

THE MISSIONARY REVIEW WORLD

Student Volunteers at Buffalo

An Editorial

The Way of Victory in China

Walter H. Judd

Modern Miracles at Moga

Irene Mason Harper

Are Mission Boards Worth While

Arthur J. Brown

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Dates to Remember

February 5—Closing FLORIDA MIS-
SIONARY ASSEMBLY at Jacksonville.

February 8-16—INTERNATIONAL COUN-
CIL OF RELIGIOUS EDUCATION, Chi-
cago, Illinois.

February 12—WORLD DAY OF PRAYER.

February 12-14—National Convention
of the LEAGUE OF EVANGELICAL STU-
DENTS, Pittsburgh, Pa.

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

Personal Items

Miss Anne Seesholtz, of Canton,
Ohio, is the newly elected Executive
Secretary of the Council of Women
for Home Missions. After her grad-
uation from Western Reserve Uni-
versity, Miss Seesholtz was graduate
exchange student in Theology at War-
burg, Germany; later a teacher in
Canton High School and in Y. W. C.
A. work in America and China. In
1930-31 she was a member of the Fact
Finding Commission for China of the
Laymen's Foreign Mission Inquiry.

* * *

President G. Bromley Oxnam of De-
Pauw University, Dr. Frank W. Pad-
elford of the Northern Baptist Board
of Education, Dr. Edward Rynearson
of the Pittsburgh public schools voca-
tional department, and Miss Ruth F.
Woodsmall, have recently visited Ja-
pan as members of a commission on
Christian Education, similar to the
one that went to India last year. The
American and British members col-
laborated with a group of Christian
Japanese educators.

(Continued on 3rd Cover)

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Editorial Chat

The January REVIEW received a warm welcome in all quarters. Its contents and appearance were highly commended and have already won new friends. Talk it up in your church and society. The following are interesting comments:

"I am delighted with the January REVIEW. We will do the best we can for your fine magazine." Lucy W. Peabody.

"Let me congratulate you on the new January REVIEW. It is excellent in every way. I think the contents make it one of the best you have issued." John McDowell.

"Your January issue makes a splendid appearance. I think the matter is fine and well balanced." Paul deSchweinitz.

"The format of the January REVIEW is certainly a great improvement and ought to be very acceptable."

Jay S. Stowell.

"I very much like the new form of the REVIEW. We sorely need such a magazine as this has proved to be."

Katherine A. Silverthorne.

WHAT DO YOU THINK?

Do not fail to read the story of the Student Volunteer Convention at Buffalo. That gathering of bright, eager youth had much of the old thrill and was tremendously encouraging.

Read also—if you miss all else—the stirring story of what Dr. Walter Judd discovered in his medical adventures among bandits and Christians in China.

CAN YOU BEAT IT?

We have many stirring papers in this number. Do you agree? There are many more to follow—by Prof. Jabavu of South Africa; Prof. Oscar M. Buck of Drew University; Dr. T. Z. Koo of China; Dr. Robert E. Speer; Dr. William R. King on "What Progress in Home Missions"; Dr. John McDowell on "The New Dynamic," Sam Higginbottom of India—and others.

Will You Help to Boost the REVIEW Circulation?

