thousands of natives are scattered along the river Giqua. The missionary gathers them in groups for meetings which last all day, and the audience is constantly changing.

At one place we witnessed a pagan service, lasting three days. The worshippers built an altar in the center, decorating it with ferns and flowers. Their offerings to the spirits consist-

ed of roast chicken, pigs and native wine. The main item on the altar was a pig's head. After most of this had been eaten and only the skull remained, the priest swung the basket with the "sacred head" slowly around the altar, howling prayers to the spirits. This performance continued until Sunday, with the worshippers intoxicated, quarreling and howling.

On Sunday morning quite a different kind of service was held, conducted by the missionary, when the people were directed to worship the one and only true God. After praying, singing and reading the Word, they gathered in groups to study portions of the Bible.

### NORTH AMERICA

#### Erasing the Color Line

The General Conference of the Methodist Episcopal Church passed the following significant resolution by an overwhelming majority:

Whereas: "There cannot be Greek and Jew, circumcision and uncircumcision; barbarian, Scythian, bondman, freeman, but Christ is all and in all"; therefore,

Be it resolved: That the General Conference of the Methodist Episcopal Church shall hereafter meet only in cities where hotels, sufficient in number to accommodate its delegates, shall in writing agree to meet the following conditions:

(1) No segregation of specific groups in room assignments.

(2) No discrimination against any delegates in the use of hotel entrances, lobbies, elevators, dining rooms and other hotel services or facilities.

(3) Specific instruction of hotel employees by the hotel authorities regarding the interracial character of the conference and the treatment of all delegates with equal courtesy.

*Federal Council Bulletin.*

#### Parish of 46,000 Square Miles

In Nevada, Elko County parish is about 200 miles long one way and 230 the other, with a population of 9,000. Cattle and sheep raising and mining are the chief industries. Rev. Frederick C. Taylor, in charge of St. Paul's Episcopal Church, visits Wells, Clover Valley, and other points, involving motor trips of 150 to nearly 300 miles. Last winter the roads were blocked from December 1st until late in March. At Winnemucca four people came fifty miles for their confirmation. At Lovelock three of the

class drove thirty-five miles. At Carson City a confirmation class of 28 included 14 Indians.—*Churchman.*

### Denominationalism

Over against the wasteful use of energy and funds in small towns, where seven or more of the 191 denominations in the United States struggle to survive, is the fact that no one state has all of the 191 denominations. Illinois comes nearest with 144. New York lags, with only 122. Nevada has only 15. Less than half of all the bodies listed have as many as a total of 10,000 members. Forty-five have less than one thousand each. In general, the large denominations are growing larger and the small are growing smaller. Community churches are increasing rapidly and there are now more than 2,000 in the United States.—*Presbyterian Advance.*

### Nez Perces' Centennial

Christian Nez Perces Indians are this year planning an appropriate celebration of the one hundred years since four Nez Perces journeyed overland from the Kamiah Valley in northern Idaho to St. Louis in search of the "white man's Book of Heaven." They now number about 1,400. About two-thirds of the tribe are Protestant Christians, or nominally so, most of them being Presbyterians. The other third are either Roman Catholics or heathen.—*Presbyterian Advance.*

### New Japanese Church

The new building of the First Japanese Baptist Church and Japanese Christian center, Sacramento, California, was dedicated on July 10. More than 500 Japanese, Chinese, Russians and Negroes attended the service. The property is valued at \$50,000, and is recognized as one of the finest Christian center buildings of America. There are 8,000 Japanese in Sacramento.—*Watchman-Examiner.*

# Our Missionary Bookshelf

*Recent Books Reviewed for the Readers' Information*

**The Republic of Brazil—A Survey of the Religious Situation.** Nine maps, seven charts, eleven illustrations. By Erasmo Braga and Kenneth Grubb. 8vo. 184 pp. 5s. net. World Dominion Press. London. 1932.

Brazil is twice the size of India but with only about one-ninth the population of that great peninsula. The white inhabitants number 51 per cent, the remainder being Negro, Indian or mixed. There are in Brazil immense natural resources and unclaimed areas. It is nominally Roman Catholic but its people are lacking in a clear understanding of the Christian message and life.

This survey is an excellent brief study of the land and the people, the growth and influence of evangelical Christianity and the present tendencies and unfinished task. Six appendices deal with the statistics of evangelical work, education and the church. Thirty-five Protestant organizations are at work in 153 stations. The evangelical communicants number 135,390, and the total adherents 702,377. The largest evangelical community is in Sao Paulo. The Presbyterians in Brazil number about 30,000 and have their own independent, self-supporting church. The Baptist Mission (Southern Convention) reports 34,358 communicants and 103,074 in their Christian communities. One diagram shows that less than half the organized churches have Brazilian pastors.

