

# THE MISSIONARY REVIEW OF THE WORLD

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The Christmas Story in India

*Irene Mason Harper*

New Opportunities in New Persia

*R. E. Hoffman*

A Translator's Experiences in Africa

*A. W. Banfield*

New Hope for Spain

*R. H. Rainey*

What Success in Madagascar?

*W. Kendall Gale*

A Typical Station in China

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Statement of the ownership, management, etc., required by the Act of Congress of August 24, 1912, of the Missionary Review of the World, published monthly at Indianapolis, Indiana, for October 1, 1932.

State of New York, County of Westchester, ss:

Before me, a notary public, in and for the state and county aforesaid, personally appeared Delavan L. Pierson, who, having been duly sworn according to law, deposes and says that he is the editor and business manager of the Missionary Review of the World, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of Congress, August 24, 1912, embodied in section 411, Postal Laws and Regulations.

1. That the names and addresses of the publisher, editor and business manager are:  
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Editor and Business Manager—Delavan L. Pierson, 156 Fifth Avenue, New York, New York.

2. That the owners and the names and addresses of stockholders owning or holding 1 per cent or more of total amount of stock are: Owner: Missionary Review Publishing Co., Inc., 156 Fifth Avenue, New York; Stockholders: Mrs. Wm. Borden, New York; Edwin L. Bulkley, Englewood, N. J.; H. N. Dougherty, New York; D. J. Fleming, New York; Dr. and Mrs. C. R. Erdman, Princeton, N. J.; S. H. Gillespie, Morristown, N. J.; W. A. Harbison, New York; W. B. Hill, Poughkeepsie, N. Y.; Mary L. Howard, Hartford, Conn.; Manly R. Hubbs, Huntington, L. I.; Mrs. A. McD. Kortright, Huntington, L. I.; R. A. Long, Kansas City, Mo.; Walter McDougall, Upper Montclair, N. J.; D. L. Pierson, Upper Montclair, N. J.; E. B. D. Pierson, Upper Montclair, N. J.; James H. Post, New York; S. F. Shattuck, Neenah, Wis.; R. E. Speer, New York; Mrs. J. Livingston Taylor, Cleveland, Ohio.

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DELAVAN L. PIERSON.

Editor and Business Manager.

Sworn to and subscribed before me this 28th day of September, 1932,  
[SEAL]

EDITH ABER,

Notary Public.

My commission expires March 30, 1934.

## A Correction—General Chang's Testament

Our attention has been called to an error on page 543 of our October number where a wrong translation is given for the inscription on the Chinese Bible. This should read: "In the 15th year of the Republic (1926). Under heaven there is no greater classic. Offered to you by Chang Chih-chiang"; followed by the seal of General Chang. The story of this distinguished Chinese Christian appears, with his portrait, on pages 604 and 605 of our November number.

## Editorial Chat

Have you considered our special Christmas offer of two subscriptions for \$4.00? Send THE REVIEW to some friend or pastor or missionary as a Christmas gift. You will help in three directions—The Cause of Christ, the recipient and THE REVIEW. Here are some reasons.

\* \* \*

"I congratulate you on the China number. It is splendid—comprehensive and constructive. We thank you for it. I pass on my copies of the REVIEW to a clergyman who fairly devours it."

HERBERT K. CASKEY,  
Asheville, N. C.

\* \* \*

"The REVIEW gets better and better with every issue. I liked especially your China issue and I believe the November number is even better still."

ROBERT M. HOPKINS, D.D.,  
General Secretary,  
World's Sunday School Association.

\* \* \*

"In spite of the depression The MISSIONARY REVIEW OF THE WORLD is steadily going ahead not only in its new dress but also in its wealth of usable material for the pastor who would make 'the call of God to go into all the world' real to his people."

THE REV. HOWARD A. ADAIR,  
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"I sent for a copy of The MISSIONARY REVIEW OF THE WORLD and find it is beyond my expectation. I am very anxious for your October number. The magazine will be profitable to me through the year, so that I am asking you to send it to me."

REV. M. L. BANISTER,  
Chester, S. C.

\* \* \*

Readers of The REVIEW will be glad to know that the contents of our monthly issues will be found indexed in "The Reader's Guide to Periodical Literature," published by the H. W. Wilson Company, 950 University Avenue, New York. This is available for reference in libraries. Don't let this keep you from subscribing.

\* \* \*

You are making a splendid magazine, in some respects the most important in the country.

MRS. HENRY W. PEABODY,  
Orlando, Fla.

\* \* \*

We find THE REVIEW not only interesting but a valuable instrument in our study work and we are recommending highly the China and Indian numbers.

MARGARET I. MARSTON,  
Educational Secretary,  
National Council,  
Protestant Episcopal Church.

## THE MISSIONARY REVIEW OF THE WORLD

Delavan L. Pierson, Editor

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**HELPING THE COMING GENERATION—YOUNG WOMEN AND CHILDREN IN  
THE AMERICAN CHRISTIAN HOSPITAL IN MESHED.**



**HELPING THE COMING GENERATION—BOYS AND TEACHERS IN THE AMERICAN CHRISTIAN SCHOOL IN MESHED  
THE GROWTH OF A NEW CIVILIZATION IN PERSIA**



# THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LV

DECEMBER, 1932

NUMBER 12

## Topics of the Times

### THE AIM OF MODERN MISSIONS

The central aim of missionary work is "the personal conversion of men to a new life in Christ, to complete surrender to God and to new relations of love with their fellow-men." This statement was issued by the International Missionary Council at its meeting in Herrnhut, Germany, last July. Representatives of twenty-five different nations were present, including Christians from the mission fields, as well as representatives of mission boards in the West, so that the findings may be taken to represent evangelical missionary thinking around the world. All Christian missionary work—educational, medical, industrial and literary—is recognized as subordinate to the central purpose of "making clear the message of Jesus Christ in all its fulness."

The expansion of western civilization throughout the world is disintegrating the traditional thought and customs among these backward peoples. Millions have scarcely the bare necessities of life, though God has provided an abundant supply. All are weary of international disputes, racial hatreds, bitter controversies and communal strife. Men are increasingly rebellious against economic schemes which tend to concentrate the wealth of the world in the hands of a few and to exploit the masses for private gain. The youth of today are being captivated by theories and programs which do not derive their force and authority from the Gospel and yet are exercising over the minds and conduct of men an influence often more extended and more revolutionary than the Christian Church. It is a time for true repentance and regeneration.

The Christian Church must face this situation courageously. Our missionary task is to make known by word and by life God's revelation of Himself and of His Way of Life through Jesus Christ. Personal piety, good advice, modern philosophies and human programs of reform are not sufficient to meet the needs of the world. What Christians have to give, says the Herrnhut

statement, "is the good news of a Divine act in history, of the Word made flesh. Apart from this there is no Christian mission. In face of the powerful anti-Christian forces operating in the world today, we reaffirm our faith that the revelation of God in Christ is the only way of deliverance for mankind, and that alone can provide the foundation for an order of society that will be according to the will of God."

Everything in the missionary activity of the Protestant Church should serve the one dominant purpose of making clear the reality of Jesus Christ and His full Message, with all its implications.

The task is one, though the forms in which it must be carried to completion are many. "A living faith must show its effects and fruits in every department of human life. We must not shrink from an uncompromising protest against all that is un-Christian in modern thought and life."

Human powers are wholly inadequate for the tasks before us. The Holy Spirit must inspire and empower us, enlightening our souls "with celestial fire."

One of the many hindrances to the fulfilment of the distinctive missionary purpose is the disagreement between the Gospel and modern conception of the nature and destiny of man. It is part of the world mission of the Church to examine, in the light of the Gospel, the whole system of values on which the economic order and civilization rest.

The committee at Herrnhut recommended:

1. That the officers of the Council continue to enlist the help of the best Christian minds in the world mission of Christianity, with a view to a more direct and effective attack on non-Christian principles of thought and action in the modern world;
2. That encouragement be given to the formation of groups in the different countries for the study of the Christian Message in relation to non-Christian forces;
3. That steps be taken to enable outstanding Christian thinkers in Europe and America to visit the important fields to lecture on Christianity and to discuss these questions with small groups;
4. That we keep in view the possibility of providing increased facilities for members of the younger Churches,

who possess the necessary initial equipment, to pursue their studies in the West and so avail themselves of the best help that the older Churches can give.

The responsibility for meeting the challenge of modern thought belongs to the Christian Church as a whole. Much of the work done in this field is being done by other agencies. Anti-Christian elements in western civilization are everywhere penetrating the mission field and creating serious obstacles to the advance of the Gospel.

It is hoped that from the direction of missionary thought to these questions, from international contacts between individuals and groups, and from the meeting of informal groups in which the help of leading Christian thinkers is enlisted, there may result a growing clarification of thought which God may use for the vitalization of the whole missionary movement.

As to the task of evangelism, there is an urgent call to a bolder and more convincing presentation of Christ and His Message. The world is in desperate need of regeneration. Christ calls men to a complete conversion of the mind and to a radically new life. Our evangelistic task is so to present Christ to men that they will be confronted with the necessity of a real decision. The Churches and missions must cooperate in a more earnest evangelistic endeavor. The Herrnhut statement says:

Our aim is the personal conversion of men to a new life in Christ, to complete surrender to God, and to new relations of love with their fellow-men. From a true conversion of heart and mind there must follow a new discernment of ways of living that are in accordance with the mind of Christ, and a new determination to wage war on the evils of society and to redress the wrongs of the world.

We recommend that the National Christian Councils be invited to undertake, and to encourage the Churches and missions in their areas to undertake, a fresh study of the methods of evangelism best suited for reaching different classes of people; and that the officers of the International Missionary Council include among their major tasks the assisting and coordinating of such studies.

This statement of the Primary Aim of Christian Missions is especially timely in view of the recent report of the Appraisal Commission of the Laymen's Foreign Missionary Inquiry.

### THE STORM CENTER IN ASIA

War is caused generally by pride, covetousness, ambition, misunderstandings and fear rather than by a spirit of active hostility and premeditated aggression. Japan and China are both strong nations and should be friends but irritations have stirred up strife. Having entered on a campaign to control Manchuria through a puppet government, Japan is unwilling to retreat. The opinion of the civilized world condemns Japan's militaristic program in the newly formed state of Manchukuo but the Japanese Government is ap-

parently ready to face ostracism and world-wide antagonism rather than acknowledge her error and to give up personal control of the State she has brought into being. As in the case of Germany before the World War, militarists, whether right or wrong, are accused of refusing to allow treaties and the court of world opinion to turn them from their course.

The Lytton Commission of the League of Nations, which has been studying the situation on the ground, has now published its report which finds Japan at fault in her disregard for China's sovereignty and for her disregard of treaty obligations. The Lytton report is thorough, fair and diplomatic, acknowledging the provocation to Japan and the need for readjustments, while seeking a peaceful settlement of the difficulties. Ten principles are laid down which, if accepted by the contestants, would promote peace and contribute to the welfare of China and Japan and the development of Manchuria. These principles include the following points:

1. Settlement compatible with the interests of both China and Japan.
2. Consideration for the interests of the Soviet Union.
3. Observance of the League of Nations covenant, Kellogg-Briand pact and Nine-Power treaty.
4. Recognition of the rights and interests of Japan in Manchuria.
5. New treaties to restate the respective rights, interests and responsibilities of both China and Japan in Manchuria.
6. Provision for prompt settlement of minor disputes as they arise.
7. The Manchurian Government modified to acknowledge the sovereignty of China, and secure a large measure of autonomy.
8. Order in Manchuria maintained by gendarmerie, by the withdrawal of other armed forces, and by non-aggression treaties.
9. A new commercial treaty between China and Japan to promote equitable commercial relations between the two countries.
10. Temporary international cooperation in the reconstruction of China.

The impartiality of this report is indicated by the fact that both Japan and China consider it unsatisfactory. Japan declares that she will not retreat from her position; China objects because Manchuria is not returned to her unequivocally and she rejects the suggestion of international cooperation in her own national reconstruction.

There is hope that Japan will yet be guided by wisdom rather than by pride and that some way may be found to preserve her interests in a way compatible with justice to the Chinese and to the welfare of Manchuria. In the meantime desultory fighting continues in the disputed territory; Japan is expending huge sums which she can ill afford; her foreign trade has fallen off so that she faces bankruptcy; social unrest grows among her own people and international compli-

cations threaten her life. The Japanese are a virile and a capable people and there are forces working in the Empire for peace and international justice that may yet make their influence felt. If China can set her own house in order, her neighbors will be more eager to preserve friendly relations. There must be agreement between China and Japan before they can walk together in peace.

### STANLEY JONES IN MANCHURIA

In the midst of civil warfare, Dr. E. Stanley Jones has conducted his first meetings in the China Evangelistic Campaign. In Mukden, "the center of war-torn Manchuria," he found that the Japanese had closed temporarily all schools and colleges, except the mission schools. Many Chinese business men and foreigners had fled to escape danger and chaos. During a meeting to welcome Dr. Jones a Japanese airplane swooped low to investigate the nature of the gathering. Dr. Jones says:

"One night seven hundred Manchukuo troops mutinied, killed their Japanese officers and burned the arsenal and thirteen airplanes... Two nights later there was worse firing and some missionaries sat up all night with bullets whistling around their houses... Yet we carried on evangelistic meetings during the day and night as though nothing were happening... The Chinese Christians were wonderful in their poise. Many had come from bandit-infested regions and would probably lose all before getting back home, but they carried on with cheerfulness and courage... They laid their plans day by day for building this new Kingdom of God on the ruins of the old kingdom.

"The morning meetings were for Christian leaders who came from all over Manchuria. At night the meetings were for non-Christians, mostly intellectuals. The gates of the city were closed at seven, so that many had to get through the gates or remain outside all night. Yet they came and packed the building. When, after five nights of unfolding the meaning of the Gospel, I asked those who would like to become Christians to sign cards, two hundred and fifty did so.

"Conditions have changed in China since I was here ten years ago. The soul of China has matured. She is facing the deeper issues. The youth are today most interested when one is dealing with the really great things of life.

"Japan is only very nominally holding Manchuria as a whole. She controls only the railways and about 4,000 square miles out of 375,000 square miles of the country. Every railway station is like a fortress; camouflaged armored trains move

up and down the lines while airplanes buzz overhead looking for roving bands... I was told from reliable sources that banditry is now a hundred times worse than it was under the old rule... The country outside the railway center is chaos... Militarism is not only wicked, it is stupid!"

### FOREIGN STUDENTS IN AMERICA

Over three thousand foreign students are in America each year expecting to return to their home lands to fill positions of leadership in political, business, industrial and educational spheres. Most of these students represent the cream of the nations from which they come, though some are radical and undesirable. About one-third are supported by their home governments and by scholarships; another third come with money supplied by parents and friends. The remaining third must depend on part-time and vacation employment in America to meet expenses. Among these are the most earnest and desirable class. A loss of opportunity to work their way will be a great handicap and may necessitate their return home. This will be a distinct set-back to the promotion of international understanding and goodwill.

In the present distress in America, due to unemployment, it has seemed to the Government officials in the Department of Labor that employment must first be provided for American citizens. According to a recent ruling by Secretary Doak, foreign students, admitted on a non-quota basis, are forbidden to engage in any gainful employment to help finance their education. This ruling, no doubt due to the present unemployment situation, will, however, permit students to do odd jobs in the houses where they live, but it prohibits them from receiving wages for work which might give employment to American citizens.

Student leaders in many American institutions affected by this ruling have sent protests to Secretary Doak quoting the objection of President Livingston Farrand of Cornell that the ruling is unfair, short-sighted and unwise.

Dr. Frederick B. Robinson, President of City College, New York, says:

One of the most potent agencies for the promotion of international understanding and goodwill is the interchange of professors and students... To construe student part-time employment as labor, incompatible with the students' privileges of study, is unwise and lacking in consideration... The amount of work they can do is automatically limited by the requirements of the colleges themselves, and it is part of their educational experience. Its influence on our labor problem is negligible and the period of residence is limited... It is to be hoped that the law will be interpreted broadly and generously.

Charles D. Hurrey, General Secretary of the Committee on Friendly Relations among Foreign

Students, writes to us as follows, on the influence of Secretary Doak's ruling:

Students from the Orient (excepting Filipinos), and those from Europe, Africa and almost everywhere (except Latin America), are threatened with deportation if they work for money wages. Those who arrived in the United States before August 1, 1932, are allowed to work in the college community in partial payment for room, meals and tuition—but not for dollars. They may also do such work in vacations but not for money.

All foreign students are required to carry at least twelve hours per week of college work in an approved institution of higher learning. The Department of Labor will probably not deport any foreign student who maintains his student status even if he is earning some money by preaching, lecturing, writing, or other legitimate student work.

It is difficult to make a ruling that would be uniformly just. I am convinced, however, that our government is right in insisting that each foreign student shall satisfy his nearest United States Consul that he is coming here as a bona fide student and that he has sufficient financial resources to cover his expenses; also that no student should be admitted from a country that stipulates that he cannot return to that country (as, for example, Armenians from Turkey, Greece or Syria, White Russians from France or Czechoslovakia). All foreign students should be urged to hold in reserve sufficient funds to cover minimum cost of return passage. Exceptions should be made for such foreign students as are in distress due to circumstances beyond their control, e.g., earthquake, revolution, and illness. In all such cases the student should be required to give proof of the truth of his story, and, wherever possible, should earn his way out, rather than receive a charity gift. Loans to foreign students are seldom repaid by them and consequently promote an unfriendly feeling. Students should be required to present references (at least from two of their professors) so that one may inquire concerning the character, ability and record, before deciding whether to grant help. In cases of threatened deportation, the government might parole students in care of some welfare agency which would assume responsibility for seeing that such students returned home within a given time.

There are many good reasons for welcoming foreign students to America and for offering them every facility for study under friendly conditions. It seems, however, that the American Government is justified in taking any steps necessary to prevent these students from further increasing unemployment. The law should be intelligently and benevolently applied.

Needy, diligent, desirable students should not be prevented from their studies. Such a ruling would have barred from the United States many of the best students of the past—such as Kagawa of Japan, Paik of Korea and others from China, India, Latin America and Europe.

Many efforts are made to make incoming oriental and other foreign students feel at home in America. The Student Division of the National Council of the Y. M. C. A., the National Students' League and the Committee on Foreign Students are very active in this respect. Recently when a party of seventeen Chinese students arrived in San Francisco, headed by Dr. Y. Y. Tsu, of the

Peking Union Medical College, they were warmly welcomed at International House and at other functions in their honor. One of the greatest needs of these foreign students in America is that they be brought into close touch with Christian homes and institutions and be shown the best that our land and people can offer.

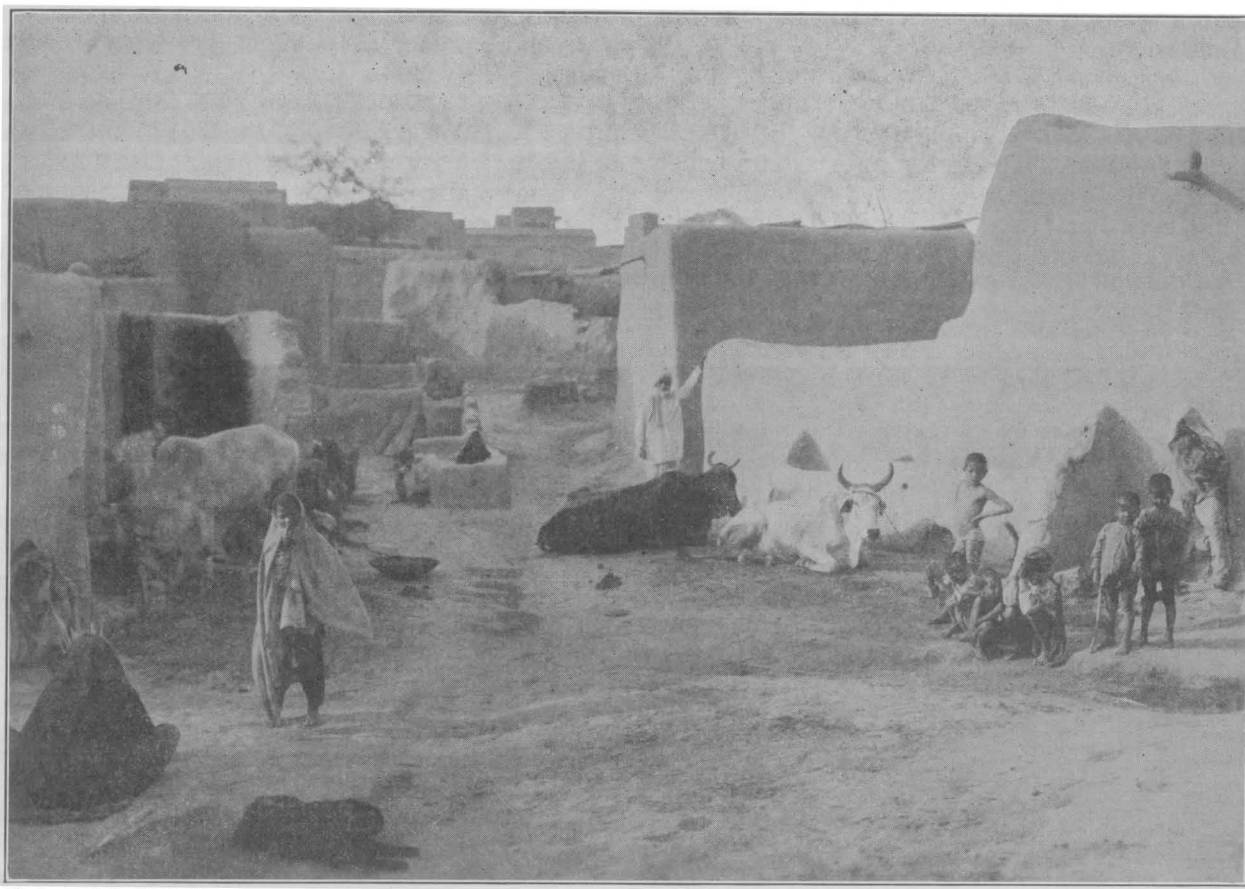
## THE REVIEW AND THE DEPRESSION

Companionship in trial is good for the soul. The present financial depression has not passed us by, but has threatened the very existence of the REVIEW. In spite of drastic cuts in expenses, and the help of many noble friends, the expense and income would not balance. We were determined to avoid going into debt. What could be done—slowly starve, die by *hara kiri*, or seek rejuvenation.

These are days of crisis in religious and missionary spheres, at home and abroad. The evangelical and evangelistic note in Christian missions needs to be emphasized rather than silenced. The REVIEW stands firmly for Christ as the Son of God and the Saviour of men and for New Testament faith and works. It is the organ, not of any sect or organization or group of organizations, but of a *cause*—the greatest cause—that of winning all men to Christ and His Way of Life. Our reason for existence is to promote the Christian campaign, to spread the knowledge of Christ and to extend His control over the hearts and minds and lives of all races and nations.

The REVIEW should continue, but how? Many letters of appreciation recently received have strengthened the conviction of the Editor and Directors that the voice of the REVIEW should not be silenced.

After much careful study and prayer a way has providentially been opened to continue to serve the cause without lowering the standards. After December first the publication office is being moved to Harrisburg, Pennsylvania, and the editorial office to Upper Montclair, New Jersey. The REVIEW will continue as a world-wide, interdenominational, independent monthly and the Board of Directors and editorial council will cooperate to make it as effective and as widely useful as possible. If the circulation could be increased to 25,000 (less than one in a 1,000 of Protestant church members in America) we believe that the financial problem of the REVIEW could be solved. It is as difficult to publish a worthwhile magazine without financial support as it is to maintain a family without food. The economic situation has disturbed the financial balance sheet, but the spiritual resources are unimpaired. We thank God and take courage for a new advance.



Photograph by H. R. Ferger.

A FAMILIAR SCENE IN A PUNJAB VILLAGE, NORTH INDIA

# The Christmas Story in India

By IRENE MASON HARPER, Moga, India  
Missionary of the Presbyterian Church, U. S. A., Since 1914

WHEN the occidental reader enjoys the familiar story of Jesus' birth, or any other Bible story, he needs help of study and imagination to get a vivid picture. The children in America and England have never seen houses like those in which the people of the Bible lived, nor used lamps like theirs. In teaching these stories to American children we must therefore provide pictures or take the class to a museum.

Not so the Bible teacher in India. There the story is vivid, for its details are seen all around. If the class dramatizes the Bible lesson, no change of costume is necessary. In accessories and spirit the story is oriental and hence familiar. This new vividness of Bible narratives has given me so much pleasure during the years in my home in India, especially when I have spent Christmas in

the villages, that I have made note of some of the familiar village sights that illuminate the Christmas story.

*Now when Jesus was born in Bethlehem of Judaea in the days of Herod the King, behold, Wise-men from the East came to Jerusalem, saying, Where is he that is born King of the Jews? for we saw his star in the East and are come to worship him. MATT. 2:1-2.*

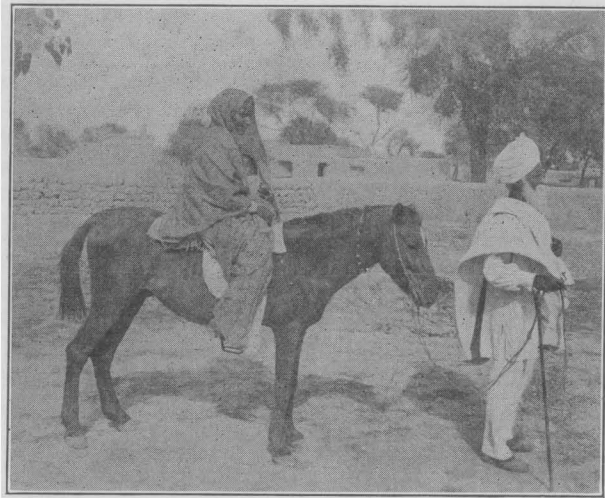
There is nothing strange to the Indian mind in learned and wealthy men taking such a long journey for such a purpose. Pilgrimage is familiar. Religious men continually pass through the villages on their way to distant shrines. Some of them are seeking a spiritual boon, and will sacrifice much to perform some special act of worship. Those of the Hindu faith who are truly



searching for God readily understand the quest of the Wise-men.

*And they came into the house and saw the young child with Mary his mother. MATT. 2:11.*

One day we went to see a baby five days old in the village of B——. Crossing the sun-baked space before the home, we elbowed aside the oxen and asses eating from the manger against the house wall, stooped through the low door, and entered the one room of the little mud hut. When our smarting eyes were a little used to the smoke



Photograph by H. R. Fenger.

#### INDIA ILLUSTRATING THE FLIGHT INTO EGYPT

of the cooking fire, we could see against the shadowy background of the rough bare walls a lovely picture. The mother was seated on a low stool, her clothing, dull in color but gracefully draped, shrouding herself and the tiny infant. The red glow of the charcoal fire shone on her face bent low above the child. In such a setting shepherds and wise-men "came into the house," and saw the Babe whose birth brought hope to the depressed and handicapped, like this wee "untouchable" in a Panjab village.