THE MISSIONARY REVIEW OF THE WORLD

DELAVAN L. PIERSON, Editor

Vol. LV

February, 1932

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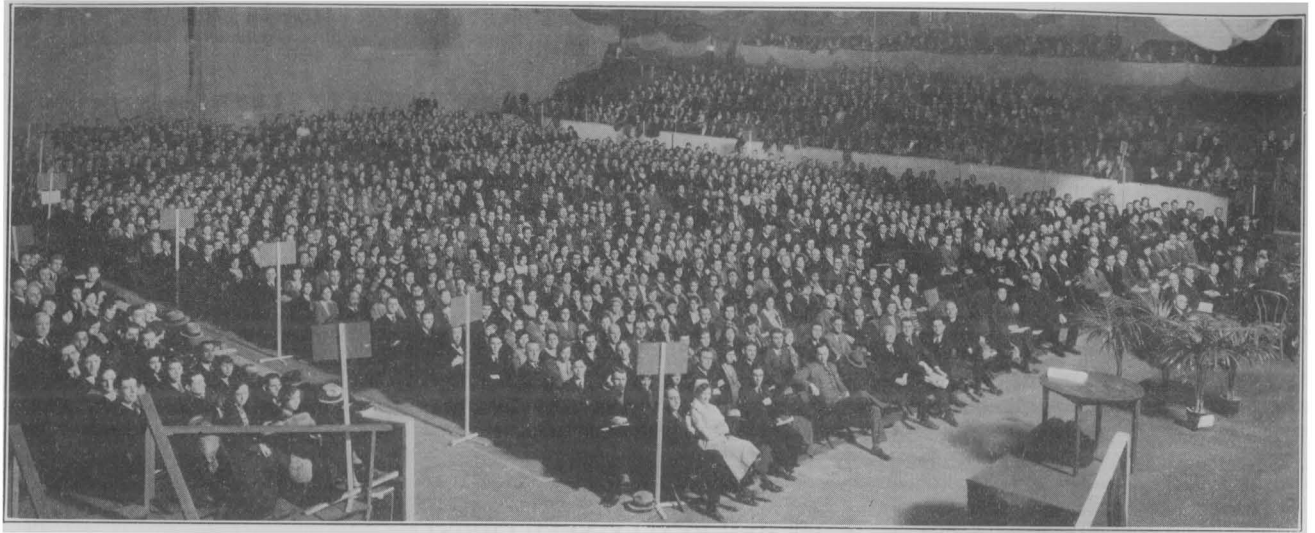
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TWENTY-FIVE HUNDRED STUDENT DELEGATES AT A PLATFORM MEETING IN BUFFALO.



WHERE DR. JUDD MET THE BANDITS ON THE MIN RIVER



A WARD IN DR. JUDD'S HOSPITAL AT SHAOWU



REPRESENTATIVES FROM CHINA AT THE QUADRENNIAL CONVENTION OF THE STUDENT VOLUNTEER MOVEMENT.
LEFT TO RIGHT, Y. E. HSIAO, SECRETARY OF THE CHINESE CHRISTIAN STUDENT ASSOCIATION; DR. T. Z. KOO,
VICE-PRESIDENT OF THE WORLD'S CHRISTIAN STUDENT FEDERATION; MISS BOO-YU-YANG, MISS MING-SIN TANG,
MISS CHI-YI CHEN; DR. WALTER H. JUDD, MEDICAL MISSIONARY TO CHINA. (SEE ARTICLE ON PAGE 73.)

VIVID REMINDERS OF THE RECENT STUDENT VOLUNTEER CONVENTION

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LV

FEBRUARY, 1932

NUMBER TWO

Topics of the Times

STUDENTS AND MISSIONS AT BUFFALO

A convention of over two thousand enthusiastic students, representing five hundred educational institutions of the United States and Canada, is a thrilling sight. When we consider that these young men and young women are earnest Christians the impression is deepened. Add to this the fact that the general dominating purpose of this Christian army of youth is not politics, athletics or pleasure, but is to discover and put into practice the way to make Christ known to others and to make His principles dominant in every realm of life—then this impression becomes an inspiration.

The Buffalo Student Volunteer Convention (December 30 to January 3) was not exclusively a foreign missionary convention. The watchword of the movement—"The Evangelization of the World in This Generation"—was conspicuous by its absence. But it was a distinctly and thoroughly Christian convention and its motto: "The Living Christ in the World of Today" was fulfilled in every feature of the four-day program.

This twelfth convention was carefully planned and organized, as usual, but in many respects it was in marked contrast to some that have preceded it. In the first seven Student Volunteer conventions preceding the World War many of the delegates were volunteers for missionary service abroad and most of those who attended were missionary-minded. They had been prepared through Volunteer Bands and study circles in their colleges to hear direct appeals for missionary service. The addresses were powerful, informational and inspirational appeals to evangelize the great non-Christian peoples of other lands. It was an education to attend such a convention, with addresses by such older men as Hudson Taylor, Jacob Chamberlain, Bishop Thoburn, Horace G. Underwood, and the then younger leaders John R. Mott, Robert E. Speer, Samuel M. Zwemer and others. There were masterly presentations of the supreme need

of the Moslem World, of India, and China, of Africa and Japan and Latin America for Christ and His saving Gospel. The spirit of prayer, of heart-searching and of sacrifice was impressed on all. Many students volunteered for service abroad and as one result over 13,000 have actually gone out as missionaries to non-Christian people since the movement was founded. The effect of these conventions was also felt in an increased missionary spirit in schools and colleges and in homes and home churches. The Missionary Education Movement and the Laymen's Missionary Movement grew out of them.