**Gandhi—The Dawn of Indian Freedom.** By Jack C. Winslow and Verrier Elwin. 224 pp. \$1.50. Revell. New York.

The eyes of the whole world are fixed on that extraordinary personality, Gandhi. Probably no other man of this generation, without official position or

political power, has such a numerous following. He is a force to be reckoned with, not only in India but in the world. It is the belief of the authors of this book that he and the movement which he incarnates are not adequately understood in Europe and America, and they have endeavored to interpret him and the Indian mind to Western readers. They are members of a brotherhood known as Christa Seva Sangha, composed of Englishmen and Indians, living together according to Indian customs, and seeking to interpret the Christian Gospel to India in the utmost possible detachment from purely European or British elements. They are therefore uniquely competent to discuss their subject. The Archbishop of York writes a Foreword in which he says that he neither commends nor criticizes the contents of the book, but that he commends it as a contribution to the English understanding of the Indian mind, and as one that will give a truer appreciation of the Indian outlook than many of us are likely to receive from either Indians or Englishmen who have not had this intimate association with the people of India.

A. J. BROWN.

**That Strange Little Brown Man—Gandhi.** By Fred B. Fisher. Illus. 8vo. 239 pp. \$2.50. Ray Long and Richard Smith. New York. 1932.

Dr. Fisher, who was for ten years Missionary Bishop of the Methodist Church in India, has been a friend and admirer of Mahatma Gandhi for some fifteen years. He idealizes "the Little Brown Man," but it is worthwhile to see Dr. Fisher's viewpoint of Indian peoples and

their problems and their unique Nationalist leader. His book is described as the "story of an experience and an attempt to weigh Eastern and Western ideals, as well as spiritual weapons and machine guns, in the scale of practicability."

Many will not agree with Dr. Fisher in his estimate of Mr. Gandhi and his philosophy but all will be interested in his story of the young Indian who was educated in India and England, practiced law and espoused the cause of his fellow countrymen in South Africa, and returned to India to attempt the release of his country from British control and from everything non-Indian—a difficult, if not an impossible, task. Dr. Fisher rightly commends Gandhi for his personal self-sacrifice, his patience, moderation and opposition to armed revolution. This "fighting pacifist" set out to organize a peaceful army to oppose "disciplined violence." He established his Ashram at Ahmedabad in 1916 and required all students who came there to take an eightfold vow of truthfulness, non-violence, celibacy, control of the palate, non-stealing, non-possession, swadeshi, and fearlessness.

Dr. Fisher recognizes that Gandhi is still a Hindu who looks upon Christ as one of his ideal characters and teachers. He seeks to live according to the Sermon on the Mount but denies the deity and atonement of Jesus; he does not accept the Son of Man as the unique revelation of God and the Saviour of men. The author seems to think that a man can be both Hindu and Christian. Gandhi, on the other hand, says that he is a Hindu and not a Christian.



We agree with him, though he holds many things in common with Christians, and though Christians shamefully neglect to follow many of the teachings of Christ and fail to live the Christ life. We can learn much from Gandhi but it is difficult to understand why a man of his ideals does not condemn the evils of Hinduism such as are found in Siva worship.

The Book has been banned by the Indian Government. The chapter on "Sex in India" is disappointing and we believe is erroneous and misleading. One worth reading is that on "What's Wrong with Foreign Missions?" We should not be too proud to learn, even from a "Little Brown Man," who is a non-Christian and a Hindu.

**The New Crisis in the Far East.** By Stanley High. 128 pp. \$1. Revell. New York.

The author is well known as a Christian publicist, who believes that the war clouds have never hung more ominously on the horizon in the Far East than they do today. Russia has been trained for a decade and a half in the school of Soviet Nationalism, and Japan is at present under the domination of a military regime. In the background is the colossal figure of China embittered by her harsh treatment at the hands of the Japanese. The book is impressionistic and undocumented, but fair and Christian in its viewpoint. Mr. High's conclusion is: "In the whole category of the forces that are now at work in the life of Asia, it is only Christianity that, working close to the people, is laying the foundations for those convictions and aspirations on which permanent peace can be established."

**A Buddhist Bible: The Favorite Scriptures of the Zen Sect.** 316 pp. Edited, Interpreted and Published by Dwight Goddard. Thetford, Vermont.

The author in his earlier books on Buddhism expressed the opinion that Jesus derived his teaching regarding God and life from Gautama Buddha.