*And opening their treasures they offered unto him gifts. MATT. 2:11.*

A common birth custom. I remember when a group of village Christians came to greet our first-born. One old man took her in his arms and

another, as representative of all, with great ceremony laid in her tiny hands two bright silver rupees.

*And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, to the city of David, which is called Bethlehem. LUKE 2:4.*

We see many a picture of such a journey along the rough paths of our district. Often we meet a little company, a tall black-haired man, his long draperies swishing about his muscular legs as he walks, and behind, on a small donkey, the slight young wife, her soft head-drapery partly concealing her face. Doubtless they are going back to the ancestral village. All their luggage is a couple of brass vessels and a small bundle or two slung across the donkey's back. Food for the journey is tied in the corner of the wife's shawl.

*And she brought forth her first born son and laid him in a manger. LUKE 2:7.*

The boys and girls of our village would not understand Luther's Cradle Hymn,

Away in a manger,  
No crib for his bed,  
The little Lord Jesus,  
Laid down his sweet head,

for the babies they know never have cribs or dainty beds. They just lie on the floor or on a cotton rug spread on the rope bed of the family. I never saw one lying in a manger, but the mangers are often the size and shape of a baby's crib!

*And the glory of the Lord shone round about them. LUKE 2:9.*

What beautiful nights we have in our village! The stars always seem nearer and more brilliant than they do in America. As we sat on Christmas Eve, in the midst of a village Christian group, their happy, upturned faces lighted by those wonderful stars, I thought, "It must have been just such a night as this!" It seemed as if some of the glory of His coming shone around the people as their strange haunting melody rang out in the quiet night, "*Raja Raja aya*"—The King, the King has come.

Yes, the "old, old story" is easy for the village people of India to understand—if they hear it. "But how shall they hear without a preacher, and how shall they preach unless they be sent?"

#### Do Foreign Missions Pay?

One of the best answers ever given to this question was that of the converted Brahmin, Narayan Sheshadri, before an audience in Philadelphia. His reply was to this effect:

"This cultured audience convinces me that missions pay. Long after India had reached a high state of civilization, your ancestors were barbarous and degraded heathen. It was foreign missions in the early days of Christianity that lifted them out of this state, and gave them and you, their descendants, the Christian civilization and enlightenment you now enjoy. You owe what you are to foreign missions."

What has been done for us, Christ can and will do for others in "all the world."



# New Opportunities in New Persia

By R. E. HOFFMAN, M. D.  
Missionary of the Presbyterian Church, U. S. A.

THE six years since the accession to the throne of the present king, Reza Shah Pahlavi, have seen a rapid awakening of this ancient land which had lain so long dormant, apart from the rushing world. Modern transportation, modern schools and hospitals, modern ways of living and a new patriotism under a progressive ruler, are displacing the old isolation, ancient Arabic learning, strict veiling of women, old corrupt dynasty and control for twelve centuries by the religious Mohammedan mullahs. The rapidity of these changes has thrust forward a host of new problems that are baffling to the reorganized government, which deserves the sympathy and cooperation of all lovers of progress. Certain features of the awakening are the following:

I. *Transportation* has changed completely. Motor roads are being built with feverish haste. Wide, straight avenues are cutting their way ruthlessly through the old cities, with their maze of narrow, winding alleys; sacred graveyards are being torn up and the gravestones used to build sidewalks. Telegraph and telephone, mail service by motor car and airplane have brought in a flood of new interests. More Persians are visiting foreign lands and more foreigners are coming to Persia every year. A journey of 500 miles used to require two weeks by carriage or nearly a month by caravan, but now takes but two days by automobile or four hours by airplane. Communities were so widely isolated by deserts that each lived its own provincial life, but have suddenly been brought close together by the miracle of modern transportation, and now this land of vast open spaces has become a nation! New ideas and new customs spread like wildfire. Further united by a common language and led by a strong ruler for the achievement of a common destiny, this nation of only ten million people is moving more rapidly than China or India with their unwieldy hundreds of millions.

II. *Education* is capturing the land. Twenty years ago a mere 6% of the people could read and

write, and they were chiefly the religious mullahs. Now schools of modern type are multiplying, and the newly educated are hungrily devouring everything in print: local newspapers, religious literature, novels translated from the French, Russian and English, books on travel, lurid advertisements of automobiles and facial creams and patent medicines! There are schools for girls also, and literature for women is in demand. Those who can not read are eager to hear, and often one man may be seen reading to a roomful of illiterates who hang eagerly on every word. All teaching in primary schools must be given in the Persian language; and this is further unifying the nation by eliminating Turkish, Armenian, Kurdish and other smaller tongues.

For a hundred years Christian missionaries have conducted schools in Persia and some of these have grown to considerable size. These schools are now found in ten principal cities. Their graduates hold many positions of leadership in the government, and are of great value as teachers in the public schools. Now their opportunity is greater than ever before for influencing still more deeply and vitally the thinking of an entire nation, not only in their classrooms but through religious, health and economic literature of a sound kind. The Russian Bolsheviks are carrying on extensive propaganda.

III. *Great Social and Political Changes* are taking place. Every Persian male subject must wear the new Pahlavi cap, which has a visor, a thing always abhorrent to strict Mohammedans. The turban is forbidden, except to a few with written permits to wear it, who are engaged in strictly religious study or work. There is increasing freedom of women, many of whom are adopting European dress, attending school, traveling, becoming teachers and nurses, and taking an interest in public affairs. A woman's auxiliary of the Society of the "Red Lion and Sun" (Persian Red Cross) was recently organized. Cinema houses are springing up and showing Russian, German and American films—and the worst of

these are the American wild west, gangster and other cheap films. The people are rapidly dividing into two classes; those who can afford it are adopting western costumes and furniture, phonographs, stoves, pianos, private cars, liquors, tables and chairs, knives and forks; while those who are poor still hold on to the old, sitting on the floor, eating with the fingers, riding on donkeys. Whether this adoption of Western ways is a beneficial thing is an academic question; the movement can not be checked, and the American automobile is chiefly to blame. But it would seem that we ought to be friendly enough to point out to these learners the good, and warn against the evil, in the new and dangerous things of our modern life.

The government is a limited monarchy. Members of the Majliss (parliament) are elected by popular vote. Ministers and governors of the provinces are appointed by the Shah (king). Civil courts of justice have been established independent of the Mohammedan mujtahids (judges). Extra-territoriality was abolished in 1927, and foreigners must now be tried in the Persian courts. The army has been modernized and is well drilled. There is compulsory military service of two years but students in recognized schools are exempt. The police are well organized in all cities, and a system of road guards keeps the highways safe for travel. New laws are legion, and whether they emanate from the *majliss*, a minister or a local official they are immediately enforced by the police so far as possible. An effort is made to balance the national budget, for the first time in centuries.

IV. *Poverty and disease* go hand in hand. The poverty of Persia is great. Probably 50% of the population have no assurance of tomorrow's bread, have insufficient clothing for the cold winters, are unable to lay by anything for the future, and have nowhere to turn in illness or old age. The day laborer's wage is 15 to 40 cents, and there is much unemployment. The old feudal system grinds the peasants into the very soil. To add to the difficulties, the national currency is on the silver basis and has greatly depreciated recently so that prices have gone up while wages have not.

The ignorance of sanitary laws among the common people is on a par with the poverty; in fact, it is a chief cause of the poverty. There is no isolation of contagious diseases, no anti-tuberculosis work, no popular sentiment supporting reform. Typhoid and typhus are endemic, malaria is prevalent, trachoma afflicts a large part of the population. There are so few doctors that 90% of the ill never call a doctor at all.

The economic waste from disease is so appall-

ing that one need not wonder at the poverty. The economic value of human life and health is fully recognized by our own courts. Negligence contributing to injury or death is punishable by fine. The Supreme Court of California granted \$33,000 damages to 19 plaintiffs who had suffered from typhoid fever because of the bad water supply of the city of Pittsburg, California. Malaria was one of the main reasons for the economic stagnation of many southern states. The usual methods of screening, drainage and treatment employed by the Rockefeller Health Board cost 45 cents to \$1.00 per capita, and resulted in a complete economic change over large areas. Savings like this in Persia would increase the economic value of the individual citizen and accompanied by health education, would enable him to live a healthy life. If the lame, halt and blind could be rehabilitated instead of becoming beggars, if school children could have teeth attended to, eyes refracted, and other defects corrected in their early years, what a difference it would make in the public health and, very soon, in the standard of living!

In the old days of isolation, the minds of the people were impervious to new teachings; the mullahs ruled the land and fanatically opposed all innovations. Ceremonial purity hopelessly confused the health question; all running water was pure; fatalism taught that every child must bring out its smallpox, and 25% of them died in the process; disease was caused by the "evil eye," and should be warded off by charms. Christianity was abhorred as standing for polytheism, the eating of pork and drinking of wine, the wearing of European clothing, immorality of women (unveiling), gambling, and war against Mohammedans. In medicine the old "Hakims" (herb-doctors) held the field. They attempted no surgery or preventive medicine, but relied on herbs and diet.

The new day has destroyed confidence in the old beliefs and made the people hungry for modern medicine. I know several of the old Hakims who have sent their sons to Europe for medical education. New hospitals are being built and old ones improved so that in many cities very creditable buildings and equipment are to be found. The Government Health Department is maintaining its doctors in all the cities of the land who report epidemics, vaccinate the children for smallpox and supervise the health work of the place. The department regulates the practice of medicine, pharmacy and dentistry and is attempting to collect vital statistics.

V. *Americans in Persia*, until recently, were our political representatives and the missionaries. The American missionaries have worked

almost exclusively in the north for a century, and now number nearly one hundred, including seventeen well qualified physicians and seven graduate trained nurses. Their hospitals and schools were the best in the land and the foreign doctor enjoyed a peculiar prestige. People come hundreds of miles for treatment, and tales of the wonderful cures fill the land. These hospitals have large dispensaries and do much general surgery. In the old days they could not do much health teaching, for no one would listen, yet they have done a little in the field of preventive medicine. They promoted smallpox vaccination for many years, until it was taken over by the Health Department of the government. They administered American Red Cross relief in times of earth-

other organizations interested in the welfare of mankind, who could carry on limited projects in cooperation with both the Persian Health Department and the missionary hospitals.

The present wave of patriotism is exalting things Persian, and belittling everything foreign. Not only is American prestige sharing in this decline, but the wave of "Uncle Shylock" feeling from Europe can be felt even to Persia. Our films are suggesting to the Persians that American life consists chiefly of cow-punching, rescuing abducted girls, gangster warfare and walking like Charlie Chaplin. The newspapers help in this informing about American life by featuring such things as Chicago gunmen, lynchings, crooks in government life, murder trials and violation of the prohibition amendment. It is certainly the duty of patriotic Americans to promote as many useful, sane American contacts as possible, if only to counteract the bad advertising of the cheap cinema and sensational newspaper.



From "Women and Missions."

A STREET SCENE IN MODERN PERSIA

quake and famine; now the Persian Society of the Red Lion and Sun occupies this field. A colony of lepers at Meshed is supported by the Moham-medan Shrine, but is given medical treatment by the missionary doctors, aided by the American Mission to Lepers, all working in cooperation. Recently health lectures have been given through a cooperative arrangement between the missionary doctors, the government Department of Education and some local Persian physicians.

Because of the new Health Department and Society of the Red Lion and Sun and the increasing number of modern trained doctors, these hospitals face a new situation. They must modify their program to be most helpful to the government's program, and are studying ways to do this. Possibly they can profitably give their attention more and more to preventive medicine, health teaching and specific, limited fields of work, like campaigns against certain diseases, such as tuberculosis, venereal diseases or trachoma, and in the training of various types of medical workers. The opportunity should be inviting also to certain

VI. *Some Problems and Opportunities* may be mentioned, fields where the new government greatly needs help, and help of a sort which Americans are especially fitted to render.

1. A complete health survey of the whole land would be of great value in the more intelligent planning of every health project. Such a survey should be made at once.

2. Literature on a wide variety of health subjects is needed, and if it is high class and wisely distributed would be read eagerly by the newly educated thousands; such literature is available in abundance in English, so that the problem would be largely one of careful selection, translation into Persian, printing, and distribution.

3. Various kinds of workers should be trained. Physicians in public health work; social service workers; midwives; nurses; hospital technicians. Each type of worker presents a peculiar problem.

4. Projects in demonstrating the care of certain specific disease types would be of large value if wisely conducted; such as a project in the care of children with "surgical" tuberculosis, the blind, lepers—this is being done at Meshed.

5. A skilled and resourceful American pharmacist attached to one of the Presbyterian hospitals could render important help to all the missionary hospitals in the preparation and purchase of supplies, and to the government program in promoting the use of native remedies instead of imported drugs.

6. In the realms of child welfare and social service are inviting opportunities to set in motion influences for the improvement of living conditions.

# A Translator's Experiences in Africa

By the REV. A. W. BANFIELD, Lagos, Nigeria

*West Africa Secretary for the British and  
Foreign Bible Society*

A PERIOD of twenty-five years in the prime of one's life is a long time to spend on one task. These years of toil will either make or break a man. They will either harden or melt him. They will either reduce him to a mere machine, or give him a world vision. If this task has to do with God and eternal things, the man cannot be the same at the end as at the beginning.

To study the sayings of Jesus Christ, word by word, and His wonderful miracles, to examine carefully the histories and prophecies of the "holy men of God who spake as they were moved by the Holy Spirit," to catch something of the power and inspiration of the message of the Bible, to be carried away by the greatness and sacredness of the task allotted, is to be rewarded a hundredfold for all the time and prayer and toil spent. The past twenty-five years have been the most fruitful and the most blessed years of my life. The task which I have completed has been my heart's great desire and the propelling power of my life. This God-given ambition has taken complete possession of me, and has never left me day or night.

During the first years of language study in Nupe, one of the most difficult of intoned African languages, I laid aside everything that might distract my thoughts and even set aside all other reading. For two years I never read a paper or book in English, with the exception of my Bible. I literally spoke, thought and dreamed in the difficult language I was studying.

Generally one who reads that a portion of the Bible has been translated into an African language, knows little or nothing of the years of preparation and toil before the work is attempted. Perhaps he pictures a missionary sitting at a table behind a huge stack of books from which he ab-

stracts all kinds of help, and surrounded by a group of interested native helpers, each doing his utmost to assist in the translation.

Such is a dream picture; the reality is quite different. The translator is a missionary who sits behind a table, but with no stack of books, unless he has entered into the labors of others. Instead of alert, interested natives, the missionary must do his utmost to keep his teacher interested and awake. One day a missionary took a photograph of his teacher fast asleep. When shown the picture, the teacher said he was not asleep, but was simply meditating. The missionary's burning desire to translate the Word of God may not be his teacher's desire, especially if it is a new field. In fact, the desire to learn and translate a book into their language is often misunderstood.

During my years of language study, I never had a teacher who could understand a word of English, or who could even read in his own language. Now after twenty-five years, I have completed a translation of the entire Bible into the Nupe language, spoken by half a million people in Nigeria. While engaged in this task, I also compiled and printed a dictionary of the language in two volumes of over thirteen thousand words, wrote a grammar of 186 pages; collected and published a book containing 623 Nupe proverbs; besides preparing many primers, hymnals, catechisms, text books, etc. And all these years I was secretary of my Mission, I built five mission stations in five different centres, doing much of this work with my own hands. At different times, I lived in these stations and traveled extensively.

The following notes from my diaries indicate some of the circumstances under which the translation of the Bible was made. The very first verses of the Bible were translated in a little

**How would you go about the task of learning a strange language never yet reduced to writing? How would you undertake to translate Christian truth into a heathen tongue? What words would you use for God, love, salvation, holiness if the people into whose language you are translating the Bible have no words to express these ideas? Mr. Banfield describes the romance and realities of Bible translation in Africa.**

grass hut in Patigi in July, 1902, where I lived for more than a year. The last verses were completed on board a ship off the West Coast of Africa in July, 1927. Experiences between these two dates would fill volumes.

I first came to Nigeria in 1901, as one of the four pioneer members of the Sudan Interior Mission. While on board the ship traveling out to the West Coast of Africa, the doctor told the leader of our party that they would bury me in six months. Now I am the only one of that party alive. Two were invalided home inside of eighteen months; the other member died on the field in 1903.

St. John's Gospel was the first book to be translated—first in picked sentences, which were read to the laborers then at work on our mud houses, and later on in picked chapters, used in the same way, and in our little grass chapel.

In 1906, at Patigi on the Niger River, seven missionaries representing three societies formed a Nupe Language Conference, and I was asked to prepare a translation of the four Gospels in Nupe. These Gospels were translated in Shenga, and after being passed by the Nupe Conference, were printed by the British and Foreign Bible Society in 1908. This book was a great boon to our mission work and was used as a text book in our schools. The children soon read the four Gospels through many times and begged for more books in their language.

The Acts was next translated, printed by the Bible Society in 1912. It is comparatively easy to translate the Story of Jesus as given in the Gospels, but it is quite a different matter to translate the doctrines of St. Paul or St. James.

Slowly, a Christian vocabulary was coined and compiled. Suitable words were tried out and adopted for faith, sin, heaven, righteousness, etc. Many difficult religious words were held in abeyance, and substitutes used. Even now, after twenty-five years, some of these words are still in abeyance.

So great was the demand for portions of the Word of God that two illustrated volumes of 370 pages, one containing 58 Old Testament stories, and the other 60 from the New Testament, were published in 1914. These stories were told in the words of the Scriptures, so that later when the entire Bible should appear there would be no difference in them. At different intervals during these twenty-five years, one or other of the books of the Old Testament was translated, typewritten and circulated.

In 1915, I was appointed Secretary for the British and Foreign Bible Society for West Africa, and my time was much taken up in traveling throughout this vast agency, but I always made it

a point to take my books along with me. For instance, my diary shows that the book of Psalms was typed off in 1918 while I was a passenger on a French frigate for twenty-one days between Dahomey and the Congo.

During 1918, my typewriter, books and clothes, in fact all my boxes, floated about for a day in a native canoe half-full of water, while traveling on the Congo River. During the same journey, when my life was in danger in a cannibal village, I left all my loads by the roadside and ran for over a day. My loads were eventually brought in to me three days later by a company of soldiers. At another time, all my boxes were dropped in the sea off Sekendi, on the West African Coast. I narrowly escaped the experience myself. When I came on board and complained to the ship's captain, his reply was: "Lucky dog you are on board at all."

Each portion of the Bible is written off by hand four times and read through at least fifteen times before the book is completed. I usually make seven copies when I type off a book. One copy is interleaved and circulated among the members of the Nupe Language Conference, who make their suggestions or alterations on the interleaved sheets. This copy is often in circulation for a period of three years or more before it comes back. It is then revised, retyped, and prepared for the press. Five copies are sent out to five Nupe mission stations to be used in daily readings. The remaining copy is for my own use.

The choice of book to be translated is based on the urgent need of that particular book. Primitive peoples dearly love the historical narrative of the Bible. They have so much in common with these old writings; in fact, millions of them are living today under conditions resembling those that existed in the days of Abraham.

In 1909, a beginning was made of a translation of the Old Testament, remembering that the Christians in these parts are not content with "half a Bible," as they call the New Testament, but insist on having the whole Word of God which, they affirm, will bring them all the blessings of God. Genesis, Exodus, Joshua, Judges and Ruth were translated in this order. In 1923, I made a tour of four months, traveling over a thousand miles into Nigeria. During one stage of this journey I spent seventeen days in a canoe, being poled up the Benue River. I had my books with me and, while alone for days and days without seeing another white person, I translated the book of Nehemiah. I was able to understand this wonderful man of God better in these few days than ever before. Oh, for men like Nehemiah in these days!

The mosquitoes and flying insects were so nu-

merous and various during the daytime that I was compelled to put up my mosquito net inside the canoe and sit under it in order to do any work at all. Outside my net at night the hum sounded like a band. I have traveled hundreds of days in canoes on these rivers, and slept on the sandbanks at night, but I do not remember ever having before seen geese, ducks, teal, and other wild birds in such great numbers on the sandbanks. There were thousands in a single flock, and we were able to get so close to them that my canoemen threw sticks at them hoping to kill a few in that way. One night, while sleeping on a sandbank during full moon, a huge hippopotamus came up out of the river onto the bank where I was sleeping and walked round my camp bed. After he had satisfied himself, he gave a terrific snort and went into the river again. It is commonly believed in these parts that even a lion would not attack a person sleeping under a mosquito net. Perhaps the animal thinks it is a trap.

On another occasion during 1923 while traveling in the interior of Nigeria, I arrived at Patigi, my first mission station, in order to do some translation work with a Nupe missionary. Soon after my arrival, a terrific tornado up-rooted over eighty trees close to the mission. The first flash of lightning struck the grass-roofed house in which we were living and set it on fire. We were both stunned and thrown to the ground, and lay there for some time. I revived and found my friend lying face down on the floor in the burning building. I took him out and then went back to try and save a few of my belongings. The large roof was thatched with dry grass, and in a minute or two was burning fiercely from end to end. The roof fell in three minutes after the

house was struck by the lightning. I was able to save some of my traveling kit, but lost more than half of it, including the first forty chapters of the book of Isaiah, and the Bible that I had carried with me more than half way across Africa. It would have been a strange providence if I had perished in the fire, having been brought all the way back for burial to my first station which I had built twenty years before to the day. The people said when they came to sympathize with us: "If God did not love you, you would never have got out of that burning building alive."

My diary shows that the book of Ezekiel was started on board a ship and completed on the Sahara Desert in 1927. At one place, I was held up for two days waiting for a ferry to take me across the Kaduna River, and at another I waited four days for a treacherous mountain stream to subside before I could cross it. Those precious moments were turned to good account.

While I was traveling on a steamer to Sierra Leone I deliberately left the last three verses of the last chapter of Malachi until I should return to the Bible House in Lagos, and there in my own hallowed room, shut in with God, on my knees, I completed the translation of the Old Testament.

Few have been called to translate the Bible into a primitive language; and perhaps not more than one such translator in a thousand has been granted the honor and responsibility of giving the Word of God to a nation in their own mother tongue, at the same time coining and discovering hundreds of Scriptural terms, thus greatly enriching the primitive language. As I look back on the past twenty-five years my heart says: "Bless the Lord O my soul, and all that is within me bless His Holy Name."

## Son of a Moslem Chief Defends Fair Play

By William A. Eddy, Formerly on the Staff of the American University, Cairo, Egypt

Ali Saif en Nasr is the son of a wealthy, proud, and devout Moslem Chief in the Fayoum Oasis. When he came to the American University at Cairo it was with the understanding on his part that he would not submit to Christian "propaganda". As no one noticed this chip on his shoulder he soon forgot to carry it around.

Four years passed, with Ali becoming increasingly active in dormitory social life, athletics, college activities in general, till he became the student cheer leader and super "fan"—a prophet of sportsmanship. He had forgotten his hostile attitude and attended daily and Sunday chapel as a part of college life to which he was devoted. But he would have said that the college had not affected his religion.

One evening he wandered into a downtown mass-meeting of 500 sheikhs of the Azhar—the fundamentalist senate of Islam. There he listened to an impassioned declaration against Christianity followed by a clamour to persecute all converts to Christianity. As the air grew heavy with imprecations and threats, Ali protested with his nearest

neighbors against intolerance and bigotry, pleading "live and let live". He was threatened with uplifted canes and was taunted with being a Christian. He jumped to his feet, proclaiming his name and family, known well to all, and exclaimed:

Are you animals to fight with your claws? Shame on you. Cannot our religion persuade of its own self? If not, let us be converted to anything that will make us gentlemen. I am a Moslem, but there is no use being a Moslem unless we can conduct ourselves with ordinary Christian courtesy.

The speech was not very successful, and he barely escaped assault. It is to be feared that his disgust and wrath found expression in words that did not show a "Christian courtesy". But he had learned the lesson of Gamaliel: that truth must rule though the heavens fall. No nominal Christian could have protested against that lynching spirit as earnestly and fearlessly as he did. An outsider cannot "argue" devoted men out of their religion. The light must come from without but the reform must come from within. Believers like Ali become friends of the Nazarene.



# New Hope for Spain

By the REV. W. H. RAINEY, London

Secretary for Western and Northern Africa, British and Foreign Bible Society

A TELEGRAM from Madrid (dated May 23, 1931) begins: "Yesterday the Spanish Government proclaimed liberty of conscience and worship." This paragraph in a morning newspaper, sandwiched in between motor accidents and the latest murder mystery, is of sufficient importance to appear in large type at the top of the front page.

Down through the ages a spiritual *elite* of Spaniards have suffered poverty and exile, and some have gone cheerfully to a fiery death, that they might win for their country this liberty of conscience and the right to worship. Their sacrifice has not been in vain. The long-suffering Spanish Protestant Church comes at last to realize the dream of evangelical Christians throughout the world. This government decree also removes a reproach that liberal-minded Spaniards have always felt keenly for Spain has been in recent years the only country in Europe, with the exception of Russia, that denied religious liberty to its citizens. Never was pen used for a nobler purpose than when the new President of the Spanish Republic signed this decree.

The exact text, which is composed of three articles, is as follows:

1. Nobody shall be required to declare his religious beliefs in any official act, or in the exercise of any State function. No functionary, whether civil or religious, shall enquire into the religious beliefs of his subordinates or of any person who shall appear before him.
2. No person shall be obliged, whatever his position in the State, to take part in any religious feast, ceremony or service.
3. All forms of worship and religion are authorized, and

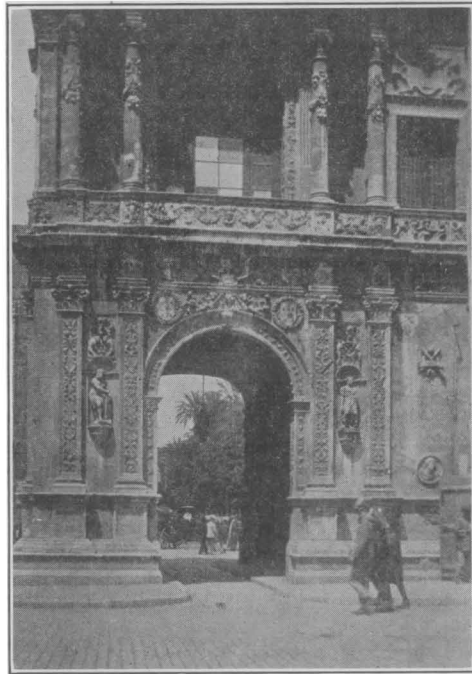
their exercise is permitted in private and in public, without any restrictions whatsoever other than those required in the interests of public order.

Under the terms of Article 3, Spanish Evangelical Churches are promised all the liberty they need to carry out their divine mission. While established Churches have been allowed to remain open under the Directorate Government, restrictions have made any development of their work impossible. In provincial towns and rural districts every effort was made to crush the Protestant work out of existence.