Then came the war with its devastating effect and its new challenge to Christianity. The convention at Des Moines in 1918 was a revolt against the old leadership. The five thousand students who gathered there were not dominated by any great missionary purpose. Many were not even professing Christians. They were more interested in race relations, economic improvement and international peace than in world evangelization as such. They demanded student representation in the councils and as a result the movement was reorganized under student control. The Indianapolis Convention, four years later, was built up on these lines with student directed forums to discuss the relation of Christ to world problems. No doubt the students were somewhat extreme and uninformed but they were thinking and wished to see Christian principles applied to every sphere of life—on the campus and in the world at large. The Detroit Convention was a step in advance, with much the same spirit and program, but more intelligent, sane and constructive.

The recent Buffalo Convention was a further step forward. The more than two thousand students were predominantly earnest, intelligent and Christian in character and purpose. In order to attend many students made great sacrifices, with drastic economies in food and carfare.

The convention hall was a barnlike structure but was made a sanctuary by the Spirit of Christ.

While there was a notable absence of missionary banners and slogans and of a map of the world, such as were prominent at the early conventions, the prevailing spirit and theme were represented by a simple gilded cross that hung at the center back of the stage. The need of the non-Christian world for Christ and His saving Gospel was less stressed than was the need for the experience and expression of the Cross in personal life and in all human relationships. This aim was effectively emphasized but would have been more distinctly missionary if there had been a more adequate presentation of the needs of the non-Christian peoples and the progress of Christ's program throughout the world.

Enlisting the Student Mind

Some special features of earlier conventions were lacking or altered at Buffalo. In place of a missionary educational exhibit inspiring to World Service, the bookstall at Buffalo was chiefly commercial and some books on sale were not even Christian. The music was not made as vital and effective a part of the program as in the days of the male quartette, though the Westminster Chorus from Ithaca College rendered beautiful and often inspiring selections. A missionary play, "Ba Thane," was artistically given to show some of the hardships and disappointments of missionary life in Burma. It might have been supplemented to advantage by some scene showing as vividly the joys that come from triumphant partnership with God in His work. The spectacular pageant, depicting the horrors of war and economic injustice, appealed to some but the impression made seemed scarcely to warrant the lavish expenditure of time, money and effort.

Twenty-eight round table conferences divided the students into groups to discuss topics ranging all the way from "Social Engineering" to "The Gospel which Commands Us." These conferences were under able leadership and were a great improvement over the old forums or discussion groups which gave students an opportunity for self-expression but usually reached no definite conclusions.

The program of platform addresses was fortunately progressive. After an earnest opening sermon by Dr. Ernest F. Tuttle on "God and Man," the early addresses gave rather depressing pictures of "The Present World Situation"—as described by Mr. Kirby Page and Dr. T. Z. Koo—without presenting the remedy. The very able critical analysis of the missionary enterprise by Dr. Oscar M. Buck of Drew University and the picture of conditions in South Africa by Prof. D. D. T. Jabavu were challenging. The appeal for international disarmament by Prof. Ralph Harlow

of Smith College aroused student enthusiasm and resulted in an almost unanimous vote for speedy and drastic government action in favor of disarmament and asking that President Hoover appoint a student from the United States on the Geneva commission.

With the atmosphere and the decks thus cleared the students were more ready to devote their attention to the program and progress of missions among non-Christian peoples. These were described by Dr. John R. Mackay of Latin America, Dr. Paul W. Harrison of Arabia, the Rev. Wm. Miller of Persia and Prof. Jabavu, who came 10,000 miles to attend the convention. The present needs of the missionary movement were presented in a masterly way by Dr. John R. Mott, Dr. James Endicott of Canada and by Dr. Robert E. Speer, who gave a stirring address on the convention theme. The real climax was in the soul-stirring message by Dr. Walter H. Judd who graphically described thrilling experiences in bandit-infested districts of China and who testified to the effectiveness of love as God's way to win men to Himself. The life aims of many students were changed by that powerful challenge. (This address will be found in the present number of THE REVIEW.)