Now he publishes some of the favorite scriptures of the Buddhist Zen Sect, which arose in Japan early in the thirteenth century. It maintains that the state of enlightenment cannot be attained by external means. It disregards ritual and emphasizes simplicity of life. The author admits that the "original text of these Buddhist scriptures are very corrupt, disorderly, and in places very obscure." We have, therefore, an interpretation, rather than a translation. His sympathies are not with Christianity but with Buddhism, which he believes to be the most promising of all the great religions. "Ch'an Buddhism in China and Korea and Zen in Japan, for a thousand years, have been powerful in moulding the spiritual, ethical and cultural life of great nations."

The fruits of Buddhism as seen in Buddhist countries today do not fulfill this promise: "By their fruits ye shall know them."

S. M. ZWEMER.

**The Rainbow Empire—Ethiopia.** By Stuart Bergsma. Illus. 8vo. 294 pp. \$3. W. B. Eerdmans Pub. Co. Grand Rapids. 1932.

Abyssinia—the ancient empire of Ethiopia is, in a modern sense, still an undeveloped country. There are only fifty miles of good road in a total of 350,000 miles of nondescript roads and mountain and jungle highways. Banking, railway, manufacture, education, medical and sanitary work, courts of justice, modern science and invention, public utilities and improvements of all sorts are in their infancy.

But Abyssinia is a unique and interesting country and its people have many fine characteristics. Most of them are nominal Christians but know little of Christ and less of His Way of Life. Dr. Bergsma, a medical missionary of the United Presbyterian Church, gives us an unusually graphic picture of the land and rugged people, recounts the peculiar history and traditions of this an-

cient nation, tells the story of his own adventurous journeys, describes unusual experiences in medical practice and his contacts with the picturesque monarch at dinner and at the coronation. He clearly reveals the great need for medical and general health work and for giving the people the pure Gospel of Christ. The story of Blind Gidada is worth repeating.

The appendix includes a bibliography, and a suggested outline for the use of the book by mission study groups. This is the latest and in many respects the best and most comprehensive of the comparatively small number of volumes on Abyssinia.

**Charge That to My Account.** By H. A. Ironside. 122 pp. 75 cents. Bible Institute Colportage Assn. Chicago. 1931.

Twelve Gospel sermons of the passionate, evangelistic type include vivid word pictures which tell the old Gospel story in a way that will hold the reader from beginning to end. Dr. Ironside, the pastor of the Moody Memorial Church in Chicago, sets forth the way of salvation in plain scriptural style. The first sermon, "Charge That to My Account," is alone worth the price of the volume.

H. A. ADAIR.

**Chief Men Among the Brethren.** Compiled by Hy. Pickering. 223 pp. 3s 6d. Pickering and Inglis. London. 1931.

The personalities back of any religious movement are always a fascinating study. One can better understand the movement if he knows those who have been most largely used in its promulgation. "Chief Men among the Brethren" introduces one hundred of the leaders of the Brethren Movement in a most interesting and instructive way. The sketches are necessarily brief and one finds himself wishing they were longer and more detailed. It will have a special appeal to Brethren, but is a worthy addition to any library in which biography is appreciated.

C. B. NORDLAND.

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### Book Review

**Life of Charles Albert Blanchard.** By his wife, Frances Carothers Blanchard. 8vo. 220 pp. \$2.00. Revell. 1932.

Much of the material for this volume is drawn from the diary and other writings of the late President of Wheaton College, so that the work is largely autobiographical, rather than a discriminating estimate of his character and work. The book, nevertheless, has unique value as the record of lofty purpose, unflinching courage, and unceasing industry.

Succeeding his father in 1882 as president of a small and struggling educational institution, Dr. Charles Blanchard lifted it to nation-wide influence and established its place as one of the strong centers of Christian education in America. His early training was in the Christian ministry and, while he may not be numbered among the great educators, his contribution to the intellectual ideals of his time were of no mean importance. His estimate was that "Life is ninety per cent education," so that the opportunities of the educational sphere challenged his full devotion. Early in life he determined he would not withhold his support from any good cause and this creed led him to affiliation with a score or more of spiritual undertakings as well as moral reforms, and though some were highly unpopular there is no evidence that he flinched even in the presence of physical danger.

Of striking appearance, marked dignity, a graceful and persuasive speaker, Dr. Blanchard was, nevertheless, among the most humble and self-effacing of men. He was a man of winsome personality, of simple tastes, and with disdain for everything that savors of the artificial and insincere. These pages reveal the spiritual grandeur of the man; not flawless, but each day of life reaching out for God's highest and best. There is contagion, aroma, and tonic in such a life.

HUGH R. MONRO.

### New Books

**An American Doctor at Work in India.** Sir William J. Wanless. 200 pp. \$1.50. Revell. New York.

**America, the Philippines and the Orient.** Hilario Camino Moncado. 214 pp. \$2. Revell. New York.

**The Book of Daily Devotion.** Edited by Elmer T. Clark and W. G. Cram. 400 pp. \$1.50. Cokesberry press. Nashville.

**A Century of Faith.** Charles L. White. 320 pp. Judson Press. Phila.

**Christ Finds a Rabbi—An Autobiography.** George Benedict. 399 pp. Published by the Author. Bethlehem Presbyterian Church, Phila.