The case of Señora Carmen Padin is well remembered. She was condemned to three years' imprisonment for blasphemy because she declared that Jesus had brothers and sisters. She was released, after serving a portion of her sentence, only through the personal influence of President Doumergue of France. Mr. Wurtz, a young English missionary, was also condemned to seven years' imprisonment for having declared, during a funeral service, that no priest can forgive sins. He appealed and a

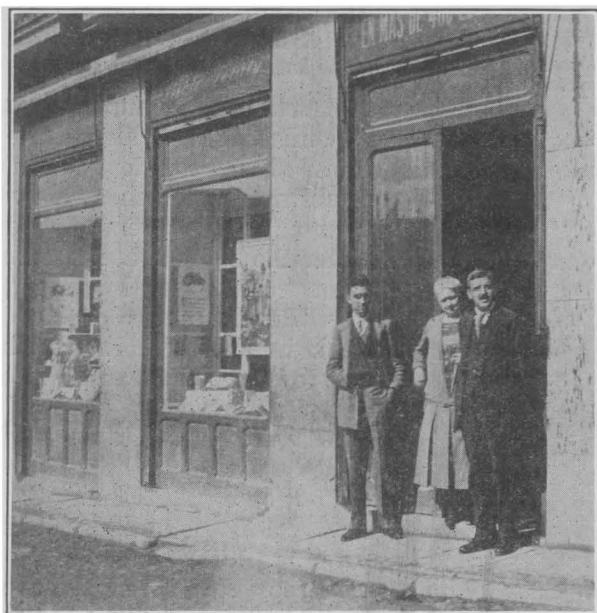
verdict was given in his favor, possibly through the influence of the British Ambassador who sent a personal representative to watch the case. Such attempts to return to mediæval forms of coercion were bound to fail and to discredit the cause they were intended to strengthen.

It is a notable fact that the circulation of the Scriptures actually increased in Spain during the dictatorship of General Primo de Rivera. This was not due to any special facilities granted by that regime. Indeed, the colportage work of the Bible societies was only possible as a commercial, and not a religious, enterprise. Spanish law pro-



BALCONY WHERE FÉLYPE II USED TO WATCH  
THE BURNING OF PROTESTANT  
"HERETICS"

hibits "Any public manifestation of any religion other than that of the State," and there was constant danger lest the authorities should insist on considering the circulation of the Scriptures as Protestant propaganda. On one occasion, when three provincial governors had prohibited the circulation of the Scriptures in their districts, I went with Don Adolfo Araujo, the Superintendent in Spain of the British and Foreign Bible Society, with a letter of recommendation from the British



SENORA ARANJA, SUPERINTENDENT (RIGHT), IN THE DOORWAY OF THE BIBLE DEPOT IN MADRID

Ambassador and obtained an interview with General Martinez Anido, the Minister of the Interior. He received us in a large hall surrounded by soldiers and functionaries, and after the usual courtesies, began the conversation by saying: "The King and I were talking about your Society this morning and we are agreed that you sell false Bibles." He then went on to speak unfavorably of Protestants and Protestant propaganda. We were on dangerous ground and I hastened to reply: "Your Excellency, we have not come to see you on a religious, but on a business matter. The Scriptures circulated by our Society are British merchandise and are protected by Article I of the Treaty of Commerce between our respective countries. May we rely on you to continue to grant us the protection guaranteed by this treaty?" The result of the interview was that the Minister not only confirmed the protection to which we had a right but accepted a beautifully bound copy of the Bible that he had previously declared to be false. Under the new Decree Protestant Christians will be able to carry on colportage work under the banner of religion instead of commerce.

The declaration of religious liberty was received with immense enthusiasm throughout Spain. This very enthusiasm contains an element of danger. In the early days of the republic in France, people seemed to think that there was something magic in the very word "liberty," and could not understand why injustice and inequality did not immediately flee away. The reaction resulting from disillusionment threatened the very existence of the new regime. Perhaps Spain too expects too much from a mere change of system. A monarchy can be progressive and democratic; a republic may in reality be a despotism. A prominent Spaniard said to me: "We would have preferred to retain the monarchy for the stability it gives, if it had only been possible to make it democratic,—but a Bourbon never learns."

The full benefit of a republican form of government can be experienced only when the people are politically conscious and educated; to adopt such a system with 60% of illiteracy is a hazardous undertaking. Some South American republics were, however, in an even worse condition when they made the same experiment and they have won their way through turmoil to a place among the great nations of the world. Spain may do the same, but storms will almost certainly be encountered before the ship of state rides safely under proper guidance.

As ignorance is the enemy of democracy, one of the principal planks in the new government's program is a determination to make Spain literate. Education has been obligatory since 1857 but the lack of teachers and buildings has prevented the law from being enforced even in the larger towns. It is said that even if every school building in Madrid were filled to the utmost capacity, there would still be 40,000 children in the city that could not be accommodated. In provincial towns and rural districts conditions are infinitely worse.

The Protestant Church in Spain has set a good example in educational matters. It is rare to find a church without a primary school connected with it, and in higher education the Porvenir College of the German Mission at Madrid, and the Escuela Modelo of the Methodist Episcopal Church at Alicante, are favorably known throughout the land. The percentage of illiteracy among Spanish Protestants is probably not more than 5%.

At Madrid there is a Union Theological Seminary under the direction of an evangelical international committee. The standard of acceptance is high and the three years' course of instruction given is on a par with that of the smaller seminaries of the United States and Europe. It would not be difficult to increase the number of

pupils (at present there are only seven) but evangelical work is on a small scale in Spain and is not capable of absorbing more than this number of graduates. Under the new liberal government the evangelical work will no doubt expand rapidly and enable the seminary to enlarge. A highly trained ministry is essential if Protestant work is to prosper under modern enlightened conditions.

The revolution has been conducted so far almost without bloodshed, a fact that reflects great credit on the government and people. The burning of convents and other ecclesiastical buildings was largely a protest against the hostile attitude adopted towards the Republic by Mgr. Segura, the Archbishop of Toledo, primate of Spain. The offending Archbishop has now fled to Rome, but the Pope is more concerned in obtaining a favorable concordat with the new Republic than in redressing grievances. There is danger lest extremists, animated by communist ideals and possibly assisted by Soviet funds, should take advantage of the unsettled condition of the country to forward their own interests. Any such propaganda would be particularly dangerous because of the ignorance of the Spanish working-classes and the low economic level on which they live. They have undoubtedly many legitimate grievances of a very serious nature, the removal of which is a part of the burden that the new government must assume. A considerable portion of the working-class in Spain still looks to Moscow as a terrestrial paradise and among this class is a deep-rooted hostility to all forms of religion. But experience has shown us that even the Communist is frequently accessible to good influence when approached in the right way. One day a Spanish colporter entered a tavern in a mining town of Asturias and found himself in the midst of a group of miners who, judging by their conversation, were Communists. At first they would not listen when he offered them the New Testament. "Religion brutalizes people and must go," said one of them. Another replied: "The personality of Christ is not repulsive to me: indeed, just the contrary; but people have so abused his name that it now has a sinister ring about it."

"By all means," said the colporter, "let us do



A BIBLE COLPORTER IN A MADRID MARKET

away with the abuse, but not with the Christ who so loved men that He gave His life to save them. The Bible, too, must remain, for it is the only authentic account of His life and teaching."

The miner bought a set of Gospels and many of his companions followed his example.

The hope of Spain is not in any change (in a new form) of government, although this will help to bring favorable conditions. Salvation for the Spaniards will come through the proclamation of the Christ as He is revealed in the Gospels, free from the superstitions with which men have veiled His divine personality. In the rediscovery of the Saviour is to be found the solution of the problems that face the young Republic. The language and literature and people arouse our admiration and it is with keen interest and deep affection that we see Spain embark on this great adventure and offer her the hand of fellowship in a spirit of true equality and fraternity.

### The Mission Hospital Speaks

I stand by the side of a river  
That carries its freight to the sea.  
There's never a port of any sort  
But sends her sons to me.  
To me from the ships on the river  
They come to be eased of their pain,  
But when they at length regain their strength  
They're off to the ships again.

I stand by the side of a current  
That's deeper by far than the sea.  
And storm-beaten craft of every draft  
Come in to be healed by me.  
But some have more sin than fever,  
And some have more grief than pain.  
God help me make whole both body and soul  
Before they go out again.

By Dr. Hyla S. Watters, Methodist General Hospital, Wuhu, China.

# A Four-Year-Old Missionary

By MARIE G. EDWARDS, Hillah, Iraq  
*Missionary of the United Mission in Mesopotamia*

AT Christmas time a friend sent us a Scripture wall-motto that read: "Whoso putteth his trust in the Lord shall be safe" (Prov. 29:25). This was hung up in the nursery at Hillah, Iraq. Before many days our boy Benjamin, who had celebrated his fourth birthday in September, asked:

"What does that picture say, Mummy?"

I read the verse to him and he inquired:

"What does that mean?"

I explained the words to him as well as I could and when he had memorized them I rewarded him by giving him a *kran* (about 10 cents). He was delighted, put the coin in his bank, and asked to be taught another verse. So the work began. He seemed to enjoy memorizing Scripture, both in Arabic and in English, and before long had memorized the Lord's Prayer, the Twenty-third Psalm, John 3:16, Romans 6:23, and several other passages.

As he came each day for more, I was soon at a loss to know what would be best to teach him. Mr. Edwards suggested that we start with the First Psalm, but I protested that it was too abstract for a child of Benjamin's age to grasp. Nevertheless I began to teach it to him, thinking that it would at least keep him busy until further work could be planned. As he learned a verse he always asked what it meant and I answered as best I could. When we reached the last verse of the Psalm, "The Lord knoweth the way of the righteous, but the way of the ungodly shall perish," he asked:

"Who are the ungodly? Who will perish?"

I reminded him of John 3:16, which he had already learned, and told him that whosoever believeth in the Lord Jesus Christ shall be saved.

"Will those who do not believe perish?"

I again reminded him that if we believe in the Lord Jesus Christ we will not perish but will be saved.

Ben has an Arab friend, a taxi-driver, named Mohammad Haidar. This man, who had sometimes come to read the Bible with Mr. Edwards, had become a good friend of little Ben and would sometimes come to take him out for a little drive about town. When he was memorizing the last verse of the First Psalm Ben asked:

"Mother, will Mohammad perish?"

Benjamin, if Mohammad believes in the Lord Jesus Christ he will not perish," I answered.

This conversation took place on a Saturday afternoon not long before Easter, when Mr. Edwards was away on tour. On Sunday afternoon Mohammad called with a message from Mr. Edwards, and asked if he might take the children out for a little drive. So our maid went with Ben, Albert and Peggy for the ride, while I stayed at home with David.

The maid, Katie, reported the conversation that had followed when Ben climbed up in the front seat next to Mohammad. Before they had gone more than a few yards, he asked:

"Mohammad, why aren't you a Christian? Why don't you believe in the Lord Jesus?"

"I don't know, Ben, I have been thinking about it," was the answer.

Ben recited John 3:16 in Arabic four or five times as fervently as he could.

"I think I shall have to come and read some more with your father," said Mohammad.

After they had driven on for some distance, Ben said:

"The wages of sin is death, but the gift of God is eternal life through Jesus Christ, our Lord."

They drove on in silence. Again Ben broke the silence by saying:

"Whoso putteth his trust in the Lord shall be safe."

Mohammad turned to Katie and said:

"That is a pretty good little missionary that is so concerned about my soul."

## There Is Healing in the Blood

Blood has a most wonderful system of cleansing our dirty spots, of redeeming the body, curing it, creating new stuff in the body. When the apostle of Jesus Christ, John, meditated on the Blood of Jesus, that blood meant something fundamental to Christianity. Blood, though it does not appear on the surface of the body, is circulating everywhere inside. When hurt, blood goes to the injured place and revives and cures the wound. So with the love of Christ, and our sin. As blood cures the physical body so Christ cures our moral wounds. Christ's love revives us from spiritual death.

*Toyohiko Kagawa.*



# Some Twice Born Chinese

By the REV. CHARLES ERNEST SCOTT, D. D.

Tsinan, Shantung

Author of "China From Within", "Chinese Twice Born", Etc.

A WHITE LILY, rearing itself out of the muck and without being soiled by the slime that surrounds it, is a miracle. But it is a greater miracle—if there are degrees in such—to see a soul born into gross heathenism, with all its surrounding and interpenetrating defilement, yet through the work of the Holy Spirit, becoming a new creation in Christ. Old things have passed away; all things have become new. This illustrates the thesis of Paul in his Epistle to the Romans: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek."

In many hundreds of Chinese villages, in the great pivotal province of Shantung, North China, with its 45,000,000 people, I have seen this statement abundantly verified—many times among all sorts and conditions of men, among aged women (called "stupid"); among bright, though uneducated, village women, among women educated in the ancient classical Chinese learning, and among women sent to the United States to be trained in Western culture. This tremendous spiritual fact remains true—Jesus Christ "is able, to do exceeding abundantly above all that we ask or think."

From many experiences I would stake my life on the truthfulness of this conviction. Here are some proofs that surge into my memory, illustrating how God does the impossible, using the weak things of the world to confound the mighty, and making it possible for the "things that are not to bring to naught the things that are."

## A Country School Girl

She was trained in the village grammar school and later developed into a charming young woman, one of our efficient Christian village school teachers. She was betrothed in babyhood to a boor whom she never saw until in the marriage ceremony, he lifted the heavy embroidered cloth from her head. She was up against a situation as difficult as the battering down with her fist the Great Wall of China. Her husband began to threaten her, trying to force her to give up her "foreign devil Jesus doctrine." She gently, but

firmly, refused. Daily he appeared in her presence, brandishing a knife, and daily vowed that, if she did not recant, he would cut out her heart. Legally none could prevent him. To cut out hearts is not an infrequent thing in China.

But to all curses and imprecations this timid and powerless girl steeled her heart, inflexible in her determination to remain true to Christ at all costs. Then the husband decided to divorce her—again his legal right, but an unspeakable disgrace to a Chinese woman.

In that world of multitudinous villages, not only is a baby girl not welcome, the mother is disgraced and the father is often angry. The only good can come through the girl's marriage so that she must be betrothed as soon as possible. Her own family's responsibility for her ceases at the earliest possible date. She has no title to respect until she is the mother of a son. This girl-wife knew only too clearly the dire lot of a woman who belongs to nobody. Many a concubine, when her husband becomes a Christian, refuses to be put away, because of the unspeakable fate of a woman having no roof to shelter her. Nevertheless this brave little girl-wife remained true to Christ. She was a born-again-one.

## The Nicodemus-Like Seeker

First generation Christians, in any village community, are apt to experience much testing, as the result of leaving "the venerable customs," connected with idolatry and ancestor worship. This testing can run the whole gamut from detestable petty nagging in the household to the most serious persecution by village bullies and headmen. Daughters-in-law in families of heathen mothers-in-law are tragic illustrations of this situation. For Christian girls this is a living hell. None sympathize with her determination to continue to worship the living and the true God. It requires Christian fortitude to stand up, day after day, month in and month out, for years, against contumely, contempt and abuse. This testing of faith is one phase of what the Christians call "rubbing in the salt."

I remember a Christian girl who, in nobility of spirit, silently endured the curses and the scorn

of her husband's family. At last, she began to come at night (when her mother-in-law knew it not) to be strengthened by her lady missionary friend, seeking guidance and instruction in her purpose to serve Christ. When asked the secret of her enduring strength she quoted the Lord's Words to Joshua, "I will be with thee; I will not fail thee." Her faith was built on the rock of God's Word.

### The Elder Who Endured

When a man becomes a Christian, the break with the hateful past must be so complete that he inevitably draws upon himself the venom of the heathen. The hoary and degrading customs, blasphemies against God, gambling and lawsuiting, cheating and reviling, concubinage and slavery, ancestor-worship and witchcraft, superstition and demon-worship, adultery and geomancy, the power of the priests—all rise up to smite him, without and within. One of my dearest Chinese friends, who knew travail as well as bodily torture, said to me: "Please salute for me your Christian friends in America, and convey to them this message: 'Be thankful that you have been born in a country where there are no idols; you have not been defiled by them as have we; their defilement has gone into us, as dye into cloth!'"

When a man really makes a break with all this, as my friend did, he must be a born-again man.

In the young church it is pathetic to find *one* Christian in a village, living in spiritual isolation, often hated, and with none to comfort or understand. My friend was thoroughly dependable, faithful and lovable.

One day, when making my round among the villages, by pre-arrangement, I found that this man was expecting me—so were the village bullies who had prepared a warm reception for us both. The elder's wife was an unbeliever, a heathen. As I arrived in front of the elder's house, these bullies snatched handfuls of peanuts off the pile drying on the threshing floor in front of the watchful old lady, and twitted her about being married to a "deserter of the ancient religion." Thus they worked her up to a pitch of uncontrollable fury, until, as she "reviled the street," she was a terrible sight. Women, thus wrought up, sometimes burst the blood vessels of their eye balls and are blind for life or become helpless invalids. This wife let flow a torrent of vituperative filth, like lava from a volcano.

As I came in front of the door, the fast gathering crowd parted for me to pass, and as I did so the leaders jeered: "Ah, ha! see how the foreign-devil Jesus religion acts on its converts. See how sweet-tempered, how gentle, how meek and mild *she* is! Come out! old man; face the

crowd and see what Jesus does for your wife!"

On going into the house I found the Christian husband in an inner room on his knees, and agonizing as he prayed: "Oh, Lord, have mercy upon us all, miserable offenders! Help me to love these men; and move upon them, by thy Holy Spirit, to cause them to repent of their sins!"

No hypocrite could act thus—especially when he knew that men were not looking at him. No wonder that the Christians of the group of villages, constituting the church to which he belonged, elected him one of their elders!

### A Great Sinner Saved

"Doth Job serve God for nought? . . . All that a man hath will he give for his skin." This is Satan's philosophy of life as applied to humans. He sardonically laughs at our weakness. The selfish heart cannot understand the spirit of love and sacrifice. The Boxer ruffians, during the cataclysm of 1900, cut open the hearts of Christians to find the secret of their bravery and their spirit of fidelity to the Jesus God whom they served. Browbeating plays a great part in the heathen world; by it men seek to accomplish many purposes, not least in trying to make those recant who have come out boldly for the Lord Jesus.

One day, during the invasion by the Southern armies, a division of soldiers entered the ancient walled city where one of our largest country chapels is located. These Southern invaders had cast out of their ranks the more radical communists but the mass of their ranks is still imbued with anti-foreign and anti-Christian teachings.

One of the officers of this army faced us in one of the largest rooms of our chapel, and saw the big Gospel posters and pictures of parables and miracles and Scripture verses on the wall. He was much displeased and began to brow beat the Chinese pastor and the evangelist, saying, "You cannot be patriots and be Christians." Then he proceeded in his ignorant hatred of Jesus to slash these Bible pictures and verses. In order still further to terrorize the Christians, he ordered the soldiers to use their bayonets to puncture and destroy them.

At our protest the officers uttered one of their favorite slogans: "We have no Saviour but Sun Yat Sen. There can be no other."

They threatened our leaders with imprecations and finally forbade them to believe in Jesus saying that Chinese were entirely mistaken in believing in any foreign deity, that Jesus was a God only of the West and that Chinese should be true to their own religions. Pounding his sword on the table with a resounding thwack, the leading officer said, "You men are wrong in receiving this foreign devil religion."



The little evangelist then did something so brave that only those who knew the circumstances could appreciate it. Without impudence, and in a gentle tone, but with firmness, he said to the great military officer, "Brother, you are mistaken. I am a very great sinner, and I have found Jesus to be a very great Saviour."

This gentle evangelist gave himself diligently to the service of the Lord, preaching for years on a pitifully small salary, which often made it necessary for him to eat hard and unpalatable fare. Like many other Chinese, he was almost toothless. I inwardly chuckled as I saw how his eyes shone, and his kindly smile revealed his new set of store teeth.

The lawless soldiers are bold with a boldness of being armed and are able to commit any of-

fense on helpless people. At the slightest crossing of their will such soldiers will use their bayonets, or club those who oppose them. The Christians, standing about and praying, felt that a marked effect had been made upon the officers and men by the fidelity and bravery of this humble witness.

This was evident later when, at the suggestion of this evangelist and local pastor, we gave a feast to this leading officer in the inner court of our chapel. At that feast the evangelist explained the Gospel of the Lord Jesus Christ and presented the officer with a New Testament, which he promised to read. In this and other crises this evangelist has proven himself a good soldier of the Lord Jesus.

## Millions Trapped and in Pain

By A. Warburton Davidson

Hankow, China

MUCH has been recently written about the suffering of animals caused by cruel methods of trapping. Often the poor beasts endure long hours of agony in the traps. The thought of this has profoundly touched the



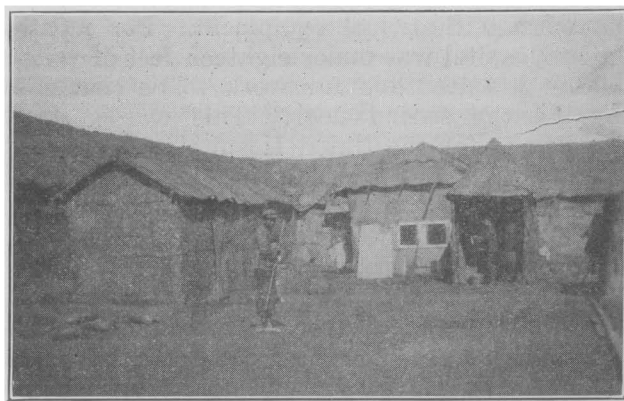
THE UNION HOSPITAL STRUCK BY THE FLOOD

hearts of men and women, with the result that steps are being taken to end this needless suffering of animals.

As we sit here in the heart of China, we feel the inadequacy of the efforts to relieve the indescribable agony of millions of men, women and children in this distracted country. They are often trapped by circumstances over which they have no control, by ignorance, and, worst of all, by the cruel selfishness of their so-called rulers.

No pen can depict the enormous sum of unre-

lieved human pain and woe in this land. Sufferers are seen everywhere. Many dragging themselves through the dirty streets, seeming to be little above the animal, but in reality men and women like ourselves. When they can hobble along no longer they lie down and die in the dirt, neglected and shunned. Others spend weary days in pain in their dirty homes attended by ignorance. Neither night nor day bring relief. In these cruel times when deadly weapons have become so alarmingly common, it is impossible to estimate the number who suffer from gunshot wounds. Often they are left to groan and die in agony unless they are lucky enough to be near a hospital or a Christian missionary. The land is so big and the



MAT SHED RELIEF HOSPITAL, NEAR HANKOW

population so enormous that even if the hospitals and missionaries were multiplied many times there would still be far too few.

You can, in some measure, share all this suffering by imagining your own feelings when your nearest and dearest is stricken by sudden pain in



BLACK HILLS REFUGEE MAT SHED CAMP

the dark hours of the night. Suppose there is no telephone and no doctor within many days journey, what then? Even so you are still better off than the sufferers in China for you have a background of enlightenment, and many friendly neighbors are glad to come to your aid. Here, in China, attended by superstition and the blackest ignorance, the sufferings of the patient are only aggravated by advice.

No feature of the life of this people touches us so deeply as this. No work so commends itself to our hearts and minds as that of the Christian medical missionaries. These noble men and women give their lives for their patients, build hospitals and train nurses for them, and in so doing are closely following in the footsteps of the Great Physician, Jesus Christ.

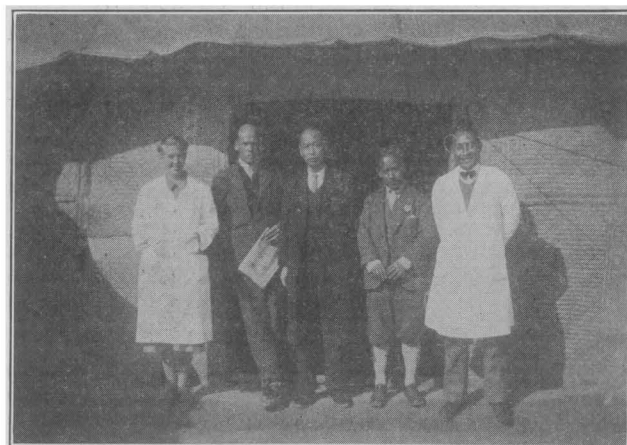
Since the terrible flood of 1931 the number of sick and dying on the banks of the Yangtze has been greatly multiplied, and the doctors in the Wuhan cities have had to tackle the gigantic problem without the usual equipment. For months Union Hospital was under eighteen feet of water, making it impossible for work to be continued even on the second floor. This was a great catastrophe for the Union Hospital was the best Central China has ever known; and its work of healing and training of healers is one that goes to the root of the whole problem. The hospital buildings originally cost about \$180,000 and were brought into being by a union of The London Missionary Society and The Wesleyan Methodist Missionary Society. They were formally opened in 1928, and since then the splendid work accomplished for the sick has been supported by the

Chinese and foreign communities of Hankow.

Undismayed by the flooding of their hospital, the doctors and staff put their whole strength into the work of relieving the suffering caused by the flood. The full story of their self-sacrifice, the personal risks they bravely faced, and the service they rendered to humanity will never be known, but to those of us who are eye-witnesses it is at once an inspiration and a sacrament. The presence of human need and human pain sweep away all barriers of race or class.

From the largest of the camps on the Yangtze a doctor recently wrote in the most casual way: "Professional duties prevented my getting home for Christmas." Professional duties! But the motive power behind the work of mercy in these refugee camps is infinitely higher, deeper and wider than any mere language of convention can convey. While such lives are thus being lived in the sacrificial spirit of Jesus Christ no one need lose hope for the future of the world.

Our present concern is for the renovation of the Union Hospital, an institution of love and mercy which must be enabled to continue its good work. The new wing of the Women's Building and the Administrative block have suffered severely, and the nurses' dormitories, Chinese staff residences, kitchens and servants' quarters must all be rebuilt, at a cost of not less than £6000.



CHINESE AND FOREIGN MEDICAL STAFF ON RELIEF WORK

In the face of the present appalling human need we must be possessed by the spirit expressed by Shelley:

To defy power which seems omnipotent,  
To love and bear, to hope till hope creates  
From its own wreck the thing it contemplates.

It is hoped that many, like their Great Master, will be touched with a feeling of compassion, and will release the power of human sympathy and sacrificial love which will send the sum necessary to restart the Hankow Union Hospital on its noble work of healing and relieving human suffering.

# China's Call for Christian Doctors

By ELLIOTT I. OSGOOD, M. D., Hiram, Ohio  
*For Twenty-six Years Missionary at Chuchow, Anhwei*

**N**EARLY one hundred years have passed since Dr. Peter Parker, sent out by the American Board of Commissioners of Foreign Missions, opened a hospital for the treatment of eye diseases in South China. Through these long years medicine has proven itself to be one of the most potent keys for the unlocking of Chinese hearts to the claims of Christ. No group of missionaries has shown greater consecration, greater daring, greater devotion than have these doctors and nurses who, in imitation of Christ, have followed the footsteps of Dr. Parker in healing sick bodies and opening the eyes of blind souls.