The outstanding impressions of this convention were, first, the fine Christian character and spirit of the students and, second, the evident earnestness of their purpose to put into operation the teachings and program of Christ in every sphere and relationship of life. No one could fail to be struck by the vast gulf that separated the boisterous and sometimes bibulous merrymakers at the hotel on New Year's Eve and the joyous but serious crowd of Student Volunteers that thronged the ballroom of the Statler Hotel for their Watch-night Service of praise, prayer and silent consecration. The students attended general meetings and conferences with great faithfulness, undeterred by blizzard weather or blazing theatrical signs. Many have returned to their colleges and seminaries determined to awaken greater interest among fellow students in the program of Jesus Christ. Is it too much to hope that they will also be led to form again bands of Student Volunteers and mission study groups so that they may become as well informed on the work of Jesus Christ and the affairs of the Kingdom of God as they are on international politics and economic and social problems? We look forward to the New Year with renewed hope and courage as we consider the consecrated youth who are ready to follow and proclaim the way of the Cross, and as we realize the Power of God that is available to transform present ignorance, weakness, selfishness and corruption into Christlike wisdom, power, self-

sacrifice and purity. May God hasten the day when thousands of the finest of the youth of America will again respond to the call of Christ to be His ambassadors to their fellow men and women of every race and nation and when all Christians will be intelligent and effective partners with God in the work of transforming every human enterprise and relationship through the power of the Holy Spirit.

PROGRESS IN PERSIA

The changes that have taken place in ancient Persia are astounding. Many old things passed away with the expulsion of the old Shah and life has taken on a new significance, with new outlook and opportunities. Not only has there been material progress, with the building of roads and the increase of automobiles and airplane traffic, but enlightenment and greater freedom have come to women and in politics, education and religion.

About four years ago the Persian Government issued an edict banning the teaching of the Christian religion or the observance of the Christian religion in mission schools and colleges. The American Presbyterian and the Church of England missions prepared to close their educational work rather than comply. The Ministry of Education saw new light and forbore to enforce the edict.

A recent letter from Persia reports that the Government has been endeavoring to regulate the mission schools—not only in the secular subjects but in religious matters, insisting that the Koran and related subjects shall be taught in all schools. This is a step further than that taken by Japan and China. The missionaries in Persia have been praying unceasingly that the Ministry of Education might experience a change of mind and appealed to the Government against the enforcement of this edict. Now our correspondent writes: "Thank God, yesterday we were given the news that Christian schools might carry on as before. It is great to be backed up by prayer in this way. The thing that grips me is not so much the result of prayer in a special crisis but that the ordinary daily prayer life makes it possible to meet every difficulty and makes our work effective."

The results of missionary work is not only evident today in Persia in the number of Moslem students seeking admission to Christian schools but in the remarkable influence of Christian truth on the characters and lives of students and their parents. There is a real spiritual awakening in Persia today and a readiness on the part of Moslems to openly confess Christ, in spite of opposition and persecution. This is the time to pray for Persia.

CHINA'S PROGRESS UNDER DIFFICULTY

China's relations with her island neighbor have engrossed universal attention since last September. The effect of the strained relations with Japan—often very tense in the past, but now strained beyond any previous experience—is twofold, one for evil and one for good. The fear and hatred felt in China, especially since 1915, in relation to Japan, smouldering at times, eruptive at times, have been intensified to the utmost by recent events. These sentiments have found violent expression among China's students, who have come to a realization of their power since 1919, but they too often exaggerate that power and distort the nature of the responsibility which it imposes, thus inflicting wounds instead of welfare, and violently pressing mad counsels upon their more experienced rulers. Another evil effect is the very real threat to world peace through a sympathetic involvement of other nations in what has been a real war in Manchuria though without formal declaration.