**God in the Shadows.** Hugh Redwood. 127 pp. \$1. Revell. New York.

**Handmaidens of the King to Foreign Lands.** W. Thorburn Clark. 129 pp. Southern Baptist Convention. Richmond, Va.

**Hudson Taylor's Spiritual Secret.** Dr. and Mrs. Howard Taylor. \$1 cloth; 50 cents paper. China Inland Mission. London.

**The Japanese Invasion and China's Defense.** Edited by Wong Chi-yuen and Tang Leang-li. 80 pp. \$1. Shanghai.

**Norah—A Girl of Grit.** Beth J. Coombe Harris. 318 pp. 2s. 6d. Pickering & Inglis. London.

**Outriders of the King.** W. Thornburn Clark. 153 pp. Southern Baptist Convention. Richmond, Va. 1932.

**The Oxford Group Movement.** J. C. Brown. 632 pp. 1s. Pickering & Inglis. London.

**Miss Rosemary Mistary.** Kate Mellesh. 205 pp. 2s. Pickering & Inglis. London.

**Sons.** Pearl Buck. 467 pp. \$2.50. John Day Co. New York.

**The Story of William Aitken Heighway of Fiji.** By His Family. 274 pp. 4s. Methodist Women's Auxiliary to Foreign Missions.

**Talking with God—A Book of Prayers for Many Occasions.** Alfred Franklin Smith. 151 pp. Cokesbury Press. Nashville.

**Wondrous Love.** D. L. Moody. 187 pp. 1s. Pickering & Inglis. London.

**The World-Wide Christian Mission, 1922-1932. A Survey.** 284 pp. \$1. I. M. C. New York.

**Wayfaring for Christ.** A. M. Chirgwin. 160 pp. 2s. Edinburgh House Press. London.

**Ramon Lull.** (The Bhaktas of the World, No. 4.) P. G. Bridge. 107 pp. Re. 1.2. Christian Literature Society. Madras.

**Juveniles at the Cross Roads.** Shintaro Furuya. Translated by Shizu Hasegawa. 118 pp. Yen 1. Christian Literature Society. Tokyo.

**China's Own Critics: A Selection of Essays.** Hu Shih and Liu Yu-tang. 188 pp. Mex. \$6. China United Press. Shanghai.

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## Personal Items

(Concluded from 2d cover)

John Ellis Manley has been chosen as the new General Secretary of the National Council of the Y. M. C. A. He succeeds Fred W. Ramsey, who has held the position since the retirement of John R. Mott about four years ago. Mr. Manley has been engaged in Y. M. C. A. work for the last 30 years and has had a wide experience in this field.

\* \* \*

Dr. S. G. Inman, Secretary of the Committee on Cooperation in Latin America, has recently returned to New York, having attended the World's Sunday School Convention in Rio, and after visiting a number of South American cities, traveling by airplane from Mendoza, Argentine, to Santiago, Chile.

\* \* \*

Dr. William B. Lippard is the worthy successor to Dr. Howard E. Grose, editor of *Missions* during the last twenty-three years, who is to be promoted January 1, 1933, as editor emeritus for life. William B. Lippard has been associate editor since 1922; associate secretary of the American Baptist Foreign Mission Society since 1919; and recording secretary of the Board of Missionary Cooperation since 1920. He brings to the office a wealth of editorial ability and a background of missionary knowledge and experience.

## Obituary Notes

Lucy Hale Tapley, 75-year-old President-Emeritus of Spelman College, died June 7 at McKinley, Maine. During the 37 years she had served at Spelman College many thousand young Negro women had been helped because of her radiant influence.

\* \* \*

Dr. A. F. Grant, head physician of the American Mission Hospital in Tanta, Egypt, died on July 4 while preparing to take up his customary duties in the clinic. He went to Egypt in 1904, spending his first nine years at Assiut Hospital.

\* \* \*

The Rev. Dr. Alfred Gandier, of the United Church of Canada, died of heart disease on June 12th, a few days after retirement as principal of Emmanuel Union Theological College.

He was moderator of the Canadian Presbyterian General Assembly of 1923.

Dr. Gandier was born in Hastings County, Ont., Nov. 29, 1861, a son of Joseph and Helen Eastwood Gandier. He was educated at Queen's University, Kingston, and Edinburgh University, Scotland.

\* \* \*

The Rev. N. E. Samson of the Methodist Episcopal Church, and stationed at Sironcha, Chandra District, Central Provinces, India, was found murdered in Jubbulpore after having been robbed.



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