In 1915, when Christian medical work was at its high point, there were in China 383 doctors (277 men and 106 women) and 142 nurses working in 330 mission hospitals and 223 additional dispensaries. They treated 104,000 inpatients and 1,500,000 outpatients annually. In 1890 the China Medical Association was organized and since then national conventions have been held every two or three years and the "China Medical Journal" has been published.

Beginning with small dispensaries and poorly equipped hospitals, these medical missionaries have widely expanded their ministry. They now have a half dozen or more medical schools of Class A grade; a goodly number of splendidly equipped union medical centers; a Council of Health Education; nurses training schools, and about 150 small hospitals scattered through the country. They have found time to produce in Chinese a medical dictionary with more than 15,000 technical terms, and have translated a goodly number of books on medicine, surgery and allied subjects.

The greatest medical school in China, and one of the greatest medical institutions in the world, is the Peking Union Medical School, established through the China Medical Board, a branch of the Rockefeller Foundation. This school has four departments: the Medical School, the Hospital, a Research Institution and a Training School for Nurses. Owing to the paucity of medical literature in the Chinese language, the teaching at Peking is in English. Only students of the highest scholastic grade are admitted.

Missionaries have founded other medical schools at strategic points through China which are so placed as to be reachable from all parts of the country. The China Medical Board has subsidized these schools, lifting them to high grade in work. The teaching is largely in Chinese, and through these schools much of the medical literature has been translated.

The University Hospital at the Drumtower in Nanking is a fine example of a well equipped medical center. In 1913 three hospitals in that city manned and financed by as many missions, united to form a medical department of the University of Nanking, and six missions now cooperate in the hospital work. It has a strong staff of foreign and Chinese doctors and nurses. Their 1930 report showed 3,200 inpatients and over 40,000 treatments given.



A HOSPITAL AT BATANG, WEST CHINA, BUILT  
BY DR. SHELTON

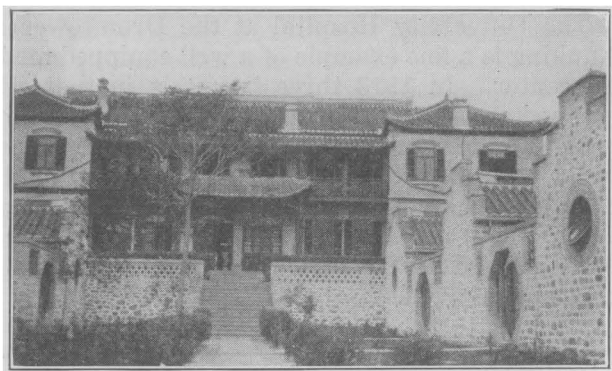
This University Hospital, although seized by the Army Medical Corps when the communists took that city in 1927, was a year later returned to its missionary staff through the influence of Madame Kiang Kai-shek.

But it is, we believe, in the small missionary hospitals, scattered widely through the provinces of China, that the medical missionaries find their richest joy. Here is given opportunities to become real "doctors of the old school." Here one comes into the closest contact with the people. The money put into these mission hospitals has



varied from a few thousands to perhaps fifty thousands of dollars. Too often the doctors have been oppressed by the burden of poor equipment but they have ministered effectively to untold numbers of needy people.

Many cases which present themselves to the clinics are simple to handle. The patients have not learned that dirt is the cause of most of their troubles. School children come with bodies covered with itch. Women enter with swollen jaws from decayed and abscessed teeth. There are the innumerable boils and abscesses. Farmers come with great sores on their legs aggravated by wading in the rice fields and from the black plasters they stick over the sores. There are eyes going blind with conjunctival ulcers and trachoma. Multitudes come who are dying with pernicious malaria.



A PRESBYTERIAN HOSPITAL AT HWAI YUEN, ANHWEI

Not all of the cases, however, are as simple as these. In the beginning of our own clinical work—when we had no hospital, no operating room, no assistants except the personal teacher who was initiating us into the mysteries of the Chinese language—some farmer friends brought in a boy, upon whose hand was an immense sarcoma. At their insistence, but doubting the wisdom of the act, we amputated the hand of the boy, the Chinese teacher having offered to aid in the giving of the anesthetic. God, with His healing mercy, was with us for the arm healed by first intention.

Often we have been called to mud walled and thatched roofed homes in the darkness of the night where ignorant midwives had done their worst. By the light of a hanging lantern we have put the exhausted and torn mother to sleep and with instruments saved her when we could not save an already dead babe.

Out upon the trails we have been called on to save many opium suicides. There we have lanced abscesses and pulled teeth. Not always could we be equipped for the emergencies which arose. Once a man accidentally shot himself through the

condyles of the femur. We had neither absorbent cotton, nor could there be found even clean cotton. From an old padded quilt was brought a handful of dirt filled cotton. We had to boil it, dirt and all, before it could be used to cover the wounded surfaces. From a strawstack we pulled clean straw and stiffened its straight lines with small bamboos. With this we bound and stiffened the leg so that it would not be injured by the handling of those who carried him in a crude stretcher to the hospital.

To homes of men of education and culture we have been called. In one we found a woman who had swallowed a coin which had lodged in her esophagus. When we sought to explain to the husband what must be done he said, "Do what you think wise, Doctor. We men have confidence in you but you cannot explain anything to our women. They are so idiotic." A few years later this same man, after seeing what we could do in our mission girls school, experimented on his own daughter and found her mind as keen as those of his nephews. When later his wife bore him a son he came asking how we saved babies. Humbly he sat with a missionary mother as she told him of the simple but necessary things in the caring for babies. He went back home and taught his wife, with the result that he now has two healthy grown sons.

Men who would otherwise not listen to the Gospel will come miles to the hospital for healing. A common laborer, deadly sick with pernicious malaria, got as far as the hospital gate only to sink into unconsciousness. There the doctor found him and brought him back to life and health. In the later war days that same man risked his own life to save the doctor and his family.

China is calling for consecrated Christian doctors and nurses, who are endowed with talent and tact. Among China's four hundred millions of people there are still less than 2,500 modern educated doctors, Chinese and foreign together. Doctors are needed who will teach them how to keep healthy, how to live; men to man more medical schools, to go on with translating and producing medical and health literature, men and women who willingly go into the homes of the rich and the huts of the poor in this healing ministry; nurses whose trained fingers are like those of the Master when He laid His hands upon the leper and upon the pain-racked bodies. Educated, cultured, consecrated men and women are needed who will forget self as they face contagions and epidemics; and who will forget their Occidental background so that they can enter into the most sympathetic understanding with these Orientals who are desperately struggling toward that which only Christ can give them.

# What Success in Madagascar?

By W. KENDALL GALE, Anjozorobe, Madagascar  
Prov. de Tananarive

I WISH that it were possible to write of Madagascar Christianity in the glowing terms with which Stanley Jones can write of Christianity in India. The problem in Madagascar is the character of the Malagasy; apart from this all other hindrances to progress are just difficulties and not problems at all. From whatever point of view you consider this great Island, whether commercially, governmentally, educationally, or religiously, the crux of the matter is the Malagasy himself. I can admit commercial, educational, governmental progress apart from character—but Christian progress? It is here only that one is doubtful about progress in Madagascar.

My twenty years in Madagascar have been spent among the Hova, the Bezanozano, the Anativolo, the Sihanaka (a little), and the Marofotsy tribes. Of the other tribes I have only superficial knowledge, but twenty years in intimate touch with the five peoples named ought to have given one convictions about the native mind and character, and have a measure of correctness. Frankly, the Malagasy character is distressingly disappointing. I am not speaking through a larynx soured with bile; I am not out to malign anyone, but—the Malagasy character is distressingly disappointing. It is one of extraordinary complexity and inconsistency.

The progress of the Kingdom of God in Madagascar is not hindered by the gross ignorance and dullness of the Malagasy, for the native is a keen business man, intelligent, alert, and even mentally exceptional. Neither is it hindered by meanness, for they are extremely liberal. Nor is progress thwarted by stubborn unwillingness to listen to the Gospel, or by the possession of a non-Christian religion which has some claim to esteem and

affection for its moral teachings—the good being the enemy of the best. My mature, unjaundiced opinion about the Malagasy is, that **his character** is painfully unreliable; you scarcely **know** when to believe him; you can rarely depend upon his word, for either he is going far beyond the facts,

or else he is concealing the real truth (almost by force of habit). You listen respectfully and sympathetically, only to find that he has been decoying you from the nest where the eggs or the young are. There is scarcely a day when I do not hate myself for being suspicious of the Malagasy, but any other attitude would lead the missionary into positions humiliating and almost inextricable. In politeness the Malagasy is the suave gentleman; in spite he is a demon. In hospitality he is generous and gracious; in retaliation he is irreconcilable.

The Malagasy I have met in twenty years who could be trusted with money can be counted on my thumbs. It is a rare thing to find a native who has a duty-conscience. A pastor may quit his church and people for any length of time, leaving them utterly without leadership or Gospel, and that without acquainting them or the missionary, and have not a qualm of conscience. A teacher will also close down his school in the same inconsequential manner. A given task and an obvious duty requiring haste may be shelved for months, or thrust out of the mind altogether.

Let me give one instance. The Roman Catholics, with a determination and an aggressiveness we can only commend, are making a tremendous effort to win Madagascar. That has to be met with a like industry on our part, and so, in April, I started out on a six-months' tour of the Marofotsy country, to cover the whole area occupied

**The story of Christian Missions in Madagascar is one of the miracles of modern missions. It is a story of courageous pioneering, of intense hardship, of patient endurance, of prayer and sacrifice. Then came the harvest—followed by fierce persecution and cruel death. But the Church emerged tested and purified. Large churches were built and new harvests were gathered. Then came the French: what is the situation today? Read and pray for the Malagasy Christians.**

by that tribe. The raw heathen out yonder is neither Protestant nor Catholic. On May 23rd I discovered three villages totally without means of worship. Two I visited, broaching the matter of commencing worship, passing on the same day to a village where I have a church and school. Realizing the urgency of the case and the moral need of the people, I commissioned the pastor at Maroadabokely to visit these three villages, get their signatures to a petition, send it off to the government, and open worship. He agreed to go the following Thursday—not a great distance, only two hours away. I returned to these villages on August 23rd, three months later, to join in worship with them, to encourage them, only to find that the pastor had never been near the place.

There is no difficulty in opening churches in Madagascar; I alone have started more than 200 in villages where Christ had never been worshipped. We can get new causes going; we can put up church buildings; we can get money; we can get crowds; what we have not as yet is a character which is socially reliable, morally reliable, or even reliable in any particular, much less spiritually beautiful. That does not mean that Christ has failed in Madagascar; it means that the Gospel has to deal with a character most seriously difficult, compared with which dense ignorance and evil-living are almost trifles. The Malagasy character is not criminally bad, nor morally detestable, it is twisty to exasperation, unreliable to desperation, slippery rather than slimy. It is not a weak character, nor filthy beyond what you would expect; we have not to deal with a stupid people like the Australian aborigines. In a word: the Malagasy is crooked rather than ignorantly irresponsible. If I mistake not, the crook is also the problem in the west. Christ has captured the imagination of the Malagasy but not his heart, has touched his admiration but not his conduct. The Indian is incorrigibly religious—according to Stanley Jones; the Malagasy is incorrigibly twisty.

This fact has to be taken into account in estimating the success or failure of the Gospel in Madagascar. In the matter of extension, we in this district have a great story to tell and it is the same throughout the Island. Religion in Madagascar is an abounding success; the progress of Christianity in Madagascar is somewhat doubtful. Talk to any Malagasy about this or that national defect and he will at once admit it—the entire population would admit it—but set about altering it, seeking a change of heart personally or nationally, no! The common excuse is: "I am only a human being, therefore what can you expect?" In spite of all I am still an optimist.

The London Missionary Society, the parent mis-

sionary society in Madagascar, began its work on the coast in 1818 and in the capital in 1820, toiling alone until after the great persecution, which ended with the death of the savage Queen Rajavalona I in 1861. The Friends, Anglicans, Roman Catholics, European and American Norwegians followed. The last in the field were la Mission de Paris, which only took up work in Madagascar after the French occupation in 1895. A few years ago the Adventists invaded Madagascar.

Union work in the capital has been established in five directions:

(a) The Friends and the L. M. S. have joined forces at the Ambohipotsy Theological College.

(b) The Friends, la Mission de Paris and the L. M. S., together with the churches under their care, are united in the work and support of the Isan-Enim-Bolana, the native missionary society which has extensive toil in the interior, organized and directed from the capital. It supports 30 native workers in the regions beyond.

(c) Paul Minault School for the sons of wealthier and more intelligent Malagasy, providing a superior education for those who may be expected to lead the next generation, unites the seven Protestant bodies laboring in Madagascar.

(d) The Foyer, the name given to the Y. M. C. A. work in Tananarive, is generously supported by all the Protestant societies, each contributing money, service, ideas.

(e) The Inter-Missionary Committee, similar to those which exist in China, and India, and elsewhere, has been fruitful in arresting abuses, and in winning concessions from a government which might not have conceded had a less powerful body demanded them.

In each of the above the Malagasy predominate on committees; they are not dominated by Europeans.

Each society laboring in the capital has magnificent institutional work, such as Boys' and Girls' Homes, Boys' and Girls' Schools, industrial departments, printing presses, Bible and book depots, Normal schools to prepare boys and girls for the teacher's *brévet*. Not less than a dozen definitely religious journals are poured out of the various mission presses in Tananarive, some weeklies, some monthlies, and some two-monthlies. It is almost impossible to estimate the amount of really valuable and indispensable service the various Protestant societies are rendering the capital, and through it the whole Island. Both in quality and quantity this is gigantic; remove it suddenly and there would be a vast and catastrophic collapse morally.

In the country, Imerina, the central province in Madagascar, are churched from end to end. From the summit of the hill on which the ancient



palace stands, you can count 119 L. M. S. churches alone—the hill named Manjakamiadana in Tananarive. In the Bezanozano country as recently as 1913 there were only eleven churches; today there are sixty-six. In the Anativolo tribe there are now twenty-five churches, where there were only a scattered half-dozen a decade ago, and thirteen schools where there were but two, so small as to accommodate but twenty-six and twenty-eight scholars respectively. Among the dark, sad savage Marofotsy tribe, there are one hundred and three churches, where twenty years ago there was not a single miniature Bethel radiating even a glow-worm's feeble point of light; even ten years ago there were only six churches.

During my twenty-two years in Madagascar, the L. M. S. has established new stations at Anjozorobe, Omerimandroso, and Mandritsara. Othersocieties have also established new stations in the interior and on the coast. The Friends have settled two men on the west coast at Maintirano.

Each mission station is a colony of industry and industries. At Imerimandroso there are three European missionaries, a seminary, hostel, hospital, with capable native doctor and staff, a sta-

tion school, etc. At this station there is a pastoral school, a Boys' Home, a station school, a huge workshop under the charge of a European, where various trades are taught, medical work, book shop. At other stations there are leper asylums.

Christian work in Madagascar is magnificently staffed and organized; it throbs with energy and enthusiasm. Alas that so much of its energy and enthusiasm should be neutralized by a character that is unstable, wriggly, unsatisfactory, undependable. This we are endeavoring to combat by a very extensive house-to-house visitation, a deep, serious, earnest attempt to win adherents for Christ, and to win communicants from a slack attachment to the Saviour—a loose, nerveless devotion—to a surrender that is absolute and final. We have the institutions; we have the means; (the sum to send our native delegate to the Jerusalem Conference was over-subscribed in a few days), we have the crowds, but so far Simon has not become Peter, John Mark does not satisfy Paul. At present the Malagasy is still exasperating in his unreliability. But "the crooked *shall* be made straight."

## A Letter from Colcord, West Virginia

During our annual School of Missions at the Pattie C. Stockdale School in West Virginia some of our young people dedicated their lives to full time service. Shortly afterward four men came to offer themselves for any work that they could do. They were too old and too untutored for missionary work and they had their families to support, but they wanted to be winners of souls. A consecration service was held and these men pledged themselves to conduct Sunday schools, hold prayer meetings, or do definite personal work at any hour of the night that they might be needed. It was a scene never to be forgotten when they knelt and each prayed the Lord to take his life and use it.

Two years ago these men were intemperate and profane. Now the voice of prayer is heard in their homes, instead of cursing. One of the men a year ago came to service so drunk that he said he was not fit to come inside. In an hour he was sober and was marvelously converted that very day. Another testifies to having been saved from a drunkard's and a gambler's grave. Of a third his wife said, "His religion is real. He hasn't hit me once, hasn't cussed once, and hasn't been drunk once since he was converted. We have family prayer every day."

These men are now carrying the burden of souls in their communities. All are holding prayer meetings from two to six nights in the week. All four are in charge of Sunday schools in remote and previously neglected parts of the field. One has lately become an elder in our little church and is preaching once a month in each of four up-the-river fields. Without these men it would be impossible to carry on our ten Sunday schools and fourteen prayer meetings each week. For years we have prayed for Christian homes and native leadership on this field. Now we thank the Lord for the answer to that prayer.

Last summer we were blessed with the finest student helpers we have ever had. We were able to reach all of our ten fields by six Vacation Bible Schools. Evangelistic meetings in three out-stations brought several to a knowl-

edge of Christ as their personal Saviour. One man with whom we had worked and prayed for two years made a profession but found no peace. One night he said, "I have something to make right. If I live till tomorrow night I will stand with the Christians." The next night his face was radiant. The last drop of liquor had been thrown out of his house and he and his wife testified to a joy which they had never known before.

There is great destitution in our valley. Whole families have not a pair of shoes in the house and cold weather is here. Many children are out of school because of lack of clothing. Yet there is a beautiful spirit of gratitude. On a recent trip up-the-river we stopped at four places. At the first we were given a sweet potato pumpkin, large enough to make pies for our family of fifty. It had been saved for us for several days. At the second house the rheumatic old woman went out and got us cabbages from her meager store. In the third home the children brought chestnuts that had been hidden away in the trunk till we should come. The next offering was brought by a woman whom we had befriended. A daughter of this woman had been stabbed by a drunken man as she was entering the old log church for meeting. They sent six miles up the river and six miles down for medical help, but could get no doctor. We took her twenty miles to a doctor who dressed her wound. Since then we are made welcome to all they have. We hesitate to accept these things when our people have so little but we want them to learn the joy of giving.

For some time we have not had Bible reading in the public schools in this valley, but a new board is changing policies and again we are planting the Word of God in the hearts of the school children. How they love it!

We want to thank all who have shared in the work here by gift of life or gold or prayer. The work has been greatly blessed, doors have been opened, friends have been made, souls saved and lives and homes transformed.

ANNE BELLE STEWART.

# Talks With the Pilgrims in Benares

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By The REV. J. CHADWICK JACKSON

❧

**W**HAT do devout Hindus pray for today? An old pilgrim, after the long pilgrimage from Cape Comorin to Badrinath in the Himalayan Mountains, has been staying for months in Benares.

"You ~~spend~~ hours every day in prayer and meditation," I said to him. "What do you ask for?"

"I rise at three in the morning," he replied, "and carefully prepare my prayer seat, as enjoined in the Gita, in a pure place—not too high, not too low, secure from any interruption; no one to disturb. I meditate and pray until eight o'clock.

"I have three periods. First, after realizing the presence of God, I send out the prayer in a stream of petitions (forgive me for mentioning it to you, but you will understand) 'Lord, remove the (foreign) yoke.'

"Second, I pray: 'Lord, help all those who strive for good in the universe—Sadhus, devotees, who thus seek good and do good for themselves. (The Communion of Saints.)

"Third, I pray FOR THOSE WHO DO NOT SEEK GOOD, THE FALLEN, THE SINFUL, THE SUFFERING. This must lead to service for them as opportunity offers. For instance, sick persons come to me when I am through with my meditation; no one dare disturb me till I have finished. They ask for my blessing and I give it, but not without cost to myself. They go away bettered, but something of their weakness seems to cleave to me."

\* \* \*

I saw a young Brahmin Sanskrit student, and asked:

"You bathe in the Ganges every morning and pray or recite *mantras* as you do so. What do you set before you as a purpose at that time?"

"I dip five separate times in the Ganges," he replied, "repeating five *mantras* as I do so."

"At the first dip I say 'MATAH. VARCHASTWAM DEHI' (Give me love to the Mother (land)).

"Second, 'VIDWATWAM DEHI' (Give me knowledge).

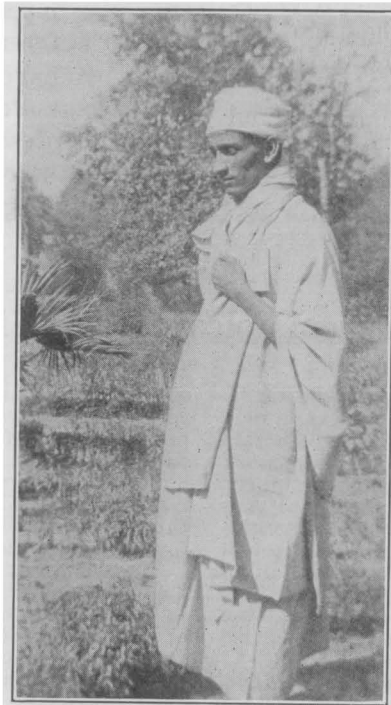
"Third, 'BRAHMANATWAM DEHI' (Give me (to be) a true Brahmin).

"Fourth, 'VISHWABANDHATWAM DEHI' (Give me universal brotherly love).

"Fifth, 'SARVABHUTADAYAMAYATWAM DEHI' (Give me a merciful disposition towards all created things)."

It is suggestive that the old pilgrim and the young student both put the motherland first.

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ONCE A HINDU—NOW A CHRISTIAN

Paramanand Paribrajak. The word *paribrajak* means a wandering sadhu. Our first sight of Paramanand was on a spring morning in 1930. We were traveling by motor from Benares to Jaunpur, a 35-mile journey. Five miles out from Benares we overtook a tall young sadhu, in clean, newly dyed sadhu dress, with very thoughtful, spiritual face. We offered him a lift, for as far as he would be going out our way, and he gratefully accepted, saying he had a long pilgrimage before him—the railway carriages were

no longer free to sadhus since the "crew" system had been started, so he was compelled to walk. He had been resident for some time in Benares, studying Sanskrit, and he was now bound for Badrinath in the far away Himalayas, visiting sacred places and monasteries on the way, and hoping to come into contact with holy men and to learn from them. He was with us for an hour in the motor, and we were charmed with his spirit and pleased with his conversation. On setting him down we gave him a copy of the Gospel and a card bearing our Benares address, inviting him to call on us if he should come to Benares at any time.

Eighteen months later the card, still clean, was presented by him at our house, and he became a guest in our Ashram. He now tells his own story in Hindi, which I translate:

"My father and my two brothers were all in the military; I went from place to place with them, getting my education up to the 9th class in various schools. I formed the habit of going into solitude to think about the search for God, and exposed myself fasting in the great heat—that was a rainless year. I fell very ill with a constant passing of blood and was in the hospital for six days. I often thought of conversing with missionaries or Christians, but my Brahmin pride prevented me, as my training had caused me to regard association with them as a defilement. I talked with many sadhus, but received little help. One day in school a new Hindu teacher taught me a passage in the Hindi Ramayan, the meaning of which is:

May that Lord, by whose grace the dumb become eloquent and the lame ascend the highest mountains, who is the destroyer of the guilt of this evil age, be gracious also to me.

"If he can do this, I thought, why do I laboriously struggle for learning. I will leave all and become His. He shall teach me all things. On coming out of the hospital I left home and took to the road, determined to visit sacred places, associate with sadhus and gain the knowledge of God.

"Leaving Mathura I went to Brindaban and there sat by the roadside tired out. Two men came along—one a Ramanandi and the other a Sannyasi, a good man. They stopped and asked me what I was doing there. I told them of my search for God and my leaving home. They very kindly reasoned with me, urging me to return home.

"There are good sadhus,' they said, 'but they are very few. The great majority are lazy and selfish, sensual and given to the use of stupifying intoxicants. You are choosing a hard path. Go back home.'"

"No," said I, "take me along with you. I will learn of you."

"Well,' said they at last, 'we will not ask you to accompany us, but if you insist on joining us, we will not turn you away.'"

"So I went with them. We walked on to Delhi and eventually to Hardwar which I found to be full of sadhus. There I came across a *naga*—of the class of sadhus who wear no clothing at all. Here, I thought, is a living example of uttermost renunciation. I attached myself to him as a disciple and stayed with him for about a month. One day he asked me to fill his pipe for him. I did so and brought it to him.

"You must first take a few draws,' he said.

"No intoxicant has ever passed my lips, and my vow forbids smoking," I answered. "'If you don't first smoke,' he said, 'I will not accept it at your hands.'"

"This meant that he expected obedience, or he would not keep me as his disciple. I was determined not to start this bad habit against which the two men had warned me. So there and then, disappointed and alone, I left him. I took the long journey over the mountain passes and along the sacred rivers to Badrinath.

"On coming back I found my way to Fyzabad, where I found one worthy to become my *Guru* (teacher). He sat near his house which was spotlessly clean. He lived alone and allowed no one using intoxicants to come within his circle. I saluted him, and told him something of my history.

"He called one of his followers from the village and gave instructions for me to be taken to the house, where suitable free hospitality was given.

"I stayed there for some months studying YOGA VASISHTA and the RAMAYAN and one of the GITAS. This *Guru* was very enlightened, a worshipper of the One God, rejecting idols. When he thought me somewhat advanced, he sent me to Benares to study the LAGHU KAUMUDI, and on his recommendation I was received into the PARIBRAJAK MANDAL (a society of Sadhus). After some time spent in study here, I was not happy, and decided to go on the long pilgrimage to Nepal. As I was leaving Benares you kindly spoke to me and gave me a lift in your car. After leaving you at Jaunpur, I performed the pilgrimage, and on my return came to Ram Katora to see you. The Gospel of Luke which you gave me, I had read and then passed on to a Sadhu who begged it from me.

"I am leaving you today, having found my Lord and Saviour Jesus Christ. I intend wherever I go to preach Him as the only Saviour of men. I am assured of your father-like love to me, and shall certainly come to see you and *Mataji* (Mother) again, if God permits, but having received the true inward baptism of the Holy Spirit, I am going away for a time for the testing of the pilgrim road before I take the outward water baptism. I do not wish to become a paid preacher of any church or mission, but to keep to my Indian way of life and so serve Christ."

The young man went away with our blessing. His meek and blameless character and his quiet but definite holy boldness in confessing Christ on the streets of Benares and before his former Sadhu associates (amongst whom his change has caused intense antagonism) has convinced us that he is a true disciple of the Lord and Saviour Jesus Christ.