The indirect good effects of China's evil plight, may, in God's overruling Providence, eventually prove greater than the evil, whatever may be done, or left undone, by the sorely harried League of Nations. In the midst of the general bitterness there has bloomed the beautiful blossom of a long-retarded bud of international Christian love. Twelve years ago any suggestion in China, even in Christian gatherings, that any love was due to any of the hated nation, was scouted with intense reprobation. The Chinese Church refused to send delegates to the World's Sunday School Convention because it was held in Tokio. Last year an extensive Good-will Tour of Japan was conducted by Chinese Christian students who were warmly welcomed in that country; and even at the Manchurian crisis in September Chinese and Japanese delegates consented to sit together in Shanghai at the Institute of Pacific Relations. Letters of cordial brotherhood have also passed back and forth between the National Christian Councils of China and Japan, calling for earnest prayer that peaceful means of settling all controversy might be found. Patriotic visitors from Japan apologized for their own country's method of settling her disputes.

Again, with an outcome which only the future can reveal, China's accumulation of distresses has brought about a cessation of civil strife between Nanking and Canton and plans have been formed for the unification of the country under a coalition government with a smaller military element than in the past, though with professedly increased inclination to radical policies. The separate Cantonese Government has been discontinued. Strangely enough, among the first acts

of the new central government was the rescinding of the proclaimed abolition of all extraterritorial privileges from January 1, 1932. This is the opposite of radicalism. Vigorous restraint has also been brought to bear upon the lawlessly radical students, and has ended their suicidally foolish demonstrations.

The afflictions of civil warfare, flood and other evils which have brought the Chinese to the verge of despair have awakened many of the leaders to a keener realization of the fact that the impotence of her 400,000,000 people to effectively oppose a neighbor with one-fourth her number, is due almost entirely, not to the often proclaimed fact that "China is a peace-loving nation," but to the lack of leaders who have been ready to subordinate personal ambitions to the welfare of the nation. The great peril of the present national awakening is the temptation to attribute the chief causes of her weakness to the failure to develop a military and naval power equal to that of her neighbor. Any final failure of the League of Nations to uphold the various policies, treaties, and compacts for which the League stands, will render certain this most unfortunate misinterpretation and will lead to an increased devotion of national resources to the equipment of her superior numbers with an invincible armament.

The extraordinary international situation has so overshadowed everything purely domestic as to relegate even China's unparalleled floods to the background. Yet nothing has more clearly demonstrated China's real progress than the manner in which she has accepted this awful calamity as Heaven's punishment for the sins of the people and their rulers, and has shouldered the chief responsibility for relief and rehabilitation. Though in her wretchedness she has cried for help to bear the burden which is too great for her, yet 80 per cent of the relief thus far provided has come from Chinese at home or abroad, and China refuses to be overwhelmed by the appalling disaster. The national relief organization follows the receding waters, erecting stronger and higher dykes and other conservancy works; the poor people who have lost all are beginning again with a cheerful courage. Road-making, street-widening, city-modernizing are going on apace in spite of floods and bandits, poverty and war; Christian schools are full to overflowing and with few exceptions are preserving their Christian character. The cure of illiteracy through the popular education movement has made great progress; agricultural training and rural reconstruction are taking a strong hold on the minds of leaders; industrial development and regulation occupy a prominent position in the program of the central government and of great municipalities. And from the point of view

of the missionary, the greatest fact of all is that the preaching of the Gospel goes on with increasing vigor and with results hardly equalled in the past and scarcely to be expected in the confused present.

COURTNEY H. FENN.

POWER AND CO-OPERATION IN HOME MISSIONS

For the first time the Home Missions Council and the Women's Council for Home Missions met in Canada and in its great center of religious activity, Toronto, January 4-6. Canadian representatives on these councils have sometimes felt that the attention given to home missions in the United States caused the great problems of Canada to be overlooked. This year there was opportunity to view the important and far-flung work of the Canadian churches in the vast area from Labrador to British Columbia and from the United States border to the Yukon.