# A Typical Station in China

By LOIS ANNA ELY, Nantung, Kiangsu, China  
Missionary of the United Christian Missionary Society

THE visitor to our city drops from a Yangtze River steamer to a sampan and is rowed ashore. There he has his choice of transportation to the city five miles away. His purse and his leisure will determine whether he goes by motor car, ricksha, or wheelbarrow. However he rides he will enjoy his journey through fertile fields, past prosperous little hamlets. Ours is a thickly populated district lying about a city of some 75,000 inhabitants. The smokestacks of the cotton mills point to the factorization of our community, yet from every little home comes the sound of the spinning wheel and the hand-loom.

A welcoming arch marks the entrance to the immediate environs of Nantung city. We enter and come at once to the small roadway that leads to our mission homes and school, with a beautiful poplar bordered lane. Across the *ma lu*, at the end of the lane, is the entrance to our hospital compound. These institutions used to be suburban but the growth of Nantung and the removal of the city wall united the suburbs with the city proper.

When I first saw Nantung it was engaged in a program of expansion. The last five years have seen considerable retrenchment but a compensating factor has been the growth in the Christian heart of the station.

Our station is typical in that its work is not perfectly symmetrical and falls far short of our ideals. For instance, our hospital work is developed far in advance of the other units of work. Financial aid from the China Medical Board has perfected equipment and permitted a certain amount of expansion. Our one mission school in the district is now for girls, whereas before the evacuation of the missionaries in 1927 the major emphasis was upon our technical school for boys.

Ours is a rural district, yet we have done little consistent rural work. These are our major defects. We long to correct them and establish a more perfect balance in our mission work. Our school is rapidly approaching the high standard of the hospital. Through our community welfare work we are more and more reaching the boys and



AT THE AMERICAN BOARD OUTSTATION CHEN, CHUAN PU, SHENSI

young men of the city. Because of lack of interested personnel we are doing little to promote rural evangelism.

Our little group of eight missionaries all have some part in the hospital program, either through professional service, teaching, or regular visitation. Each successive year brings increasing appreciation of the ministry of the hospital and its fame has spread far over the countryside and into the neighboring districts.

Our seventy-bed hospital is usually full and often overcrowded; the clinic reaches a daily average of about sixty; our registered nurses' training school has some twenty-five girl students. The hospital seems to the professional staff inadequately equipped when measured by Western standards but its good works are immeasurable. The busy clinic is still taken care of in the main hospital building; robbing the in-patient depart-

ment of one of its wards and bringing under the hospital roof an undue amount of confusion—for a Chinese clinic is not a quiet place.

Nantungchow is interior. The really sick man arrives on some sort of an improvised stretcher, varying from a bamboo bed to a huge grain basket. He is carried by ropes and a pole on the backs of blue clad coolies who sing under his load and are not too quiet as they put their burden down. The newcomer is usually accompanied by a troop of wondering friends and neighbors. The clatter they make is annoying but their presence is the hospital's opportunity to further eliminate prejudice.

The hospital experience of the average Chinese patient must be a pleasant memory. Every effort is made to keep that contact as truly expressive of generous Christian service as possible and to let the visitor know that the Christian hospital is trying to follow in the steps of the Great Healer.

The in-patient department naturally affords the greatest opportunity to influence life. There is in the prolonged daily contact an opportunity to tell the story of Christ and to give a living demonstration of His Way of Life. Last year the average number of day's residence in the hospital was 23.8. The hospital has had no small degree of success in the treatment of tubercular bone and joint cases, both with surgery and heliotherapy. The surgical department has been its main advertisement, and successful operations have probably done more than anything else to break down fear and distrust.

Our Girls' School, called Tsong Ing from an ancient name of Nantungchow, is comfortably housed across the road from the hospital. Anyone looking at the figures for enrollment last year and this would feel the school had made a mushroom growth—93 to 153 in one year. The growth was not so spontaneous, however. For a number of years we have had a capacity school at the church plant. Removal to adequate quarters enabled us to expand. We now have room for 200, including kindergarten, lower and higher primary departments, and a Junior Middle School. On the whole registration has been beneficial to the school, though we often feel much entangled in red tape.

Since registration far too little has been done to provide extra-curricular religious education, but the Christians on the faculty are alert to their responsibilities. Our new Chinese pastor is alive to the problems of young people and we hope soon to accomplish more than in the days of compulsory religious instruction.

The school has greatly enjoyed its new quarters. There was scarcely elbow room at the church plant. Now there is a large campus to

landscape and the girls themselves are sharing in the task. Girls who have had only a small courtyard in which to play revel in the expanse of real acreage. Girls who have never before soiled their hands in a day's work have learned the fun of helping a garden to grow.

The Nantungchow Christian Church is in the heart of the busy city. The church building is set well back from the street and in front around a courtyard are rooms which are devoted to women's work. Our community welfare building opens directly on Great South Street and houses the mission library (the only public library in the district), game rooms, a social hall, and an auditorium for street preaching, health demonstrations and other public meetings. Upstairs are some pleasant class rooms which on Sunday are used by the Bible School and on week days serve a number of purposes.

Evangelistic work has suffered from lack of continuity in personnel as the hospital has gained by the opposite condition. For a number of years we had been without an evangelistic missionary. Our Chinese pastor left us to become principal of one of our mission schools and our senior missionary very reluctantly became our pastor. He is retiring and we are getting a new Chinese pastor. The time is indeed ripe for some excellent Christian work if we can have substantial leadership.

We conduct two Bible Schools, one at the church and one in the hospital building. The midweek prayer meeting rotates from church to hospital so as to better reach all our groups of Christians. Each year sees progress in the reverent participation in Christian worship. The church has its own working organization and we endeavor to enlist all the Christians in the community regardless of their denomination. Ours is the only Protestant Christian Church in the district and its contribution seems pitifully small in contrast to the great need.

The Community Welfare Association, a part of our Christian Endeavor, has succeeded in allying with us for community good many who would otherwise have continued in their self-centered way. The library, which has so far been the chief interest of the Association, has about 5,000 volumes and the list of readers shows marked gains from month to month. A reading room is maintained with a good assortment of newspapers and periodicals. A children's library is a recent project. The welfare movement includes beginnings of public health work, English night classes, baths for women, some industrial work for poor women, and other projects for young and old. This work is newly housed and is exulting in a new opportunity.



Rural evangelistic work is greatly neglected both because of insufficient funds and lack of personnel. Our missionary pastor was much interested in the rural evangelism but had not the time for it without slighting the already understaffed city work. He made occasional trips into the district, always traveling with an agricultural expert, either from the University of Nanking or from the local experiment station. He has the dream of sending circulating units of our library out into the country district, having them housed by some influential patrons, the library quarters to be headquarters also for evangelistic work. The scheme was welcomed by the villagers and small beginnings have been made.

As to our station government, the church at its annual meeting elects members for the Station Council, one representative from each department of the work, and four others at large. The Council the past year was made up of the missionary physician, the Chinese principal of our girls' school, the Chinese head of our community welfare work, our missionary pastor, our picturesque old Chinese elder, a progressive young Chinese physician, and our hospital pharmacist, a Chinese

woman of no small ability. This group determines matters of station policy, passes the station budget, and sends on to the Administrative Committee various actions wanting mission approval. Those who have worked on the Council for the past five or ten years have seen gratifying progress in cooperation and in the assumption of responsibility on the part of the Chinese who have been sharing in station administration. There has also been a growing sense of mutual appreciation on the part of missionaries and their Chinese colleagues.

Our Christian work is making a new approach to the community. In the days before the establishment of the Nationalist Government our relations with local officialdom were friendly but quite formal and perfunctory. Now, with a number of prominent offices filled by former students in our mission schools or participants in our Community Welfare Association, relationships are far more frank and natural. We have been endeavoring to ally ourselves with every force working for good and we feel that the days ahead will see a substantial advance in our Christian program.

# Why Give the Gospel to the Jews?

By the REV. M. ZEIDMAN, B. D., Toronto, Canada  
*Superintendent of the Scott Institute of the Presbyterian  
 Church in Canada*

**S**HALL Christians give the Gospel to the Jews? If Christians believe in the Bible, there is no alternative, they *must*.

Ever since Jesus Christ "opened his mouth and taught them", the Church dare not, except at its own peril, shut its mouth and leave either the Jews or anybody else, ignorant of the unsearchable riches of Christ until the consummation of the Kingdom of God on earth. When the Pharisees sought to silence the early Hebrew-Christians, Jesus said, "If these should hold their peace, the stones would immediately cry out."

## Why Give the Gospel to the Jews?

1. Because the Jews first gave the Gospel to the Gentiles it is now the duty of the Gentiles to reciprocate. It may be said, "But the Jews do not want the Gospel." So did the Gentiles at first refuse to listen to the preaching of the Jews.

Many missionaries to the Gentiles were martyred, crucified, beheaded, and thrown into the arenas to fight the wild beasts: and even in modern times, missionaries to the heathen labor for years before they gain the confidence of these Gentiles, and entrance into their homes. St. Paul, writing to the Christians in Rome, clearly explains the Gentiles' duty to the Jews—he says, "For as ye (Gentiles) in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these (Jews) also now not believed that through your (Gentile) mercy, they (the Jews) also may obtain mercy."

2. Because "God hath not cast away his people" and they are yet to be used as instruments in His hands to establish the Kingdom of God on earth. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" For this reason the Gospel must be preached to the Jews.

God chose the Jews, and He sent every prophet, beginning with Moses, to the Jew first. He gave the Bible to the Jew first, and also to the Gentiles. The messages of the great prophets were to the Jew first, and also to the Gentiles. Christ came to the Jew first, and also to the Gentiles. The Glad Tidings were preached to the Jews first, and also to the Gentiles. St. Paul declared that the Gospel of Jesus Christ is the power unto salvation to every one that believeth, to the Jew first, and also to the Gentiles.

As Palestine was God's training ground for His people, so were the Jews God's pupils. He trained them and frequently used the rod on them, for the purpose of making them a priestly nation, to instruct the Gentiles in the righteousness of God. They have not yet attained the status of teachers. If the Jews, in the time of Moses were in the kindergarten stage in God's training school for higher service, and were, before Christ in the primary school, they have now gone backward rather than forward, for multitudes have altogether thrown off what little they knew about God.

The enemies of missions to Jews make capital of the fact that the Jews have the Old Testament, and believe in God: that they gave us the prophets, the Bible, and our God. But the most superficial observer can see how the multitude of Jewry is drifting fast away from both the synagogue and God; and the Bible is a book unknown in the average Jewish home.

There was hardly a prophet or preacher of the righteousness of God in Jewry, who was not persecuted, thrown into a pit, sawn asunder, or crucified by the same people from whom they came. The Bible is the message of the God whom they rejected, and the record of the prophets whom they persecuted. The Bible is locked up in the "ark" in the synagogue, while they are "teaching for doctrine, the commandments of men." It is very significant, that for the last nineteen hundred years the Jewish people have made no effort to give the Bible to the Gentiles, nor have they produced a single translation of Holy Scripture. Only very recently Jewish leaders, alarmed over the fact that their people were buying translations in their own vernacular from Christian colporteurs, went to the trouble of issuing an English and Yiddish translation of the Old Testament for themselves.

3. A third reason for preaching the Gospel to the Jews, is the present moral and religious condition of Hebrews, both in Europe and America. In the United States, as well as in Canada, the mass of the younger people have left the synagogue. The Reform movement, that was to bring back all the Jews to the fold, has only succeeded

in driving them further away. A few years ago, Reform Rabbis were all anti-Zionists, and they saw the only salvation for the Jew in the temple, not in Zion. But experience is a wonderful teacher, and seeing that the masses would not attend either the Orthodox synagogue or the Reform temple, most Reform Rabbis are now being converted to Zionism. The Rabbis, who only a few months ago said that "the United States of America is our Palestine, and the city of Washington our Jerusalem," and who cut out from the ritual and prayer book every reference to Palestine, are now seen on Zionist platforms, singing again the songs of Zion.

The moral life of the Jewish people also constitutes a challenge to the Church. That subject, however, we deliberately omit, so that we may avoid being dubbed anti-Semite. On one thing we may all agree, however, namely that the Jew is as good as the Gentile. But if the Jew is no better than the Gentile, then God knows that he is as badly in need of the Gospel as the Gentile.

4. Because God sent His only begotten Son as a missionary to the Jews. Jesus said, "I am not come but to the lost sheep of the house of Israel." He was pre-eminently a missionary to the Jews.

### How to Do This Mission Work

It would not be practical to give here a detailed plan or program of how to do mission work among all sorts and conditions of a people who are scattered all over the face of the earth. However, the first and most important factor in mission work among Jews of all classes of social, political and religious opinions is the approach. It is evident that, if wrongly approached, the Jew may be actually prejudiced against Christ rather than brought nearer to Him.

Personally, we have very strong and definite opinions on this matter, and though our methods are strictly Scriptural, they are not being made use of by many missionaries. This method of approach was the means by which Christ and His apostles, as well as all primitive Christians, found their way into the synagogue. They worshipped, preached and expounded the Scriptures there. Neither Christ Himself, nor the apostles ever left the synagogue; on the contrary, they took part in the synagogue as well as in the temple worship—for they were the real Jews, the true children of God. Those who did not measure up to Christ's criterion of an Israelite were driven out of the temple, but Christians did not voluntarily leave the temple or the synagogue. If anyone had a right there, it was the believer and follower of Jesus Christ, the Son of the Living God. It was not the Hebrew Christian who left the synagogue, but it was rather the synagogue which excommu-

nicated the Hebrew Christian. But we must confess that, in many cases, we Hebrew Christians have looked upon this excommunication as a god-send to escape persecution; and we have piously and gladly said, "Lo, we turn to the Gentiles." If our approach to the Jew is to meet with any degree of success, we must declare like St. Paul of old "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law." And again he wrote, "As the Lord hath called everyone, so let him walk. And so ordain I in all churches. Is any man called being circumcized, let him not become uncircumcized." This is the right method of approach to the Jew. It is sound Scripture; good psychology, and a gesture of goodwill that cannot but make a wonderful impression on every Jew.

Great pressure is being brought by some Reform Jews upon Protestant leaders, to discontinue missionary work among the Jews. If the Church ceases to give the Gospel to the Jew then why should not the Buddhist, Moslem, and Hindu leaders demand the same recognition for their religion? The Church has either a Gospel for "every creature" or for no one at all. A religion that is not good enough or necessary for the Jew, is not good enough or necessary for the Chinese. A faith that cannot save a Jew in America will do very little for a native of Africa. If the Church gives up missionary work among Jews, it admits that Christianity is a religion for Gentiles, but

not lofty enough for a modern Jew. If the Protestant Church ceases to present the Gospel to the Jew, it will leave the field for some fanatic sects, or to the Roman Catholic Church, who believes itself to be the only true Church, the final revelation of God and the only custodian of the faith. Or in the words of Jesus "the stones will immediately cry out."

God has never asked permission from the Jews to send to them prophet, teacher, or missionary. If He had, the world today would be in darkness and without a Saviour. The Jews would still be worshipping in groves, and sacrificing their children to Moloch; instead of the Church of the living God, we would have the Pillars of Baal.

While God has said "the house of Israel will not hearken unto thee; for they will not hearken unto me," yet He admonishes the prophet and missionary "be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions; be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house.

"And thou shalt speak my words unto them, whether they will hear or whether they will forbear: for they are most rebellious." (Ezekiel 2:6-7.)

The duty of the Church of Christ is clear. O Church of God "that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid, say unto the cities of Judah—Behold your God!" (Is. 40:9.)

## The Light in a Korean Prison

The northern part of the Sungjin field extends across the Tuman River into Manchuria where the Chinese persecuted the Koreans despite the fact that orders came from the Chinese authorities that they must not do so.

One day Elder Kim Chang Young, the Korean Christian evangelist up there, was called into the county office and the magistrate said to him, "We have heard that you are the leader in this movement against the Chinese up here."

"No," replied the elder, "I preach only the Gospel, and exhort people against bad action. Our religion teaches us that we must love our enemies and do good to them."

"Where do you preach?" demanded the magistrate.

"I preach here and in the villages up the river," he replied.

"We must telephone," said the magistrate, "to find out whether you are telling the truth. Since it is late and the sun now setting you must wait in the prison until we can investigate."

Morning came but there was no call from the magistrate. The next day passed but no release... the third day the elder began to think, "The Lord must have some reason for putting me here; many of my fellow countrymen are in the prison too. Whether a prisoner or a free man I must preach the Gospel of the Lord Jesus Christ; I'll ask the magistrate for permission to preach to the prisoners."

So he sent his request to the magistrate.

"Oh no, you cannot address the prisoners; that would never do. How do I know that you would not stir up trouble?"

"But, your Honor, I just want to tell them about God and His love, and the way of salvation. Just give me one

hour a day and I shall be satisfied," said Mr. Kim.

The magistrate finally consented, saying, "One hour a day and no longer; prepare a list of your subjects and present me a written outline of your discourses."

"Ten thousand thanks, your Honor," said the evangelist and returned to his confinement happy.

The next day at four-thirty he brought the light of the Gospel into that dark prison. Exactly at five-thirty the guard shouted, "Time's up; back to your cell."

The following day again the lights shone for an hour. By the third day even the guards were becoming interested and they forgot to look at their watches at the end of the hour. Four days, five days, six days passed. By the seventh day the sermons were two hours long and the prayers to the Heavenly Father were listened to with reverence.

After the tenth day the elder was called before the magistrate who said, "We see that you are an upright man and no troublemaker. You are released."

"Again ten thousand thanks. But how about the other prisoners? May I come each day and preach to them?" he bravely asked.

The magistrate refused.

The next day most of the other prisoners were also released.

On Sunday the Christians of the village gathered in the little church and there was great rejoicing for their evangelist was back, and in the congregation were many new faces, prisoners, but prisoners of the Lord Jesus Christ who had caused His Light to shine upon them in dark places.

REV. E. A. KNECHTEL, Sungjin, Korea.

# Effective Ways of Working

*Tested Methods for Increasing Interest at Home*

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

## HOW TO BUILD EFFECTIVE PROGRAMS

In view of the fact that program material for the several missionary organizations is frequently assembled and whipped into shape at the close of the calendar year, the following suggestions adapted from a denominational leaflet may prove serviceable.

### A. *Have a definite aim—two-fold.*

1. An enlargement of vision on the part of every woman church member.

This means the program must contain information which informs—continuity of interest should be presented in a series of programs. It must be interesting—unusual, varied, topics well thought out. As a rule it is better to use topics for the year (more helps available). Use impersonations, adapted leaflets, pageants and plays. Sometimes have discussions. Do not “pool ignorance” but study all sides of the subject before the discussion. Occasionally have an outside speaker. The practice of reading articles in the meetings should be discouraged.

The program must also be well prepared and well presented. Personnel is important. Use many women. Study the talents of the women church members. Adapt assignments to individuals. Include young people, children and men (this may mean some evening meetings).

The program should deepen the spiritual life of all who hear it.

It must be well advertised—

through invitations, personal and printed; through posters; through bulletin board announcements; through church calendar announcements.

2. Lead to a definite service by every member. This should be personal—soul-winning in home, neighborhood, among friends and strangers; prayer for church, missionaries and boards; work among new Americans; interest in civic affairs (local, national, international). It should also be by proxy, through missionaries, in the way of prayer for their friends; through gifts of money comparable with one's ability to give.

### B. In order to carry out this two-fold aim, the leader should—

1. Know the kind of program needed to catch interest of both interested and uninterested. She must be familiar with the subject to be presented, also with the sort of activities that can be given to different women.

2. She must print or mimeograph the program in as attractive a manner as possible.

3. She should keep on the lookout for new and current material, using not only things specific to her denomination but those pertaining to the world's missionary work in a large way.

4. Have individual features, such as a question box to which all have access, roll call in which members make their optional responses, opportunity to describe features that impressed them most in the books

or magazines they have been reading.

### C. It is necessary that the program be held under proper physical conditions.

1. Be sure that the place of meeting is conducive to proper impressions. For example, a clean room, attractive pictures and flowers, good light and air, homey appearance.

2. Be sure the music is appropriate to the occasion.

3. Have the program followed by a get-acquainted time with some recreation.

4. Time and length of meeting may vary, but an hour well spent is better than a longer period poorly spent. Not so many minutes used but quality of material and manner in which it is presented mean a good meeting.

## METHODS SEEDLINGS

In harmony with the present view of a unified world-field, with “home” and “foreign” lines wiped out save for administrative convenience, the monthly programs published in *Women and Missions* (the monthly magazine of Presbyterian women), are most significant, coordinating and blending balanced themes. These programs must go far toward creating the mood for “world-mindedness” which is so desirable. A series of programs runs something like this:

The Philippine Islands and the West Indies; both possessions of Spain in early years and bearing similar strains of colorful thinking, dramatic temperaments, passionate power to love or hate, etc.;

Following Jesus the Pioneer,

through Alaska and India—comparing the valiant pioneers of the past who opened the missionary enterprise in the two countries;

Rural Life East and West—Siam and Our Southern Mountaineers—attempts to minister in the untouched regions of both;

The Leaven of Christianity in Us—Through Us to Moslem and Mormon Lands (both historically polygamous);

Japan and Foreigners in America; Training Negro Leaders in Africa and America;

Linking the Continents through a Study of Leadership.

This is constructive program building.

The department designated "Our Literature Table" in each month's issue of this magazine has a full list of all leaflets, plays, etc., bearing on the unified program appearing on an opposite page.

A note to program leaders emphasized in the same magazine: "*Warn participants that they will be kept strictly to time.*" Exchanges please copy!

A National Missions Gift Shop was started at the Presbyterian Headquarters in New York City a year ago as a market for the mission field and to acquaint supporters of the work with the industries of the mission centers and their unique products. The goods displayed ranged all the way from miniature totem poles to Mexican, Indian and Oriental rugs, pottery, silver, etc. All funds thus accumulated are turned back into the work. This venture is a service sword with a double edge.

At a Fellowship Meeting at Titusville, Pa., the women of the Presbyterian Mission Society arrange, through their "evening division," a meeting once a year to which all other denominations in the community are invited. At the sixth such gathering, the ushers were members of Jewish, Roman Catholic and Protestant churches, in close cooperation. The speaker was a Jewish rabbi whose theme was the great need of the spirit of goodwill among church folk, taking for his text the words of Christ, "Blessed are the peacemakers." This sounds rather millennial.

*The Woman's Missionary*

*Friend*, a magazine of the Methodist Episcopal Church, tells of the following methods:

"The Mystery Missionary Mother" plan was used in the First M. E. church, at Akron, O. Folders made from fancy envelope linings were cut to measure four by five inches, folded in the middle and arranged as the cover for an inside sheet of paper on which was typed:

#### Merry Christmas

As God gave a Son to Mary,  
On that Christmas long ago,  
So we give to you a daughter  
Whose dear name you soon will know.  
As you peep inside the capsule  
And the mystic name you see,  
You must guard your secret if you  
Would a Mystery Mother be.

Outside the folder was tied a wrapped capsule containing the name of a young woman belonging to the young people's department in the Sunday School. These were passed through the audience assembled to hear an authority on young woman's work speak, and fifty women took folders.

In April a Mystery Party was held, each girl being introduced to all the "Mystery Mothers" present but having no inkling as to whose her own might be. In May, a young woman's missionary society was organized as a result of the directed efforts of this group of mothers.

In September the disclosure party was held by the auxiliary, the daughters presenting the entertaining features. The effort has been a marked success, both at Akron and Chardon, Ohio. It seems worth passing on. From East Liberty comes the repercussion, in that a group of girls organized themselves as "Mystery Daughters" and chose for their secret mothers women not interested in missionary work in the hope that their efforts might bring the women into the Women's Foreign Missionary Society. "It's a poor rule that will not work both ways."

In the same periodical a "Mystery Box" is a monthly feature, the contents of each issue being covered by a list of curiosity-tickling questions such as, "The

incident brought tears to her eyes. Tell it." Doubtless some reward is given to those answering the most questions correctly in a given period.

A Calico Tea, Luncheon or Demonstration is popular among our Methodist friends to make the most of this year of simplicity and sacrifice. Calico is the symbol for the campaign. Calico pockets are passed out to receive sacrificial gifts, the little leaflet enclosed to be read and cherished by each recipient until the spirit of sacrifice takes possession of her own life. There is much to be said for the value of such visualization and project work.

In one program, good resolutions were wedded to expressions of gratitude, such as: "Because I am thankful for my sight I will read to the blind this year"; "In thanksgiving for health I will make it a point to call upon the sick and shut-ins"; "In gratitude for my own Christian home, I will serve on the board or in some other way aid in the work for the local orphanage and so provide a substitute for a father or mother"; "Because my own daughter has grown up pure and strong, I will give myself to the rescue of less fortunate young women who have transgressed."

This service was followed up by an effort to direct the activities thus determined upon, and the whole community felt the uplift. Would not this be something new in your church?

#### A UNIQUE PROGRAM ON THE MOUNTAINEERS

It was called "The Publication of the Mountain Outlook." Its outline appeared on the Sunday calendar and was most curiosity-tickling. When the audience arrived the platform had been set with everything possible to make it look like a busy newspaper office, even to a 'phone and a waste paper basket! Stenographers were busy typing at the start. Presently the editor rose and said he did not know what had come over



the paper; it was losing subscribers the best he could do. Various suggestions and comments followed from members of the staff. In the midst of the discussion, there appeared a woman in calico dress and sunbonnet, exclaiming:

"Is this yere the place where they make writin' folks can read? Over on tother side of the mountain, the pappies and mammies can't read, an' we thought you might do somethin' so the chillern would be different."

Here a bright reporter jumped up and asked, "Why not dedicate an issue of our paper to those mountaineers?" So the plan developed in short order. The staff artist drew a map of the mountain section and explained it. The telegraph editor, answering a call at the 'phone, received a report of a strike in the mills, with its sad news of labor conditions that needed alleviation. The editor of the Woman's Page entered with hand-made baskets, etc., and asked for a cut to show this native handiwork. To a reporter was assigned the task of writing up the educational conditions and the mission schools. The "want-ad" clerk prepared an advertisement calling for teachers and workers who would give these people a chance and another advertisement aiming to interest church folk in investing their money in mission schools. The editor-in-chief then read an editorial pleading for a chance for these really fine Americans. The rotogravure section of the paper was represented by lantern slides showing actual conditions among the mountaineers. The offering taken was designated as subscriptions to the paper to be used by the organization in its mission work. Miniature copies of the paper (which might be suitable leaflets) were distributed to the audience as it dispersed and the proclamation was made that the effort had gained subscribers and lifted the paper out of its rut.

This program-mold might be

used with any missionary theme.—*Adapted from Women and Missions.*

### A Fleet of Ships

In one live city church, a series of "Ship, Ahoy" meetings is conducted to give each standing committee in the woman's organization an opportunity to hold a meeting exploiting its own work. The outline is as follows:

"Ship, Ahoy! All Aboard," by the Industrial Department, starting the year.

"All Hands Aboard" was handled by the Membership Committee.

"Comradship" (the devotionals on "Setting Sail"), featured a Mothers' and Daughters' program by the young people's division.

"Friendship," "Fellowship," "Worship," "Leadership," "Stewardship" and "Ships that Come In" (an Installation Luncheon) completed the series, the corresponding committees being easily guessed.

### How to Get a Circulating Library into Action

Ask ten or twelve women from among your friends to buy one missionary book each to form a nucleus for a library. These could be purchased at from 50 cents to \$3.00 or \$4.00 each, depending upon the book. You might charge five or ten cents a week for borrowing these books and so form a fund from which to buy more. The women would be fascinated by such books as "The Bantu Are Coming," "Behind Mud Walls," volumes by Jean MacKenzie, of Africa, Miss Carmichael, of India and others on various fields. The Missionary Education Movement has a large number of books, some of which can be bought at a low price.—*Delavan L. Pierson.*

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

Mending China (Chapters V and VI)

1. Why China needs mending.
  - (a) Famine

- (b) Banditry
- (c) Civil war
- (d) Exploitation by foreign nations
- (e) Development of consciousness of power, etc.

2. Mending her education at this time of change
  - (a) Education for girls (pp. 163, 164)
  - (b) Christian schools (pp. 167-173)
  - (c) Religious education (pp. 173-178)
  - (d) Educating home-makers (pp. 181-185)
  - (e) Training teachers (pp. 185-187)
  - (f) Rural education (pp. 187-189)
  - (g) Unfinished task of education (pp. 201-203)
3. Mending China spiritually.
  - (a) "I could not share my message and not share her load" (pp. 198, 199)
  - (b) "The mission hospitals . . . are the most telling exhibition of the love of Christ . . . that the country has" (pp. 199-201)
  - (c) "Is the evangelistic task complete when only one in every 157 Chinese is a Christian?" (This includes Catholics.) (pp. 203-211)
4. How mend China?
  - (a) Reinforcements (pp. 211-213)
  - (b) We need to learn joy of sharing (pp. 213-222)
5. Mending China today—telling the story in China. (Use denominational leaflets specific to your own work, if desired.)

Adapted from programs prepared for the Baptist Board of Education by Anna Canada Swain.

### A Hindu's Vision of Christ

I heard a learned Hindu give this public testimony: "I once saw Christ, and I have never forgotten the vision. The plague was raging in the city and everybody had fled in terror except the sick and the dying. Whole sections were deserted. I drove down through that plague-stricken section, and to my surprise I saw a missionary lady, Mrs. D—, coming out of one of the houses where there was plague. She came with her hands extended before her and she said, 'I am sorry, Mr. S—, that I cannot shake hands with you, for my hands are plague-stained.' As I looked at her with plague-stained hands, I saw Christ."

—E. STANLEY JONES.

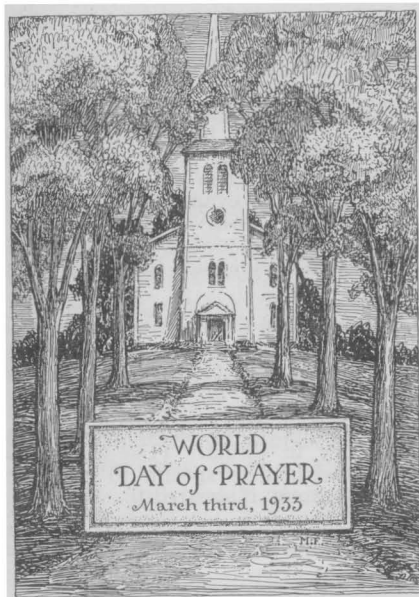
# BULLETIN OF The Council of Women for Home Missions

ANNE SEESHOLTZ, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK

## A Call to Prayer

Goes Out To All People

*"Come unto me all ye that labor and  
are heavy laden"*



*"Hear our prayer, O Lord"*

**"Follow Thou Me"**

### IN PRAYER

"And it came to pass in those days, that he went out into the mountain to pray; and continued all night in prayer to God. And when it was day, he called his disciples; and he chose from them twelve.

"And at even . . . all the city was gathered together at the door. . . . And in the morning, a great while before day, he departed into a solitary place, and there prayed.

"Pray ye therefore the Lord of the harvest."

### IN SERVICE

"Whosoever would be first among you shall be your servant, even as the Son of man came not to be ministered unto but to minister, and to give his life.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

### IN STEADFASTNESS

"When the time was come that he should be received up, he steadfastly set his face to go to Jerusalem."

### IN SACRIFICE

"If any man will come after me let him deny himself, and take up his cross and follow me.

"Then said Jesus, Father, forgive them; for they know not what they do. . . . And the people stood beholding."

## The Christ Child Comes

The power of "the unknown Christian" in our midst during these terrible days was likened to that of "the unknown soldier," by Dr. Adolf Keller, distinguished European visitor in a recent address to Christian leaders.

Most of us are called to be "the unknown Christians" who can this very day in our very town-place do our full share "to prepare in the wilderness the way of Jehovah; in the desert a highway for our God." Will we arise, claim the heritage of strength which is ours, think and act for peace during this season when we anticipate the celebration of the coming of the Prince of Peace? It is a custom among German Christians to greet each other during the Advent season with "*Das Christ-kind kommt.*" All the church services are directed toward careful and prayerful celebration of Christmas. In the homes greens are hung, wreaths and candles are exchanged, and Christmas carols and anthems are sung from morning to night for the weeks preceding Christmas Day.

Let us remember that He came as a child and later He taught that unless we became child-like we could not even enter the Kingdom of Heaven. Such a teaching is one of serious concern to His followers who would establish the Kingdom of Heaven on earth. There is a great dynamic strength in the definiteness of the two great laws of the Kingdom of God. I suppose it can be said of us here as generally "that Americans do not keep the laws; and that it is not a question of law enforcement but

one of law observance." Whether this is a true indictment or not is not a question in this article, but rather whether as individual Christians we are observing and enforcing within our individual lives the two great commandments of the Prince of Peace.

"For perfect success at a Disarmament Conference," said Dr. Woolley at the recent reception given in her honor by the National Committee on the Cause and Cure of War, "the first essential is the disarmed mind. If 'moral disarmament' had been achieved, as it should have been in the years since the war, material disarmament would be speeded up." The Eighth Annual Conference on the Cause and Cure of War is called for January 17-20, inclusive. Church women now are preparing in study groups for strengthening the cause of "moral disarmament." The representatives of the organizations of the American Association of University Women, the Council of Women for Home Missions, the Federation of Woman's Boards of Foreign Missions of North America, the General Federation of Women's Clubs, the National Board of the Young Women's Christian Associations, the National Council of Jewish Women, the National Federation of Business and Professional Women's Clubs, the National League of Women Voters, the National Woman's Christian Temperance Union, the National Women's Conference of American Ethical Union, and the National Women's Trade Union League have practically pledged themselves as individuals and as groups to do their part to bring about

world disarmament by thinking peace, and concretely demonstrating Christ's love to one's neighbor, and love to one's enemy.

Let us, the followers of the Prince of Peace, prepare now for the Christmas celebration; think peace and goodwill among men, act peace and goodwill among men until the power of "the unknown Christians" in our land and throughout the world move the governments to establish material disarmament.

President Wilson during the World War called for a national Day of Prayer. The proclamation was as follows:

Whereas, great nations of the world have taken up arms against one another and war now draws millions of men into battle whom the council of statesmen have not been able to save from the terrible sacrifice;

And whereas, in this as in all things it is our privilege and duty to seek counsel and succor of Almighty God, humbling ourselves before Him, confessing our weakness and lack of any wisdom in these things;

And whereas, it is the especial wish and longing of the people of the United States in prayer and counsel and all friendliness, to serve the cause of peace;

Therefore, I, Woodrow Wilson, President of the United States of America, do assign Sunday, the fourth day of October next, a day of prayer and supplication and do request all God-fearing persons to repair on that day to their places of worship there to unite their petitions to Almighty God, that overruling the counsel of men, setting straight the things they cannot govern or alter, taking pity on the nations now in the throes of conflict in His mercy and goodness, showing a way where men can see none, vouchsafe His children healing peace again and restore once more that concord among men and nations without which there can be neither happiness nor true friendship nor any wholesome fruit of toil or thought in the world, praying also to this end and that He forgive us our sins, our ignorance of His holy will, our wilfulness and many errors, and lead us in the paths of obedience to places of vision and to thoughts and counsels that purge and make wise.

Now in 1932, many pastors and people of the churches of the United States of America kept October 2-8 as "A Week of Penitence and Prayer." "The church dares not stand aside and whisper peace to itself or to the nation when there is no peace . . . the only adequate way is the

Way of Christ and the Cross." On Armistice Sunday, a great company of us heard the Call to Worship.

*He hath made of one blood all nations of men to dwell on the face of the earth. (Acts 17:26.) Behold how pleasant it is for brethren to dwell together in unity. (Psalms 133:1.)*

And now we have before us the preparation and celebration of the coming into human experience of the Christ-child when the very citizens of heaven sang

Glory be to God in the highest,  
And on earth peace, goodwill toward men.

### ADVENT SUPPLICATION

*Translated from a German Service of Worship.*

Father in heaven, we live in a time full of unrest and strife. Our homeland lies in bonds, our church is in danger, anxiety will not let our hearts be quiet. And so from our souls' depths we yearn for peace, for Thy kingdom in which Thy holy will governs all and Thy ordinances are kept; we yearn for Thy Prince of Peace who anew reveals to us Thy fathomless love, and in whom we can hope with full confidence. Lord, fulfill for us this hope! Let us not be confounded!

*Hear us, gentle Lord God.*

Strengthen Thy church, that she may proclaim Thy word faithfully and purely. Bless the education of youth that the good seeds which thou hast laid in human hearts may come up and bear noble fruits. Make straight the difference between individual circumstances and calling and build the bridge of love from class to class, from heart to heart.

*Hear us, gentle Lord God.*

Give wisdom to our magistrates that they care to do that which serves us best. Give us that which is necessary for our daily sustenance so that we through worry about the needs of our outward man may not forget to care for our eternal happiness. Let each honest undertaking, each good business enjoy the fruit of its labor.

*Hear us, gentle Lord God.*

Care for the sick and poor; open hearts and hands to help allay misery. Protect widows and orphans and counsel them who on earth have no other counsel. Give them all Thy light so that they do not perish in the darkness.

*Hear us, gentle Lord God.*

And because Christmas Eve stands at our door, because Thy only begotten Son knocks again at our heart asking entrance, give us an open mind and heart that we may not close ourselves against Him and His gift; that we and all the world may open the doors of our hearts so that He may fill us with comfort and power, with joy and the hope of Thy eternal Kingdom.

*Hear us, gentle Lord God. Amen.*



*He that hath seen me, hath seen the Father.—John 14:9.*

"Snake, Coyote, show me your God," was demanded contemptuously of one of the Presbyterian Navajo Indian preachers, to which Spot-of-the-Whiskers-on-the-Chin (William Gorman is his English name) replied: "I am showing Him to you now. He is standing in me. If He were not, you could not talk to me like that." Thus the life and teachings of Jesus Christ are most convincingly revealed today in a person living the Christ-life.

### CHURCH GOLDEN RULE DINNERS AND PARISH OBSERVANCE OF INTERNATIONAL GOLDEN RULE WEEK

*The World is now one neighborhood;*

*The Golden Rule would make it one brotherhood.*

It is suggested to women's missionary societies and other organizations that a church supper or luncheon be served in the week preceding the week of December 11-18. The 21 economy menus which are planned to provide a family of five with adequate sustenance for an entire week at a maximum cost of \$8.88 can be secured free from the Golden Rule Foundation, 60 East 42nd street, New York. The booklet contains also "Food for Mind and Heart" with "unseen guests" invited for each meal.

"For their sakes" let us "keep the feast." Many who have given until they cannot give another penny will be enabled by the use of these economy menus to enlarge the family participating in "daily bread."

The Golden Rule Foundation asks that at least the amount saved by these menus over the regular household budget be given to a local church project or to one of the many philanthropic organizations which are hard put to it these days to meet their obligations.

## What Dividends in West Virginia?

From the day the first missionary came to Coal River Valley the Light has shone. Then the lives of the missionaries were in danger; women could not leave their homes alone day or night without being molested; shootings and drinking were the common occurrence. Now the missionaries go and come any hour of day or night with confidence not only in the Lord but in the friendship of the people; women alone and in groups travel up and down the valley on every occasion. True, there are some shootings and many gallons of moonshine, but fear of God is in the hearts of even the worst sinners.

Our first educational work in the valley was a day school. This developed into a boarding school; then later came cooperation with the district high school, for which we supplied part of the teaching force. Now a first class high school, manned by employees of the local Board of Education, ministers to the youth of Coal River Valley and the students from our Pattie C. Stockdale Home. The boys and girls come from districts without high schools or secondary education. "I never could get a high school education if it were not for Pattie Stockdale" is a common remark among our students. Parents ambitious for their children sound a chorus of praise for the influence of the Christian Home upon their children. Two of our graduates who entered college this fall were without opportunity to develop in their home communities; both are now in training for missionary service.

We wish we might portray the transformation in our valley. Formerly there was no social life, no schooling for 'teen age youth, no reading matter, not even a religious service. Now there is interest in high school functions, hours are devoted to school and library books, and representative groups gather several hours each week for worship in Sunday schools, Christian Endeavor, Bible study, and prayer meetings. Eleven Sunday schools, sixteen prayer meetings, and numerous other gatherings each week under the supervision of the missionaries, testify to spiritual life in many communities.

Local leadership has become a real asset to the work. One elder is truly a miracle of grace. Three years ago he was bound by chains of drink, bootlegging, profaning, and wife beating; now he bears witness daily to the transforming power of God in his life—a meek man, devoted to his family and zealous for the Lord. Every night finds him laboring in some religious meeting.

The only doctor in our valley, employed by the Ameagle Mining Company, is changed from a worldly man, harried by many calls and impatient with the poor sick, into a tender physician with radiant face presenting the story of salvation to the unsaved. Two converts of recent years conducted special meetings in August, with over thirty conversions. Contrast such service of converts with conditions a few years ago when the heads of less than a dozen homes in all the valley were Christians. Transformed homes! Yes, many of them. For example—the worst moonshiner died, his wife took the Lord into her heart and declared she was forever done with drink. Next we find her telling the story of salvation to a former partner in the moonshine business. The hunger wolf knocks at her door now; moonshining would drive him away, but she remains true to her Lord.

So many souls are being born into the Kingdom this year that the problem is to bring to each one help in personal problems and instruction in spiritual matters. Nearly fifty have united with the church since April. One beautiful young girl who had been engrossed in worldly things now testifies that her great joy is Bible reading and secret prayer. Last week she said, "I cannot imagine how I ever was what I used to be. I've been a Christian two months. If I love the Lord this much in two months I can't imagine what it will be in ten years."

There are no stock market crashes or bank failures in heaven. Silver and gold are tawdry in comparison to human souls, but who can tell what dividends they will bring when consecrated to our Master's service?

HELEN JULIUS,  
Colcord, West Virginia.

# Our World-wide Outlook

*A Missionary Newspaper of Current Events*

## NORTH AMERICA

### Disciples in Depression

For a depression year, the attendance at the national convention of the Disciples of Christ, Indianapolis (October 11-16) was remarkable. More than 10,000 registered.

The reports of missionary operations during the past year showed a decrease of 17 per cent in the receipts of the United Christian Missionary Society and an adjustment of the budget to the available funds, chiefly by economies in administration, reduction of salaries, and the withdrawal of missionaries from Tibet, Japan and the Philippines. It is believed that the accumulated deficit of the Society will remain stabilized at about \$800,000 until an improvement of the general economic situation gives opportunity for its reduction. A striking feature of the report of foreign work is the large place occupied by the Congo mission, which has nine-tenths of all Disciple churches in foreign fields and which contributed three-fourths of the baptisms during the past year, though it has only about 7 per cent of the investment in buildings and equipment.

### Lutherans Cut Budget

A reduction of \$400,000 in the annual budget of the United Lutheran Church in America was approved by the biennial convention held in Philadelphia. The budget for the next three years was cut from \$2,400,000 to \$2,000,000. The convention re-elected Dr. Frederick H. Knubel, of New York, president of the church for his eighth term. Dr. Knubel, who is 63 years old, has been president since 1918.

### Rural Training at Nashville

Missionary workers in the South will be interested to hear of the cooperative enterprise in the interest of rural training for Christian leaders, worked out by Vanderbilt University, George Peabody College for Teachers, Scarritt College for Christian Workers, the Y.M.C.A. Graduate School, the Disciples of Christ Foundation, and the Congregational Foundation, all located at Nashville, Tenn. Four types of workers have been in the minds of the cooperating agencies:

(1) Home and foreign missionaries of various denominations who, while on furlough, desire to use a part of their furlough in special preparation for rural work;

(2) Country pastors and other rural workers who feel the need of better equipment for social and religious work among rural peoples;

(3) Candidates for missionary service at home and abroad, who are looking forward to service in rural communities.

(4) Nationals from those countries which possess great rural populations, who are pursuing their studies in America, and desire to give special consideration to problems of rural life.

The school will open January 5th and be in session for six weeks.

### Advance in Evangelism Planned

As a result of a conference on Evangelism held at Northfield last June, attended by fifty representatives of the cooperating churches, a program of evangelism was adopted which sets forth three major items for the coming year:

1. The deepening of the spiritual life through person-

al daily devotions, enrichment of public worship and church attendance.

2. Aggressive soul winning through personal work, educational evangelism, evangelistic preaching and the holding of special night-by-night services.
3. The conservation of evangelistic results by the care and culture of the new members, and of the members who move from one community to another.

The theme for a series of one-day conferences is to be "Forward Together with Christ in Evangelism."

### A Christian Steward

A. A. Hyde of Wichita, Kansas, who is now eighty-four years of age and still going strong, has had a remarkable financial history. He was born in Lee, Massachusetts, on March 2, 1848, and moved to Wichita in 1872. He entered the banking business, but in the collapse of 1887 he lost everything and found himself in debt. Starting again he established a small soap business and in 1890 began the manufacture of Mentholatum, consecrating his life and his business to God. He prospered, paid his debts and in his partnership with God has given largely of his time, strength and money to help spread the Gospel and its benefits at home and abroad. He has been a potent factor in evangelistic work in his own city and state and in the work of the Presbyterian Church. He has given hundreds of thousands of dollars to missionary work at home and in other lands. At Estes Park, Colorado, he provided land and seven buildings for the Y. M. C. A. annual conferences, where ministers and other Christian



workers meet for physical, mental and spiritual refreshment. He has been one of the chief backers of the Omi "Mustard Seed" Mission in Japan started by Dr. Wm. M. Vories, and has generously supported other Christian work throughout the world. Mr. Hyde is one of the devoted stewards who has greatly enriched his own life and the lives of others by his gifts, dispensing his wealth during his lifetime.

### Saved from Suicide

Life away from home without the restraints of parents holds many perils for youth. A young mountain lass from far back in the country in West Virginia was so far from a high school that the only way she could receive an education was to find board and room in the town where the school was located. There life became such a tangle for her that the only way out seemed suicide. She was dissuaded and faced life's problems again.

Jessie's father, a man of fine Christian character, heard of Pattie Stockdale School conducted by the Presbyterian Church. He made application for Jessie who was fourteen and a junior in high school. The old habits of lawless living bound her for several months; discouragement seized upon her, and in the quiet of the night a student found Jessie on her way to the dispensary to get poison. This girl, an earnest Christian, took Jessie and helped her over the hard places. During School of Missions Jessie was thinking about life service and said, "My mind is made up. Nothing can hold me back." With this same unflinching spirit she has progressed in her Christian life. She did outstanding work in both Sunday school and Vacation Bible schools. Jessie is now superintendent of the Primary Department of the Sunday school and assistant superintendent of the Junior Christian Endeavor. She has taught groups of illiterates to read in two outstations. Every Sunday

she teaches two children's classes in Sunday school.

ANNABELLE STEWART,  
Stockdale, W. Va.

### Russian Church Decline

At a recent convention of the Federated Russian Orthodox Clubs in Brooklyn the opinion was expressed that the Russian Orthodox Church is faced with extinction in the United States unless it can hold the younger persons of Russian descent within its fold. The convention voted to send young men to the Orthodox Theological Institute in Paris each year in order that they might be trained as priests and instructors to establish Sunday schools with instruction in English.

### Syrians in America

Syrians who have emigrated to the United States are very widely scattered from the Atlantic to the Pacific and from the Great Lakes to the Gulf. On the whole their standing is creditable, and some fill responsible positions in civic affairs. In Brooklyn there is a considerable number who are organized, under Presbytery, into a Syrian Church which has more than two hundred members and is ministered to by a Syrian pastor. In Paterson N. J., a considerable group worship regularly in one of the rooms in the First Church, which looks upon this as a regular part of its church activities. Many of the attendants are full members. In Canonsburg, Pa., services are held somewhat irregularly in a United Presbyterian Church. Individuals are encouraged to identify themselves with the Sunday school and other church organizations.

In Jacksonville, Fla., members of the Syrian colony are led in Arabic worship by a man educated in the mission schools of Syria. The difficulty in providing services for these Syrian groups is in the fact that the older generation has too imperfect a knowledge of English to enjoy worship in that language; while their children, born and educated in Amer-

ica, get very little from an Arabic service.—*Syria News Quarterly*.

### On the "Wheat Standard"

Driven by existing circumstances the Clairmont Church in Grande Prairie Presbytery, Alberta, Canada, went on the "wheat standard" as a system of church financing. A new subscription list was composed of two sections, one made up of those giving through the duplex envelopes, the other for farmers who would contribute wheat, at the end of the half year if they had it in store, or at the end of the year if promised on the basis of crop just seeded.

One farmer, who found it difficult to keep his envelope subscription paid up, delivered 113 bushels of wheat in the fall, the sale of which netted considerably more than his promise. Another who promised 25 bushels for fall delivery was so encouraged by the yield of his wheat crop that he brought in 60 bushels in October (which netted \$25.00), and without any hesitation resubscribed for the same amount on the 1932 budget. His average subscription he said had been ten dollars.

The results of this method were that at the end of the half year, instead of 12 or 13 per cent of the budget being raised, fully 40 per cent of the year's budget had been paid; and at the end of 1931, when the local bank closed, the church had raised more money for the missionary and maintenance fund and more for local support than in any previous year in its history.—*United Church Record*.

### LATIN AMERICA

#### Religious Controversy in Mexico

The differences in Mexico between the government of the State and the Roman Catholic Church have broken out again. Archbishop Leopoldo Ruiz y Flores, Papal Delegate, has been expelled for defending a recent papal encyclical in which the religious situation in Mexico was discussed. The re-establish-

ment of the Vatican as a temporal state is back of the new trouble. Any interference by the Church with the State is now considered by the secular leaders of Mexico to be the act of a foreign State rather than of an ecclesiastical authority. Other signs of renewed antagonism of the Government may be seen in an act of the legislature of the State of Vera Cruz in approving a decree declaring all Catholic priests have lost their citizenship rights and empowering the State to take over church property for other uses; and approval by the majority in the Chamber of Deputies of an inquiry as to whether the Archbishop of Mexico is within his rights in having continuously exercised his clerical function without having registered with the civil authorities.

### Eager for the Gospel

Dr. George P. Howard, evangelist to Latin-American republics, has recently completed a series of evangelistic meetings in the city of Buenos Aires, Argentina. Commenting on these meetings, Dr. Howard writes in the *Christian Advocate*:

On the final evening over a thousand people crowded into the hall, and the police had to close the doors to keep more from crowding in, contrary to fire regulations. Nearly 200 cards were signed indicating a desire to know more of the Christ life. The most encouraging feature of these meetings was the large attendance of people not connected with churches. It is estimated that only about thirty per cent of the attendance was made up of evangelicals.

I am amazed at the rapidity with which events are taking place in South America. We must act quickly—this is Latin America's day of white heat. The firm impress of Christ must be laid now on the fluid material of these young commonwealths. The frightful chaos in social and political life, the misery and suffering in economic life—are all creating a feeling of nostalgia for something imperishable and a willingness to listen to any who claim to have the way, the truth and the life.

### Organizing Rural Puerto Rico

Rural mission work in Puerto Rico is very important. In many districts there are no public schools and conditions differ

little from those existing before American occupation, over thirty years ago. The policy has been to introduce Christian workers, drawn from the districts in which they are to serve, who therefore know not only the language of the people but their traditions, superstitions and inhibitions. This worker makes his rounds like a country doctor of a century ago. He knows nothing of surgery and very little of medicine, but has learned the laws of cleanliness and sanitation. The mountaineers think his touch has healing power.

When these pioneers have prepared the way, the Rev. J. L. Santiago Cabrera and the Rev. Tomaso Aquino Ojeda follow with their tent evangelism, and after campaigns extending over many months, a dependable group will be ready for a permanent mission, which later grows into an organized Sunday school and church.

### Campa Indians of Peru

Rev. R. O. Stull, a Christian Alliance missionary in Peru, has on record the names of 210 Indians and of 53 non-Indians who have received teaching at the Cahuapanas Station. Most of these come and go, never permanently settling in one place, and so carry the Gospel message they have learned to their scattered groups. An intelligent Spanish-speaking Campa Indian came to the station recently and said that an Indian had told him of the blessing he had received at the mission. Most Indians who come from their forest homes to Cahuapanas come to cultivate the land in order to earn a living. —*Alliance Weekly*.

## EUROPE

### British Methodists Unite

The union of three Methodist bodies in Great Britain into one of the largest Protestant churches in the world was consummated in London on September 20. Not many years ago

there were five great Methodist bodies in Great Britain: the Wesleyan, the Primitive, the United Free, the New Connection and the Bible Christians. The United Methodist Church, according to an Associated Press dispatch, embraces 5,000 ministers, 200,000 Sunday school teachers, 1,250,000 Sunday school students, and nearly 1,000,000 members. Its total property in Great Britain in churches, schools, colleges and missions is estimated at from \$210,000,000 to \$280,000,000.

The Methodists of the world total 12,000,000 members, with 60,000 ministers and 90,000 local preachers.

Mr. Arthur Henderson, now President of the Disarmament Conference, describes this merger as "one of the half-dozen outstanding events in the whole history of Christianity."

### In Dark Days—"All Wrong"

The above was the caption on a handbill distributed some time ago on the streets of London. Under the caption was printed the following list of predictions:

William Pitt—"There is scarcely anything around us but ruin and despair."

Wilberforce, early in the nineteenth century: "I dare not marry, the future is so dark and unsettled."

Lord Gray in 1819 said he believed "everything is tending to a convulsion."

The Duke of Wellington, on the eve of his death, in 1851, thanked God that he would "be spared from seeing the consummation of ruin that is gathering about us."