The value of the Home Missions Congress, held in Washington in December a year ago, was recognized and the studies and findings of that memorable assembly have been accepted as standards of measurement for the enterprise in the varied fields there considered. In order that the message of the Congress might be carried to the churches and people in all parts of the country to arouse them to a sense of the magnitude, importance, and urgency of home mission work, continuation conferences were held in various cities and are to be continued through the present year.

Two outstanding notes of these gatherings were the emphases on the spiritual dynamic and co-operation. The opening address of the President, Dr. John McDowell, gave the keynote to the first of these calls. The vastness of the task, the complexity of the problems faced, and the sense of human limitation, driven home upon every agency in this period of financial stringency and of increasing materialistic pressure, called forth repeated expressions of the need of stressing the spiritual aspects of home missions and of humble reliance upon the divine resources.

Each year the necessity for cooperation in home mission work has been recognized, but the report of Dr. William R. King, the general secretary of the Home Missions Council, was a revelation of how closely related the various boards and agencies are in their studies, plans, and service. In addition to the joint committees of the Home Missions Council and the Women's Council for Home Missions on Indians, Negroes, New Americans, etc., there are various enterprises, such as the work at Boulder City and Havana, which are conducted under the supervision of the Council.

An important field for cooperative service is

work for the Jews. It was the unanimous view of the Council that in this particular field cooperation is necessary if any adequate service is to be rendered. The Administrative Committee was instructed to take the necessary steps to set up a department on the "Christian Approach to the Jews" for educational or other service in which the boards might desire to cooperate.

The principle accepted in the matter of comity, which promises to prevent overlapping in small communities, is "that the Home Mission funds ought not to be used for the support of enterprises which compete with other evangelical denominations."

The popular meeting, in connection with the banquet, marked the peak of vision and inspiration. Bishop Francis J. McConnell sounded a call for consecrated personality in Home Missions and Miss Mabel Cartwright, LL.D., president of the Women's Auxiliary of the Church of England in Canada, issued a challenge to greater courage in her spiritually-appealing and thought-provoking address on "The Call to Adventure in Home Mission Work." The Honorable N. W. Rowell, King's Councilor, vice-president of the Institute on Pacific Relations, former president of the

council in the Canadian Government, declared that the greatest need of our times is the christianizing of our ecclesiastical relations, of our social relations, and of our international relations. "Racial prejudice," he said, "is in us all; yet it is as anti-Christian as anything can be. We have not accepted as truth the declaration that 'God hath made of one blood all the nations of men', but this is as true as that no individual can live today for himself alone."

The Home Missions Council re-elected Dr. John McDowell as president, Dr. William R. King as executive secretary, and Rev. J. R. Hargreaves as field secretary. The Women's Council elected as executive secretary Miss Anne Seesholtz.

The annual meeting, in spite of the economic depression which has been so trying to the soul of board administrators as well as to the faith and endurance of loyal missionaries on the field, was marked by the spirit of hope and was forward-looking in its plans for the future. It is proposed to mark the close of the Five-Year Program by another National Congress in January, 1934, to review the results of the five-year study and to consider advance steps for the future.

J. S. CONNING.

STUDENT REACTIONS TO THE VOLUNTEER CONVENTION

From a Daughter of India

The main impression made by a large convention of Christian men and women who have come to receive new inspiration and to take up the challenge of a world mission is that one finds God in a truer, fuller way, and one recognizes more clearly our responsibility to seek and to find our fellowmen. This was clearly the great keynote of the convention.

It was a great inspiration to watch the youth of North America so deeply enthusiastic about bringing the message of Christ to the world. Christ is the only solution for all our political and social problems, and the missionary movement is therefore one of the most important and greatly needed movements in the world today.

It was very encouraging to be in close contact with men and women who are interested in the same cause in this age of skepticism and doubt. If religion is caught and is not taught, what a contribution this convention makes to the American youth! The representatives from other countries received inspiration from meeting those who have a common aim and have devoted their lives to serving our Master.

At the convention we came to realize more fully the responsibility of each Christian for uplifting the rest of humanity. We were clearly shown that our "brothers" are not merely those who be-

long to the same town or country, or speak the same language as we. The horizon of our responsibility is widened out till it reaches to the farthest ends of the earth.