Disraeli in 1849—"In industry, commerce and agriculture, there is no hope."

Queen Adelaide said she "had only one desire, to play the part of Marie Antoinette with bravery in the revolution that was coming on England."

Lord Shaftesbury in 1849—"Nothing can save the British Empire from shipwreck."

The circular concluded:

"We came through all right, and shall do so again."

In commenting on present conditions Sir Wilfred Grenfell says: "To adopt an attitude of defeatism is a negation of our heritage as a Viking race."

—*The Christian World*.

### To Aid German Protestants

Recent reports from Germany disclose distressing conditions among the evangelical benevolent institutions and welfare agencies. The economic depression has brought these institutions to the verge of bankruptcy. The Lutheran Inner Mission Union, the central organization which has supervision over 12,000 institutions, reports that from January 1, 1931, to March 31, 1932, 123 Protestant homes, equipped with full residential facilities, had already been abandoned, and the list was growing from week to week. This situation has led the Central Bureau for Relief of Evangelical Churches of Europe to inaugurate a special appeal for German Protestant Relief, realizing that this is a bulwark between the contending forces of demagogues and atheists.

### Russian Work in Poland

"In Poland there are about ten million Russians and Ukrainians. The country is in the grip of Roman Catholicism, and I was several times in danger of losing even life," writes Rev. I. V. Neprash in the *Watchman-Examiner*. "The evangelical work grows remarkably, and the number of the converts is far beyond the ability of the workers to train them in Christian life. Of unusual success have been the six courses for workers. Two hundred and sixty-three students took the courses, besides one hundred and fifty or more who listened. The increased blessing after these courses was so evident that government officials became interested in my ministry. The work will be followed by letters and literature."

### Zoe Society of Greece

A gratifying report is made by the Zoe Society of Athens regarding the growth of the catechetical schools of the Greek Orthodox Church. In Athens and its suburbs the fourteen schools of last year have become twenty-five, with 5,491 registered students. In all Greece

these schools have within a year increased from 102 schools with 8,300 pupils to 341 schools with 28,594 pupils. The Zoe Society publishes religious periodical weeklies and numerous religious and ethical books. The chief aim of this literature is "to influence the mind and heart for the formation of right convictions and Christian character and to effect a conscious bond with the Church." There have also been undertaken various pedagogical projects. Last Christmas eve student groups sang the carols and collected over 2,500 *drachmas*, with which were prepared and distributed to poor children 328 suits of clothing sewed free of charge. The spirit of brotherhood has been fostered among the schools by reciprocal visits and correspondence. Mission clubs within the schools help to foster the missionary spirit. The Zoe Society supports a number of field workers who tour the country in the interest of religious education. Lately the Zoe Society has received the blessing of the Archbishop of Athens, and the Greek ecclesiastics are encouraging its work.

### Bulgaria's Religious Program

On the initiative of the Y. M. C. A., a special committee has been formed in Bulgaria for positive Christian propaganda as the best means of combating the effects of anti-religious education. Leading authors and clergymen are participating, and the holy synod of the Bulgarian Church, in spite of extreme economic difficulties, has assigned 100,000 *levas* for the committee's work. Literature now in preparation includes a series of handbills for popular use, special sermons, material for priests and several pamphlets for the use of teachers, prepared as a direct reply to communist anti-religious agitation. —*Christian Century*.

### Religion Not Dead in Russia

Attempts to organize anti-religious activity in Soviet Russia continue to meet with consider-

able difficulty, largely from two causes, the persistence of the religious spirit in groups and individuals, and inertia on the part of the anti-religious workers. With the best intentions in the world (or should one say the worst intentions?) the leaders of anti-Christian hostilities have been unable to maintain a glowing missionary zeal in their followers for their war against religion. In a phrase of their own, "Indifference cuts without a knife," and the "Association of the Militant Godless" is not meeting with any considerable success.

—*The Living Church*.

## AFRICA

### Sudan School for Agriculture

Of all the countries of the Near East, probably the Sudan is least affected by the present financial depression. There has been very little unrest. A large proportion of missionary effort has been expended on the schools, and among these the J. Kelly Giffen School for Agriculture is winning its way in spite of being understaffed and running on a skeleton budget. From unexpected sources there are coming tributes to its usefulness as the only agricultural school in the Sudan. In a depression year the school regrets that it cannot supply all the persons who desire the agriculture farm milk. Because of a lessened staff, the school has not held its usual Agriculture Exposition. A near relative of the Mahdi is numbered among the students.

### The Gospel and the African

Dr. Hetherwick, who, with Dr. Robert Laws, was an outstanding pioneer of Christianity in Central Africa, says in his book entitled "The Gospel and the African":

The conception of the Christian Church brings to the African a wider and fuller sense of unity than he hitherto conceived of in his village, clan and tribal institution. By his membership in the Church he is brought into a new relationship with peoples and races, with tribes and tongues living far away from the villages on the

Shiré Highlands or along the shores of Lake Nyasa. A striking instance of this occurred several years ago under my own observation, an instance of that feeling of unity and mutual responsibility which is one of the pleasing fruits of Christianity. Thirty years ago, on the occasion of a great famine in India, the members of the young Christian churches in the Blantyre Mission, on hearing of the sufferings of their fellow Christians there, "determined to send relief to their brethren" in the Punjab. They knew from experience what famine meant, but for the first time in their lives they realized the new bond of brotherhood which Christianity had woven for them with a people in the far-off, hitherto unknown land of India.

### Mucomba, the Hunchback

South and east of the Kukema and Kuanza rivers, in West Africa, is a region of eighty thousand square miles occupied by a tribe known as the VaLuimbe. It would be difficult to find a people of deeper degradation. In 1925, money was given to start work among them. One of the first inquirers was a hunchback named Mucomba. In a short while he learned the chief Bible stories, the Lord's Prayer, could sing hymns, which he translated into his own language, and even in learning Portuguese revealed a keen intellect. The work is carried on in seven districts, each under the supervision of a Christian native elder. In 1930 each of these areas, on successive Sundays, took charge of the church service at the Chissamba Temple. On the day given over to the VaLuimbe district over two hundred VaLuimbe pupils appeared, some of whom had come eighty miles. Everything was carried on in the Luimbe language. Only the sermon came through an interpreter. The choir was wonderful. The singing of two duets by a boy and girl produced a sensation. The greatest surprise was the sermon preached by Mucomba, the hunchback. It had three points: first, gratitude to God and to the Ovimbundu for thinking of the VaLuimbe, degraded though they were; second, the enlightenment and blessed influences of the Christian faith; the third, an appeal

to the missionaries and to the Ovimbundu church to complete the work of evangelizing his tribe. The one thousand five hundred people present rose and sang "Praise God from whom all blessings flow."

—*United Church Record.*

### The Bantu Mind

The General Missionary Conference of South Africa which meets triennially is perhaps the most important religious convention held in South Africa. At no other gathering is there so manifest the unity of the churches; and the pronouncements made on trends in the religious and moral life of South Africa receive wide publicity in the press. The latest gathering in Pretoria discussed the Church's supreme task of evangelism.

The Rev. P. Fatton of the Swiss Mission, speaking on The Gospel and the Bantu Mind, said that to the credit of the Bantu could be put sociability, genius for friendship, loyalty, courteousness, reverence, law-abidingness, obedience to recognized authority, trustworthiness, mental abilities, power of arguing and reasoning, gift of languages, tolerance, gratefulness, absolute faith in the supernatural. To the debit side: self-conceit, cunning, cruelty, hatred, jealousy, fatalism, carelessness, superstition. From the Christian point of view there was a fine asset in Bantu sociability. They are a fundamentally religious people. "To meet their aspirations," said Mr. Fatton, "the message should be threefold; social, moral and religious."

—*South African Outlook.*

### WESTERN ASIA

#### Gospel Displaces Koran

A complete discredit of Mohammedanism was discussed at a meeting of the educational leaders of Turkey and Persia in Tabriz last June. Both governments have decided that teaching a revised version of the Koran would be a retrograde step, foredoomed to failure, for

in any form it suggests tyranny, slavery, polygamy, and an obnoxious brotherhood with races which both countries detest. Rulers of both countries agree that to let their subjects drift into agnosticism would be to court disaster, and are convinced that the Gospel of St. John, as the revelation of the immaculate life, with its appeal to motherhood and sisterhood, as well as to brotherhood, is the most suitable textbook.

Anticipating the decision of this conference, the Persian Government has given permission to missionaries—Roman Catholic and Episcopalian only—to introduce Christian Scriptures into the country. Packing cases containing 2,000,000 copies of the New Testament have already arrived and been franked through the customs free of duty.

—*Chicago Tribune.*

#### New Leper Hospital in Arabia

The Mission to Lepers is giving financial assistance to the Church of Scotland Mission for the medical work for the lepers at Sheikh Othman, a town a few miles out of Aden, thus establishing a new link in the leper work for Arabia. The hospital is an old Government Post House which has not been occupied for many years. It stands in a large state garden and it is hoped that a good deal of garden work will be available for such lepers as are benefited by muscular exercise. The hospital is capable of holding twenty-five cases—sixteen men and nine women. At present there are no women lepers in, but the male part of the hospital is well filled. Dr. Napier, assisted by a young Indian medical graduate from Bombay, is in charge of the work.

—*Without the Camp.*

#### Persia's Modern Women

Regarding the new freedom of Mohammedan women in Persia, Mrs. J. D. Payne writes in the *Moody Monthly*:

The veil is being discarded not only in the capital city but even in such fanatical centers as Tabriz and Me-

shed. At the recent graduation in the former city there were no veiled girls among the graduates. It is said there are as many as a hundred families in Meshed who are forging ahead for real freedom for their women. "At the last minute," writes a missionary's wife in Meshed, "I was prevented from going to a tea at the home of one of the teachers of the girls' school, and my husband went alone. Upon arriving he was greeted at the door by the hostess, an almost unheard of thing. He found several other couples there, the wives completely unveiled and very much at their ease in the company of men. Three imported women's hats were brought out and my husband was asked to indicate how they should be worn."

## INDIA AND BURMA

### Breaking Caste Rule

When Mahatma Gandhi began his recent fast to protest against the forming of separate electorates for the untouchables the Hindu students of Ewing Christian College, Allahabad, began a one-day fast in sympathy. They then broke caste by inviting the "untouchable" students to a feast and ate with them. This is a greater step than if Southern white students in America invite colored students to dine with them in their homes.

A report also comes from Bombay that untouchability in public places, such as schools, courts and offices, has been abolished in the State of Bhor. This was announced in the speech opening the session of the State Legislative Council on October 19th. Bhor is a small State of 130,000 inhabitants near Poona.

### Value in Religious Education

Rev. C. B. Hill, of Belgaum, last summer gave a series of lectures in Ahmednagar on the Charterhouse program of religious education. He drew a square upon the blackboard, at the four corners of which he wrote the words—*worship, conduct, knowledge, ideals*.

(1) Genuine worship must consist in communion between the worshipper and God. (2) Conduct relates the worshipper to other men. To the extent that a program is able to take root in

the lives of young people, to that extent only can we call it successful. Self-discipline has the greatest spiritual importance. (3) The acquisition of knowledge has value only as it enriches spiritual life. (4) Ideals are the blue prints of religious education. A school should select a definite goal to be reached within a specified time.

### India and Prohibition

The difficulty in India is to convert the Government to prohibition of intoxicants, rather than the people. If a popular vote were taken the majority would be for prohibition. But leaders feel that the task of inducing the Government to adopt anything but a revenue policy is hopeless at present.

The Anglo-Indian Temperance Association in London has decided to transfer most of the work to India.

The governments in the different provinces are committed unfortunately to a policy of popularizing the drink traffic.

—Dnyanodaya.

### A Bengal Village School

The Chapra Village Teachers' Training School is a combined mission endeavor, with the Rev. F. Ryrie of the Church of Scotland as principal, to supply suitably trained teachers for the village schools of the various missions in Bengal. The total Indian staff in all departments numbers 21, all of whom are Christians and 17 are former students. The courses include such subjects as the study of union boards, cooperative banks, village uplift by health work, the acquiring of a trade and a knowledge of simple and improved agriculture.

An evangelistic camp is held once a year, and students are encouraged to help in Sunday schools, prayer meetings and services in small hamlets. They go out for two weeks a year to village schools for practice teaching. The school completed its fourth year in December, 1931.

### Training Syrian Christians

Evidences of missionary zeal among young Syrians in Travancore are seen in the new community school for outcaste children. Christian students will train the boys until they are old enough to be settled on a piece of land and to earn their living. The workers live in the greatest simplicity with the boys, teaching them, playing with them, eating with them.

The ancient Syrian Christian Church in Travancore is divided into groups, the principal ones being the Jacobite, the Mar Thoma and the Anglican. Eleven years ago a group of men from these three churches founded the Union Christian College at Alwaye, governed by Indian Christians. It has adopted what is known as the "conscience clause," which means that the Hindus are under no obligation to attend the regular Scripture teaching given to the Christians. They can be reached only by quiet personal contacts. The college attempts to strengthen its Christian students in the knowledge and practice of faith by daily prayers in the hostels morning and evening, by services in the college chapel, Bible circles for small groups of students on Sundays, and regular Scripture teaching during the week.

### Burma Christian Council

The annual interdenominational Christian Council of Burma met July 15-19, with "The Kingdom of God in Burma" as the central topic for discussion. Different phases presented included Christian Literature, Daily Vacation Bible Schools, city and rural reconstruction, and Gospel Teams.

It was decided to change the name of the Burma for Christ Movement to The Kingdom of God Movement, which would better express the breadth of its aim, and would also bring it into line with similar movements in India and Japan. The Council was fortunate in having Dr. Stanley Jones, whose messages were delivered before im-



mense audiences of all creeds and colors.

—*Burma Baptist Bulletin.*

## SIAM

### News from Bangkok

An American missionary's wife writes in the *China Critic*:

The Chinese church in Bangkok has done well in sending funds to China for relief work. Last year they were asked by the Chinese Chamber of Commerce to give a program in one of the theaters and *ticals* 1,200 were turned into a fund for the flood sufferers, which sum was sent by the Chamber of Commerce. The Christians have already sent one thousand *ticals* to the National Christian Council in Shanghai and have almost another thousand ready to send. We do not number rich people in our Christian group. These last funds will probably be administered by the Christian churches.

## CHINA

### Flood Relief

Dr. David A. Brown, chairman of China Famine Relief, U. S. A., is visiting the recently flooded sections as well as the famine areas to study the work and to ascertain how American philanthropy can be of further assistance. He says in *The Living Church*:

China Famine Relief is the only organization in the world that attempted substantial relief efforts during a period when that country suffered the greatest famine in its history. Approximately 35,000,000 people were affected, and the work of the organization has been such that it has built up in China respect and love for the people of America. Instead of limiting our efforts to doling out food or opening soup kitchens, we engaged in constructive work, such as road building, dike repairing, irrigation projects and well drilling, and employed the famine sufferers, paying them in food. The efforts of China Famine Relief have so far resulted in procuring approximately \$10,000,000 Mex.

Dr. Brown stated that this organization began its work immediately upon the news being received in America of the series of floods in which some 25,000,000 people suffered complete ruin.

### The Red Peril in China

Some Far Eastern English language editors declare that if the Red Peril is not soon checked

we will face a Communist China. Last May *Molodaya Gvardia*, a Russian monthly, published in Moscow, claimed that "200 out of 773 districts of Central and Southern China were under the control of the Soviet Government of China." The population of these 200 districts is estimated at about 60,000,000. It was stated that the Chinese Red Army, numbering about 150,000, had been able to fight off "the third campaign undertaken by the Nanking generals against the Chinese Soviet areas."

H. G. W. Woodhead, Editorial Associate of the Shanghai *Evening Post*, speaks alarmingly of the fact that the Sino-Japanese hostilities in Manchuria and Shanghai have resulted in the relaxation, if not the abandonment, of the Central Government's efforts to cope with the Red menace in China. Heavy rainfall, floods, the revolt of Gen. Shih Yu-shan, and the secession of Canton, interfered with the campaign, which came to a standstill after the Japanese coup in Mukden. Mr. Woodhead continues:

The activities of the communists did not cease. They resumed their activities in Hupeh, Kiangsi and Fukien, and slowly but surely regained lost ground, and occupied additional territory, until today they have well-nigh succeeded in creating a semicircular belt, enclosing Chekiang and the lower Yangtze, and extending almost from coast to coast through Fukien, Kiangsi, Hunan, Hupeh, Anhwei and Kiangsu.

We do not know how far genuine communism underlies the subversive activities of the Chinese Reds, but the leaders have exploited the misery of the impoverished, hunger-stricken masses.

The real menace is not communism, but the causes of communism. And these it is difficult, if not impossible, for an impoverished government to eliminate. Yet this is now the most urgent of the many problems confronting the National Government.

The danger ought to be recognized and faced. The danger of cooperation between the Reds and unpaid soldiery is constantly arising. It will continue to recur until the anti-communist campaign is adequately financed and continuously pressed.

To save the country from the anarchy, chaos and interminable bloodshed that would result from another year of unchecked Red activities ought

now to be the primary concern of the National Government.

### Work for Lepers

The Chinese Mission to Lepers, organized in 1926, includes among its officers and directors many prominent Christian Chinese: President, Wm. Yinson Lee; Vice-President, Dr. Fong F. Sec; General Secretary, Rev. T. C. Wu. Already the Mission is functioning effectively. A series of fifteen charts, issued by this organization and distributed all over China, show the comprehensive way in which these Chinese are carrying on their educational campaign to remove the curse of leprosy. They are working with the American Mission to Lepers and the Mission to Lepers, London, with the ultimate hope that China may not only care for her own lepers properly but may finally rid the nation of this dread disease which now claims about a million victims in this country. The Nationalist Government especially requested the Chinese Mission to Lepers to help set up a program to free the nation of leprosy.

### Place of the Home

In an endeavor to touch one of the mainsprings of Chinese life, there has been aroused a new consciousness of the importance of the home, and much thought has been given to efforts to christianize the home-life of China. The observance of a special Home Week among Christian people, the holding of a leader's conference to consider problems affecting the home, and the preparation and distribution of literature have been useful. In not a few Christian periodicals space has been given to the home problems. The family is the backbone of China's national life, probably to a greater extent than among any people of the earth.

### The Mois, of Dalat, Annam

Mrs. E. F. Irwin, of Saigon, Cochinchina, writes in the *Alliance Weekly* of an effort to reach the Mois, the "hill folk"

of Dalat, Annam. The government will not give permission to visit the villages of these tribesmen, and the Mois themselves do not wish the white man to enter. But representatives from different tribes come to buy and sell at the Dalat market. They must remain several nights, and are invited to consider the mission grounds as their abode until they return to their villages. Until recently it was impossible to persuade them to come, but many are beginning to remain and hear the story of the Cross. The missionary hires as many men as he can afford to work on the mission property in order that they may hear of the Saviour, return to their homes, and tell others of Him. Every day at noon a service is held for all the Mois who are on the premises; but if a crowd comes to sell its wares, a meeting is held at once. Recently, a new crowd came, from a different tribe, and delighted the missionaries by the questions asked.

#### Taonan, Manchuria

In the last three years the chapel in Taonan, Manchuria, has been enlarged three times. Dr. Jonathan Goforth was invited to hold a Revival Mission there recently, and though the place had had every partition torn down, the chapel was crowded to capacity at every meeting. During the revival the matter of building a church was taken up with great enthusiasm. Within four days \$1,170 was subscribed to put up a building to seat at least 1,000. One of the contributors was the gateman who promised a whole month's wages.

Besides evangelism in the city of Taonan, many places have been reached in the regions beyond. There are now four important substations; all of these have evangelists in charge.—*Evangelical Christian*.

#### JAPAN—CHOSEN

##### Christian Activities

Japanese Christians seem more than ever determined to evan-

gelize and educate for a more Christian future. A newly organized Foreign Missionary Society proposes to carry the Gospel to Japanese emigrants in Brazil, Hawaii, California and elsewhere. Similarly the Japan Christian Education Association has recently taken on enlarged activity. Its summer school centered the courses around Bible study and evangelism, especially the practical application of Christianity to present world conditions. The Japan Methodist Church has embarked upon an impressive campaign of evangelism among the Japanese in Manchuria, while the Kingdom of God Movement is pressing its program into the remotest regions, both urban and rural. Plans are laid with a view to eliminating denominational duplication.

#### Redeeming Criminals

Shimpei Homma, a carpenter in an inland Japanese city, when his trade was slack, would pull a ricksha to eke out a living. One day a judge from Tokyo rode in his ricksha, fell asleep during the journey, and dropped a book into the street. Homma picked it up and offered it to the judge, but the latter declined it, saying it was too dirty. Homma found it to be in English! It took him about three years to learn enough English to read that book, but he did it, beginning with his *a-b-c's*!

Then he discovered it to be a book on Criminology, by the Italian authority Lombroso. The book said there is no hope for the repentance of criminals. This statement made Mr. Homma indignant and he thought that if one would live with a criminal, and be kind enough to help him, then there would be hope. By that time he had become a Christian, and he went to Tokyo to work as a carpenter. He was appointed over two thousand stonebreakers, building a palace for the Japanese Emperor. Homma did well and earned enough to buy a marble quarry in West Jap-

an. To that place he invited ex-convicts to live and work with him, and gradually hundreds of such were converted, proving the falsity of that statement of Lombroso.—*Christian World Facts*.

#### Challenging Resolutions

The annual meeting of the Federation of Christian Missions in Japan, held at Karuizawa in July, took as its theme "The Missionary Today." Among the subjects discussed were "The Missionary and Social Problems," "Projecting the Kingdom of God Movement," "The New Missionary Movement and the Home Church," and "The Message of the Missionary to the Present Age." The Committee of Findings brought in an especially helpful report on "The New Missionary Movement and the Home Church." Among its declarations were an unwillingness to consider a retrenchment policy; the continued need of missionary cooperation, especially in rural work; the primary importance of training Christian leaders; a suggestion for a Committee on Comity; a new boldness in condemning war, economic exploitation, commercialized vice, intemperance, child labor and intense nationalism; and the importance of demonstrating the Christian faith in daily life and sacrificial giving.

—*Christian Intelligencer*.

#### All Korea Campaign

Presbyterian and Methodist churches in Korea have united in a common program for an All-Korea Evangelistic Campaign. Beginning October 16, and continuing for six weeks, each of the 2,500 churches joined in the movement setting aside Sunday evenings or mid-week prayer service for the study of personal evangelism. November 27 is known as "Decision Day," when it was hoped that every member would give the church officers the name of at least three non-Christian friends for whose conversion special effort is made. Each church has organized personal

workers' bands and made other plans for special evangelistic work. Sunday evening services throughout the winter will be especially evangelistic. The slogan adopted is "Make all Korea Bible Conscious This Year!"

### Christian Literature Society

In 1931, exactly 41 years after the adoption of the first constitution of the Christian Literature Society, and 20 years after the erection of the first building in Seoul, on the same site, was completed the present \$60,000 building.

There is now a Korean staff of 32 clerks, editors, proofreaders, salesmen, secretaries and packers, and a foreign staff of four. The Society has an annual budget of nearly \$50,000.

During the last 20 years the Society has sold 3,210,000 Christian books, 3,227,000 periodicals, and 23,580,000 tracts. The total circulation for these two decades has been 32,000,000 copies, or an average of 1,600,000 per year.—*Korea Mission Field.*

## ISLANDS OF THE PACIFIC

### Community Parish in Philippines

Doctor Kenyon L. Butterfield writes that he was able to discover in the Philippines a church, in existence for many years, which has already demonstrated the principles of rural community cooperation. This is on the island of Negros. It contains about thirty thousand people, half of them in the market town at the seashore and the other half scattered on the land up two valleys that converge at the town. Protestant workers there had to decide between a number of small weak churches or one strong church. They chose the latter and there is now a church of fifteen hundred members, self-supporting, with an able pastor, carrying on regular work in nineteen districts throughout the parish. To the four departments of elders, deacons, religious education and women's

work it has recently added four others dealing with general education, health, economic betterment and recreation. An element of strength is that the plan is essentially indigenous.

### A Governor's Tribute

General Sir George Richardson, Administrator of western Samoa from 1923-1928, pays high tribute to workers in mission fields as of most valuable assistance in promoting the true welfare of the people and as advisers to the government in native problems. But for the missionaries, he affirms, good government in the South Seas would be impossible.

During Sir George's regime in Samoa he endeavored to carry out the following policy:

(1) Health—to eradicate disease and promote child welfare. (2) Education—to suit education to the natives' need and not copy European systems. (3) Agriculture—to teach the most profitable use of the land and encourage industry.

—*The Open Door.*

### In the Solomon Islands

Resulting from the labors of the South Sea Evangelical Mission, little Christian villages have sprung up on three of the Solomon Group. It is to these villages the heathen come if they decide to follow Christ, for the daily life of the people is so bound up with heathen worship and *tabus* as to make it impossible for a Christian to remain in a heathen village. He would be constantly breaking these *tabus*, thus incurring the wrath of their devil-devils, and bringing sickness to the village. Those who come to school have very little light; but as they go day by day they hear the Way plainly preached, and before long they are truly born again. This they call "signing 'long Jesus," for they think of their names being entered in the Book of Life somewhat as they are "Signed on" for plantation work.

On Malaita there is a main station and training school,

with six outlying stations; in the Langa-Langa Lagoon a healthy indigenous church, with more than 2,000 true Christians in the district.

## GENERAL

### A Year with C. M. A.

The Christian and Missionary Alliance presents the following report for the past year:

Eleven new stations were opened in 1931 in 11 fields; also 102 outstations. A comparative table summarizes the achievements:

	1921	1931
Number of Fields.....	16	29
Number of Stations.....	131	151
Missionaries on Field...	327	400
Missionaries on Furlough	62	52
Missionaries Detained at		
Home .....	25	45
Number of Missionaries...	414	497
Native Workers.....	774	1,282
Churches .....	140	482
Church Membership....	12,681	23,767
Baptisms during Year..	1,466	4,729
Inquirers during Year..	4,240	12,620
Sunday Schools.....	196	654
Sunday School Scholars.	10,560	29,280
Bible Training Schools..	13	13
Bible Training School		
Students .....	342	346
Native Offerings (Value		
in U. S. Gold).....	\$23,201.58	\$44,956.49

### To End Slavery

The Archbishops of Canterbury and York, with other church leaders in England, have issued a letter urging the end of slavery throughout the world, in connection with the centenary next July of the abolition of slavery in British possessions. This act of church leaders is a reflection of the efforts being made by the League of Nations to the same end. It has been estimated that between 4,000,000 and 6,000,000 human beings are still held as property, with the rights of sale vested in other persons. The letter says:

We express our grateful thanks for any such local effort made to draw public attention to Britain's efforts to abolish the crime of slavery, more particularly where such effort takes the form of drawing the attention of congregations to the far more difficult task to which the League of Nations stands committed. The death of Wilberforce took place on July 29, 1833, and it has been suggested that clergy and ministers may feel able to refer to abolition during service on one Sunday in July, 1933. Britain's action 100 years ago has always been regarded as of profound historic import.

—*The Churchman.*

### Communism as a Pathfinder

A missionary of the Basel Mission, writing from China, says that communism is truly anti-Christian. He says that not only the conditions in Russia bear out his statement, but that also the latest records of the Basel Mission Society indicate the truth. When four of their missionaries were in the hands of the communists and he and others were fleeing homeless from one place to another, in order to escape the red peril, he was ready to subscribe to the declaration of a friendly American missionary, that missions in China were forever done for.

Not being at liberty to leave his field, he resolved to remain with the hope that the power of the Gospel must win out in the long run. This hope has not been disappointed. Missions were not annihilated; but communism has lost large areas of influence in the regions where it dominated.

So far as the lower classes are concerned, the communists have held forth promises of social improvement which they were not able to fulfil. Before their coming, the social aspects had not been prominent. Now, however, by their failure a vacuum has been created in hungry souls and it is up to the missionary to give answer to the problems raised.

The upper classes, which in China have been living "on the sweat and blood of the poor," are beginning to see what Christ meant in speaking of the difficulties for a rich man to enter the Kingdom of God. Now the rich have become more receptive to the Gospel. Communism has, in a different way from what it intended, put rich and poor on the same basis.

—*Der Heidenbote.*

### Baptist Growth

The year has witnessed a remarkable advance in evangelism in Baptist missions. It is significant that in a year of depression accessions to Baptist Church membership in the ten

mission fields of the Foreign Mission Society should have reached 19,853, a record that has been exceeded only seven times in the 118 years of the Society's history. Baptism statistics in themselves, however, can never accurately reflect Christian progress. The Kingdom of God advances visibly and invisibly. Its progress is seen in developments that can neither be calculated in terms of arithmetic nor measured in statistical reports.—*The Watchman-Examiner.*

### Missionary Expenditure

Dr. Warnshuis has prepared the following table:

The Aggregate Expenditure of the Missionary Societies Cooperating in the National Missionary Organizations Represented in the International Missionary Council in the Years 1928 and 1930.

	1928	1930	Average in dollars
Australia £	285,701*	285,701*	\$1,390,381
Belgium Fr.	207,828	130,134	4,676
Denmark Kr.	2,061,520	1,980,914	537,282
Finland M.	4,241,289	4,290,000	111,005
France Fr.	3,381,966	5,418,280	166,912
Germany M.	5,860,400	7,286,703	1,527,125
Great Britain £	2,308,704	2,286,663	11,178,956
Latin America \$	4,402,657	4,511,251	4,386,209
Netherlands Fl.	1,350,564	1,066,572	481,882
New Zealand £	96,950	90,000	460,537
North America†	27,515,956	28,824,927	28,288,274
Norway Kr.	3,240,510	2,800,000	700,062
Sweden Kr.	4,016,107	3,992,717	1,128,703
Switzerland			
land Fr.	1,322,887	1,507,289	279,038
South Africa £	100,000	150,000	632,653
			\$51,273,695

\* Figures for 1927.

† Exclusive of expenditure in Latin America.

‡ Estimated.

|| Exclusive of one large mission board.

### Christian Approach to the Jews

The International Committee on the Christian Approach to the Jews met at Digswell Park, Welwyn, near London, on June 13th and 14th, 1932.

The committee reaffirmed the findings of the conference held at Atlantic City in May, 1931, on the aim and basis of the Christian Approach to the Jew, as follows:

1. We are profoundly convinced that Jesus Christ is God's answer to the whole world's need. Having found Him to be the Way, the Truth and the Life for ourselves, we are persuaded that what He is

and does for us He can be and do for all men.

5. We believe that, having found in Jesus Christ, our Redeemer, the supreme revelation of God and having discovered our fellowship with Him to be our most priceless treasure and the only adequate way to spiritual life, we should have an overmastering desire to share Him with others and very specially with those who are His own people according to the flesh. We therefore have a clear and compelling evangelistic purpose so to present Jesus Christ, by word and deed, to the Jews, that they may be attracted to His personality and recognize Him as their Christ, as in truth He was and is (*Christians and Jews*, p. 131).

The chief subjects of discussion were the treatment of anti-Semitism, the church fellowship of Hebrew Christians (whether or not a distinctive Hebrew-Christian Church would be desirable) and literature. The committee expressed itself emphatically as deploring the continued existence of prejudice, and welcoming every approach between Jew and Christian, and "it will seek to foster study and discussion of the realities of the situation in the hope of leading to definite efforts to eliminate the evil."

Dr. Conrad Hoffmann, the Director of the Department, expects to be in America until the early part of 1933.

### Does Prayer Change Anything?

*It changes me.* The personal reactions which take place when one prays habitually and in simple, straightforward, earnest fashion, are too manifest to be questioned. Does anything ever change a man's inner life and disposition so rapidly, so thoroughly, so permanently as the habit of prayer?

*It changes the atmosphere.* This is done in the home in such a way as to affect the lives of the entire family when the members of that family meet daily and kneel before

their Maker in prayer for help and guidance to live aright.

It changes the atmosphere of a community where places and habits of prayer are maintained. It changes the atmosphere of a college where those values in life which are supreme and lasting are exalted by the maintenance of services of prayer.

*It opens doors into the Unseen Order.* This Kingdom of Heaven enfolds us all. The opening of the doors make possible the direct approach and the ministry of the Spirit of the Father. My own deepest instincts, when my mind is clearest and my heart purest, the experiences of praying people in all lands and ages, and the testimony and practice of Jesus Christ, all confirm the claims that I make for prayer.

—CHARLES R. BROWN.

### General Gordon on Public Opinion

All this caring for what people will say is from pride. Hoist your flag, and abide by it; in an infinitely short time all secret things will be divulged; therefore, if you are misjudged, why trouble to put yourself right? You have no idea of what a lot of trouble it saves you. Give your advice, give your opinion on all subjects; if neither are approved, what does it signify? Roll your burden on Him and He will make straight your mistakes. He will put you right with those with whom you have set yourself wrong.

CHARLES GORDON, 1877.

### Personal Items

Dr. Arthur V. Casselman, who has held successive positions in missionary statesmanship for the Reformed Church in the United States, has been called to be Associate Secretary of the Board of Foreign Missions of that church.

Dr. J. C. Robbins, of the Baptist Foreign Missions Society, is making an extended visit to mission fields of India and Burma.

Dr. John McDowell, a Secretary of the Presbyterian Board of National Missions, will give his entire time to "the responsibility of the Church for industrial and social relations."

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Mr. W. H. P. Anderson, General Secretary of the Mission to Lepers, London, is making an extended tour of leper colonies in Japan, Formosa and China.

\* \* \*

Hugh R. Monro of Montclair, N. J., a layman, active in many phases of Christian work, has received the degree of LL. D. from Cumberland University, Tennessee. He is Chairman of the North America Administrative Committee of the World's Sunday School Association, and President of the Stony Brook Assembly.

\* \* \*

Charles Edward Vail, M. D., an American Presbyterian medical missionary surgeon in charge of Miraj Hospital, India, has been awarded the gold Kaiser-I-Hind medal for his distinguished medical service in India. This is the second time King George has honored Dr. Vail.

\* \* \*

Dr. Adolf Keller, director of the Central Bureau for the Relief of the Evangelical Churches of Europe, is visiting America.

\* \* \*

Dr. Daniel G. Lai of Shanghai, China, is studying at the United States Marine Hospital, Carville, Louisiana, specializing in leper work. Dr. Lai was the college physician at the University of Shanghai.

\* \* \*

Dr. T. Albert Moore has been elected Moderator of the General Council of the United Church of Canada. Dr. Moore was born in Acton, Ontario, seventy-five years ago and was secretary of the Methodist General Conference from 1906 to the union, and has since been secretary of the General Council.

\* \* \*

The Rev. A. M. Chirgwin has recently been appointed General Secretary of the London Missionary Society. For twelve years he has been Assistant Secretary in the Home Department, and for the last three years has been one of the Foreign Secretaries. Among the books he has written are "Wandering for Christ" and "An African Pilgrimage."

\* \* \*

The Rev. Leland Foster Wood, Ph.D., former Professor of Social Ethics in Colgate-Rochester Divinity School, has taken up his duties as Secretary of the Federal Council's Committee on Marriage and the Home.

## Obituary Notes

The Rev. Lloyd P. Henderson, for twelve years a missionary of the American Presbyterian Church, and stationed at Hsinpin, Manchuria, was killed on October 15th. Mr. Henderson was in a party traveling from Hsinpin to the Mukden-Hailung Railway when the party was suddenly attacked by "bandits" and Mr. Henderson was killed.

\* \* \*

The Rev. Bert Nelson, a missionary of the American Lutheran Church, has been reported killed by communists in China on August 24th. Mr. Nelson went to China in 1917 and was stationed at Kwangshau, Honan Province. Two years ago he was taken captive, with the Rev. K. N. Tvedt (who was later released) and was held for ransom. Mr. Nelson was taken to Chiling, Hupeh Province, where he was put to death because of the communists' hostility to Americans.

\* \* \*

Dr. Isaac Oluwole, African Assistant Bishop of Lagos, died July 22 after a Christian service of 61 years.

\* \* \*

Rev. Percy Smith, Methodist missionary in North Africa and a recognized authority on Christian literature in the Arabic language, died in England August 31.

\* \* \*

Rev. George F. Pykett, Methodist missionary in Malaya for 41 years, died in England September 9.

## Dates to Remember

December 3-5—United Stewardship Council, Indianapolis, Ind.

December 4—Universal Bible Sunday.

December 6-10—Quadrennial Meeting of the Federal Council of Churches of Christ in America. Indianapolis, Ind.

December 19-22—Foreign Missions Conference of North America. Briarcliff Manor, New York.

January 5-February 16, 1933—Rural Christian Workers' Conference. Scarritt College for Christian Workers, Nashville, Tenn.

January 9-11—Annual Home Missions Conference. Briarcliff Manor, New York.

January 15-February 8—Florida Chain of Missionary Assemblies.

January 17-20—Cause and Cure of War Conference. Washington, D. C.

January 23-February 18—Cornell School for Missionaries. Cornell University, Ithaca, N. Y.



# Our Missionary Bookshelf

*Recent Books Reviewed for the Readers' Information*

**The Other Spanish Christ.** By John A. Mackay, Litt. D. Maps and Illustrations. 8 vo. 288 pp. 9s. net. Student Christian Movement Press. London. 1932.

Here is an unusual presentation of Spanish Americans, their religious history, characteristics and philosophy. Here we make the acquaintance of Spaniards and their descendants, who have determined the political, intellectual and religious development of Mexico, Central and South America.

Dr. Mackay has spent some twenty years as a missionary and teacher in Peru; he has traveled and studied extensively in other Latin American countries and has a wide and clear knowledge of these people and their culture. His new approach to the subject throws a flood of light on Spanish characteristics.

The Iberian soul, as he sees it, is made up of intense individuality, passion, personal loyalty, low ethical standards and a desire for dominance. These qualities have shaped South American life and history. In the exploitation of the new continent by Spanish adventurers, religion was a large factor, but their evangelization was faulty and empty of spiritual results. Hearts were not changed; minds were not enlightened; worship was offered to rebaptized idols. The Indians were never truly christianized by the Spanish and Portuguese. In fact, the mixed colonists became largely paganized. The zeal of the Papacy is ever for dominance. Protestant Christians have stimulated the quest for a new and Living Way, enlightened thinking and improved social conditions.

"The Other Spanish Christ" is soon to appear in America (published by the Macmillan

Co.) and deserves a wide reading. It may well be chosen as the "Religious Book of the Month" for January.

**The Frontier Peoples of India.** Alexander McLeish. 202 pp. Illustrations. \$2. World Dominion Press. New York and London. 1931.

The mountainous borders of India are the dwelling of millions of virile and picturesque people who have been relatively little touched by Christian Missions. The unfinished task of evangelization is vividly pictured. Dr. McLeish, a well-known missionary who for the last twenty-five years has resided in and traveled through nearly every part of the area, knows the frontier peoples of India.

This account of the "regions beyond" is a learned and accurate survey, yet it is not dull. Well written descriptions of the geology, the flora and fauna of the region make the picture of the background of these people both comprehensive and clear. Appendix XVII gives suggestions for mission study groups and valuable helps in the form of questions, most of which apply to the peoples of any land.

The quotation from the words of the Governor of the Panjab, concerning the missionary work of Kashmir, is worth attention:

Above all, let me say with all sincerity, I think that the missionary societies whose field of activity lies in this country, often experience disappointment that the actual process of conversion to Christianity makes a less rapid advance than their supporters could wish; but I often feel that they overlook the very great contribution which they make to India in another direction. The presence among us of a number of men and women leading a life of devotion and self-sacrifice, not merely in the cause of religion, but in the cause of education, and in the provision of medical assistance, cannot but be of enormous value to this country.

The book calls strongly for intelligent planning for world evangelization. The author says:

Merely to look at the work of one mission tells us little as to the actual situation in the country concerned. We must have a really comprehensive idea of all the relevant facts. The world vision of Jesus and the world task He set before His disciples demand this.

A. E. HARPER, Moga.

**Modern India.** Edited by Sir John Cumming. 8vo. 304 pp. Oxford Press. London. 1932.

This survey, to which seventeen authors contribute, is revised from the first edition published in 1931. It is a valuable hand book in popular style dealing with the country and peoples, the government and army, law and education, culture and agriculture, railways and finance, commerce and labor problems. Comparatively little space is devoted to caste and religion, two of India's greatest problems. The Round Table conferences are disposed of in less than a page. Such authors, however, as Rev. Harcourt Butler and Sir William Barton give us an understanding of some important factors on the Indian situation. They deal with facts rather than with partisan views or arguments. The authors apparently know little of Christian missions in India. Sir Philip Hartog, writing on "Education," remarks that "Christian missions were among the first pioneers in Education in all grades and, especially in collegiate work, their educational activities have been almost entirely divorced from proselytizing activities."

The chapters in this volume are definitely from British official point of view. They show what has been done for India's material and cultural advancement but the moral and spirit-

ual conditions and needs of the people are largely overlooked.

**John Thomas Gulick—Evolutionist and Missionary.** By Addison Gulick. Illus. 8vo. 555 pp. \$4. University of Chicago Press. 1932.

The son, a professor in the University of Missouri, has told the story of his father's varied life with a view to giving an authentic record of Dr. Gulick's interesting experiences, his studies in natural history and his thoughts on religion and philosophy. His particular hobby was science and during his life in Hawaii he gave much time to the investigation of the shellfish found in those waters. He wrote many papers on this subject and his views of evolution were written for several scientific journals between 1856 and 1914. His religious and missionary writings were generally theoretical discussions related to social, philosophical and scientific subjects.

John Thomas Gulick was born in Hawaii in 1832, of the famous Gulick missionary stock. After spending his boyhood there and his early manhood in America and Micronesia, he went as a missionary of the American Board to China and later to Japan, dying in Hawaii at the age of 91. The story of his life has much of real interest and value but for the general reader it might better have been told in one-half the space.

Dr. Gulick maintained his faith in Christ as the perfect manifestation of life and morals, and believed in the unique value of the Gospel Message, but in his later life he departed widely from some "orthodox" Christian views. After he went to Japan, we read in his biography, "His isolation theory (concerned with divergent evolution) . . . clinched the character of his religious work for the rest of his career. Earlier, and especially in China, he had been essentially an evangelistic missionary of the more usual stamp. . . But he had become transformed into a scientist missionary. . . In conversation with Japanese intellectuals, Gu-

lick expounded the type of Christian apologetics that was most characteristic of his later thinking. It had three main features—(1) an investigation of the main sources of scientific judgment; (2) an exposition of the philosophical grounds for his faith in a righteous and moral personal deity; and (3) the maintenance, on historical grounds, of the historical supremacy and pragmatic soundness of the religious and ethical message found in the Gospels." Other points in the Christian faith—as to the authority of the Bible, the deity of Christ, the miracles, the atonement and the resurrection, Dr. Gulick "never taught these beliefs in his later years" and "treated them all as secondary problems."

One of the most interesting portions of the biography is the correspondence between Dr. Gulick and George J. Romanes of London. These letters relate to religion as viewed by two earnest men of science. George J. Romanes' return to belief in God and in Christ, after a period of rationalistic agnosticism, is revealed in his "Thoughts on Religion."

**When Jews Face Christ.** Edited by Henry Einspruch. Baltimore, The Mediator. 188 pp. \$1.25.

Christian work for Jews is abundantly justified by its rich fruitage. Though volumes might be written concerning Christians from the Jewish race who have rendered conspicuous service in the cause of Christ, there are many Gentile Christians who have little or no knowledge of their achievements. This volume of biographical sketches is a real contribution to the cause of Hebrew Christianity. The editor has made wide selection of subjects and authors, and every sketch has literary quality. The element of romance adds greatly to their charm. Edward Steiner's "My First Communion," has the delicate touch of that gifted writer. "The Nameless Grave," by Karl Emil Franzos, makes one wish that the author's entire volume, "The

Jews of Barnow," might be republished. The sketches of Solomon L. Ginsburg, Isidor Loewenthal and Bishop Schereschewsky remind us of the great debt of the Christian Church to Jewish Christian missionaries. "A Jewish Christian on the Bowery," and the "Matter of the Mission" are worthy of being broadcast for they furnish the best possible answer to those who question the worthwhile character of Jewish evangelization.

**Under the Southern Cross.** By John Christiansen. Maps and illus. 220 pp. \$1. Published by the Author. Chicago. 1932.

This history of the development of the mission work, carried on by the Scandanavian Alliance since 1906 in Western Venezuela and Eastern Colombia, is made up largely of the personal experiences of the missionaries and natives who have embraced evangelical Christianity. The reader will obtain a clear idea of the difficulties involved in pioneer mission work in Latin America and the power of the Gospel to change human lives. The chapters that relate the beginnings and development of the work in the "Llanos" are especially interesting since they deal with a section of country that is little known and amidst a civilization that is quite distinctive. It has the earmarks of a genuinely truthful narrative.

W. E. VANDERBILT, *Principal*  
"Colegio Americano para Varones"  
Barranquilla, Colombia.

**A Jolly Journal.** By Isabel Crawford. Illus. 12mo. 158 pp. \$1.50. Revell. New York. 1932.

There is a humorous side to missionary life if one has keen sense to appreciate it. Miss Crawford, a Baptist missionary to the Indians for over forty years, recalls many amusing incidents that have come in her life in Canada, Dakota, and Oklahoma. Glimpses of her successful missionary work, her courage and self-denial, and her love for the Indians, are also revealed in these anecdotes. Some are amusing and many

are illuminating sidelights on the hardships and rewards of a missionary's life. It is a wholesome scrap book, furnishing worthwhile recreation for lighter moments as well as food for thought.

**Triumphant Christianity—The Life and Work of Lucy Seamen Bainbridge**, by the Rev. A. H. McKinney, D.D. 206 pp. \$2. Revell. New York. 1932.

Mrs. Bainbridge was one of the saints of American Christianity. She devoted a long life to Christian work in New York, and to the training of Christian workers. Her friend and associate, Dr. McKinney, tells the story of her life and work, with ample knowledge and full sympathy. The reading of these pages should strengthen the conviction that there has lived in a materialistic age and country one who, while actively laboring for the welfare of her fellow men, derived the strength of her life from the indwelling Christ. Like Enoch of old, Mrs. Bainbridge walked with God, and all who came in contact with her took knowledge of her that she had been with Jesus. She was a leader in the religious and philanthropic activities of a great city. And when she passed to her heavenly reward at a good old age, thousands blessed her memory.

A. J. B.

**Scripture Calendars.** 1s. to 2s. 6d. Bible Almanacs. 6d. to 4s. each. Golden Grain Diaries. Standard and Pocket Sizes. 1s. to 7s. 6d. each. Pickering & Inglis. Glasgow, Edinburgh and London. 1933.

A large variety of Scripture calendars is offered in very attractive form suitable for wall or desk. They contain selected Scripture texts for each day on separate leaves, accompanied by helpful comments by such well-known speakers and writers as Spurgeon, Jowett, Morgan, Pierson, Moule, Hopkins, Moody and others. The almanacs and diaries contain useful information, blank pages and daily Scripture readings. Any of them make useful gifts and companions for the year.

**A Handbook for Missionary Workers Among the American Indians** has been prepared by Mr. G. E. Lindquist, Missionary-at-Large of the Society for Propagating the Gospel Among the Indians. 50 cents. Home Missions Council, 105 East 22nd St., New York.

This will meet an expressed need on the part of missionaries and other Christian leaders among the Indians for a manual giving concisely and accurately such information as Indian backgrounds, racial characteristics and their significance, government relationship to the Indian, characterization and geographical distribution of tribal groups, qualifications of the missionary, and organization at work. The book also contains an up-to-date bibliography.

**Word Pictures in the New Testament—The Fourth Gospel and the Epistle to the Hebrews.** By Archibald Thomas Robertson, D.D., LL.D. 451 pp. \$3.50. Ray Long and Richard R. Smith. New York. 1932.

This will delight the reverent student of the Bible. The author is the well known expositor, the Professor of New Testament Interpretation in the Southern Baptist Theological Seminary of Louisville, Kentucky. Thousands of ministers and other Christian workers have heard him with profit at summer conferences, and his numerous books have been widely read. The present volume is the fifth in a series of six on "Word Pictures in the New Testament." His position is conservative and strongly evangelical. He accepts the traditional view of the authorship of the Fourth Gospel by the aged Apostle John, and he supports it by cogent arguments. He is not sure of the authorship of the Epistle to the Hebrews, no one is; but he inclines with Luther and several other scholars to "guess Apollos as the most likely author." After introductions in which he discusses the general features and critical questions of the Gospel and Epistle, he takes them up textually by chapter and verse. "Liberals" probably will not

concur in some of his interpretations, but they will acknowledge the devotional helpfulness of the volume as a whole, and particularly of the section on St. John's Gospel which opens to the devout believer the very heart of the Master and to which "time has given the palm over all the books of the world."

A. J. B.

### The Cross—The Way to Glory

If thou, impatient, do let slip thy cross,  
Thou wilt not find it in this world again  
Nor in another. Here and here alone  
Is given thee to suffer for God's sake.  
In other worlds we may more perfectly  
Love Him and serve Him, praise Him,  
Grow nearer and nearer to Him with delight.  
But then we shall not any more  
Be called to suffer, which is our appointment here.  
Can'st thou not suffer, then, one hour or two?  
If He should call thee from thy cross today,  
Saying, "It is finished, that hard cross of thine,  
From which thou prayest for deliverance."  
Thinkest thou not some passion of regret  
Would overcome thee? Thou wouldst say,  
"So soon? Let me go back and suffer yet awhile  
More patiently. I have not yet praised God."  
Whensoe'er it comes, that summons that we look for,  
It will seem soon, too soon. Let us take heed in time  
That God may be glorified in us.  
Ugo Bassi (Roman)

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## « « « NEW BOOKS » » »

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- Out of the Storm in China.** William B. Lipphard. 201 pp. \$1.50. Judson Press. Philadelphia.
- Christ in New Guinea.** Joh. Fierl. Illus. Map. 208 pp. 75 cents. or 2s. 6d. New Guinea Haus, Tanunda, S. Australia.
- The Caste System of Northern India: With Special Reference to the United Provinces of Agra and Oudh.** E. A. H. Blunt. 374 pp. 15s. Oxford University Press. London.
- Purdah: The Status of Indian Women.** Freda Hauswirth (Mrs. Sarangadhar Das). 299 pp. 10s. 6d. Kegan Paul. London.
- Daughters of Africa.** G. A. Gollock. Illus. Map. 175 pp. 2s. 6d. and 3s. 6d. Longmans. London.
- Hunger and Work in a Savage Tribe.** Audrey I. Richards. 239 pp. 10s. 6d. Routledge. London.
- Notes on the History of the Tumbuka-Kamanga Peoples in the Northern Province of Nyasaland.** T. Cullen Young. Map. 192 pp. 6s. Religious Tract Society. London.
- The Jew Through the Centuries.** Herbert L. Willett. 422 pp. \$3. Willett, Clark. Chicago.
- Asiatic Asia.** S. K. Datta. 194 pp. 7s. 6d. Faber and Faber. London.
- The Future of East and West: An Essay in Surmise.** Sir Frederick Whyte. 180 pp. 3s. 6d. Sidgwick and Jackson. London.
- Problems of the Pacific, 1931.** Edited by Bruno Lasker and W. L. Holland. \$5. University Press. Chicago.
- Indigenous Ideals in Practice.** Evangelistic Policy and Work in the Siao-chang Field in North China. W. F. Rowlands. 43 pp. 1s. World Dominion Press. London.
- Gateways of Hope: Being Glimpses of the Work of the Mission to Lepers.** Illus. Maps. 81 pp. 1s. Mission to Lepers. London.
- The Indigenous Church in Peru.** John Ritchie. 39 pp. 6d. World Dominion Press. London.
- The Gospel and the African.** The Croall Lectures for 1930-31 on the Impact of the Gospel on a Central African People. Alexander Hetherwick. 176 pp. \$1.75. Scribner. New York.
- The Cross and Indian Thought.** V. Chakkarai. 292 pp. Re. 1.4. Christian Literature Society. Madras.
- Jeshua—A Story of the Life of Christ.** A. V. Pohlman. 326 pp. \$2.50. Moyer and Lotter. Philadelphia.
- Father McShane of Maryknoll—Missioner in South China.** James Edward Walsh. 227 pp. \$1.00. Dial Press. New York.
- The Uncut Nerve of Missions.** Cleland B. McAfee. 157 pp. \$1.50. Revell. New York, 1932.
- Gold Cord—The Story of a Fellowship.** Amy Carmichael. Illus. 376 pp. 7s. 6d. Society for Promoting Christian Knowledge. London, 1932.
- The Red Man's Trail.** Wm. B. Morrison. 132 pp. 50 cents. Presbyterian Committee of Publications. Richmond, Va.
- Year Book of American Churches.** Herman C. Weber. Federal Council of Churches. New York.
- Young's Dictionary of Bible Words and Synonyms.** Robert Young. 156 pp. 3s. Pickering & Inglis. London.
- Abundant Grace.** W. P. Mackay. 284 pp. 1s. Pickering & Inglis. London.
- His Mother's Book.** Evelyn Everett-Green. 190 pp. 1s. 6d. Pickering & Inglis. London.
- Elsie's Sacrifice.** Norah C. Usher. 60 pp. 9s. Pickering & Inglis. London.
- Consolation.** Mrs. Chas. E. Cowman. 367 pp. \$1.50. Oriental Missionary Society. Los Angeles.
- Religions in Various Cultures.** Horace L. Friess and Herbert W. Schneider. 586 pp. \$5. Henry Holt & Co. New York.

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