No one could come away from the convention without realizing that missions have accomplished great things of real value which other agencies have not been able to accomplish. Evangelistic, educational and medical missions have helped to remove many of the outstanding evils of the world and have founded many young churches in all countries where Christianity was once unknown. The respect for human personality which Christ taught has gone far into the hearts of men where human beings were formerly considered to be of little value.

This convention clearly opened up a world vision and the need for Christian missions in a perplexing situation.

"I have not been interested in missions," said an American college graduate to me, "but this convention has shown me what missions mean to the world."

"It has been a great inspiration to meet at this convention men and women who are consecrated to the service of God," said another lady.

"How may I get the same spirit and the same Christian enthusiasm that are found in our leaders and speakers and how may I pass them on to others?" were questions expressed by many a

student at the convention. This challenge may mean a great deal to the future of the world. We have seen the need for finding God in all His power and His love and finding our fellowmen. We feel the need for one hundred per cent Christian men and women who will bring the message of Christ to this needy world. The responsibility of each Christian has been so clearly shown that one feels ready to take up the challenge.

"He is counting on you; if you fail, what then?"

MARIAM MATHEWS.

Biblical Seminary, New York.

From a Chinese Delegate

When thousands of delegates from different parts of the world, moved by one religious faith, meet under one roof, we might feel that world fellowship is no longer merely an ideal but a fact. After hearing addresses dealing with the analysis of our modern world we were convinced that the world is really full of disharmony and chaos. Under such conditions we realized that the world needs our united effort to bring about the real world fellowship.

The influence of the convention on the outgoing missionaries was to give a lot of information to those who were not familiar with the mission field, but those who are familiar with the situation felt that the convention failed to give any definite Christian program to reconstruct the world.

C. C. LIANG.

Hartford Seminary and Yenching University.

From a Senior at Smith

Two great central features of the Student Volunteer Convention at Buffalo were the large auditorium meetings, where we got a sense that we were in a great movement that really stretched around the world, and the smaller Round Table groups where we could discuss to our hearts' content what we had heard in the larger meetings.

There were some tremendously powerful things said at the conference by missionaries and national leaders from around the world. Many of these made a deep and lasting impression. Every meeting seemed to be a climax, but the climax of climaxes for me was the evening when Dr. Walter Judd spoke on "The Way of Love in China" and gave a message that swept that crowd of students off its feet. At a committee meeting which followed that session we just had to give up and go home. You cannot get your feet on the ground when you have been hit by the impelling force of a powerful ideal that sweeps you miles out into the beyond. New lines of vision had been opened up to us and we seemed to be such infinitesimal parts of God's world that we felt a jolt every time we realized the potential horizons of action before us. We can never be too grateful to the leaders

who shared with us their experiences of the past and their faith for the future.

The Buffalo Convention brings before me a series of impressions vivid and varied, but all expressing the fellowship of Christians all over the world. They include impressions of groups and of leaders, but most of all impressions of new ideas. Some one has said, "Nothing hurts so much as the entrance of a new idea," but the students at Buffalo received plenty of new ideas! The conference is over, but the impressions remain. We wonder what will be the real results!

MARGARET T. SCOTT.

Smith College, Northampton.

From a Yale Senior

At the end of most student conventions the college delegate is found wondering what definite values, if any, he has derived from the meeting. Not so at the close of the recent Student Volunteer Convention.

The first conviction is that Christian missions today are exerting a definite influence for good in all parts of the world. Evidence is not lacking. To learn from men just back from the field that conversions are made by Christian example rather than by argument; to hear that the finances of medical clinics, such as that conducted by Dr. Walter Judd at Shaowu, in one of the most disturbed areas of China, are handled by the Chinese themselves, and the hospital is actually operating with a bank balance of some six thousand dollars; to understand that Christian missionaries are working to bring the people whom they today are helping to the place where they will be able to help themselves—all this makes any thoughtful person desire to support these missionaries in what they are doing to make a better world.

The Buffalo Convention impressed on all present the fact a reduction of armaments alone cannot secure world peace over a period of years. This will come only through the realization that a nation's problems are the world's problems—and that we in America are not only United States citizens but world citizens. The day when man will be living in such a utopia seems to be far off, but this is no reason to be downcast, as was pointed out by Professor Jabavu, a South African native. One should go about smiling with the faith that no matter what condition world affairs may be in, God is definitely at work in His world.

Behind every activity at the convention—in the "round table" discussions, in the platform speeches, and particularly in Dr. T. Z. Koo's final address on "The Cross," was expressed the crying need for God-centered men in every walk of life today.

HAZARD GILLESPIE.

Yale University.

Love—The Way of Victory in China*

By WALTER H. JUDD, M. D.
American Board Mission, Shaowu, Fukien, China

WHY are we so careless about the investment of the only life we have? We spend much time in planning what we will do with a summer vacation or some other little episode, but when it comes to deciding what we are going to do with the only life we have, we just hope that something will turn up to decide it for us. I am interested in my life, as you are interested in yours. I don't want to throw it away on a hopeless enterprise. I want to make it count for something.

When I went to China six years ago I had reasons strong enough to cause me to pull up my roots here and try to transplant them over there. They were arm chair convictions, if you like; but there is another way of forming convictions—by flinging one's faith down in the heat of battle and seeing what comes out—the scientific method, we might call it. Some of the convictions I had before I went to China were strengthened beyond belief, and some did not hold. To others I was driven by the sheer exigencies of the difficult situation. I would like to share with you some of those convictions. I can report to you that they hold!

1. The first conviction is that all people around the world are essentially the same. I have lived for two years in a Chinese home, most of that time the only man who spoke English in that part of the country, about twelve days' journey from any other American. In that home were twelve children. I understand the members of that family better than I understand some of the members of my own family from whom I have been separated for six years.

Mrs. Chao, the mother of this family, is one of

the most remarkable women I ever saw. She can do more good and with greater graciousness and with less effort than any person I have ever seen. She has had thirteen children, of whom twelve are living. She had trachoma for two years and I had to operate on the lids twice. Not one of her children ever had trachoma—she is that clean.

She is the best midwife in the hospital and does most of the work throughout the church district.

Mrs. Chao is also very artistic. She draws and paints, and almost every evening, as we sat there, while I studied Chinese with the younger boys, she was doing fancy work. One evening I counted sixty-six pieces of cloth on which she was drawing designs so that some mother could embroider it, for a cap or bib, hoping that Mrs. Chao having done it, her child will be strong and healthy.

This wonderful woman loves the whole district, and goes out to do evangelistic work among the people, everything from how to bathe the baby to how to read the Bible.

Two years and a half ago, when I had been living in the hospital on the same food as the patients and the nurses, Mrs. Chao said to me, "Doctor Judd, you are getting thin."

"No," I said, "I was always like this."

"But you are getting thinner. You aren't getting good enough food. You ought to have somebody to look after you."

Then this woman with twelve children took me on as the thirteenth. If you knew her you never again would say, "What difference does it make to us what happens to China."

When I went into Chinese homes the youngsters, as soon as they saw that I wouldn't bite them, would edge up to me, and want to feel my white skin, particularly the hair on my wrist.

The most stirring address given at the recent Student Volunteer Convention was by this young medical missionary who has spent six years in China. His hospital was looted by bandits many times; he was once stood up to be shot and was twice in the hands of bandits. What he learned of the Chinese and the way to win them for Christ is here told with compelling power. It is the experience of a young follower of Christ who has not feared to face death for the sake of his Master and those for whom the Master died.

*This is an address given at the recent Student Volunteer Convention in Buffalo. Dr. Judd was for six years medical missionary in one of the most disturbed areas of China. He was traveling secretary of the Student Volunteer Movement in 1924 and 1925.—*Editor*.

They thought: Foreigners have hair on their wrists just like animals.

Yes, there are differences of color in human beings, and differences of language and custom; but the loves and the hates, the passions and desires, the capacity for sorrow and joy are the same. This may seem trite but if we believed it we would act differently.

Isolation Is Abolished

2. Secondly, in a world in which the people are essentially the same, we must all stand or fall together. That is my second conviction.

America, my own beloved country, cannot keep her material wealth, her standard of living, to say nothing of her soul, while the rest of the world lies prostrate. She can't do it. I don't hesitate to be dogmatic about it.

We have a peace problem. It takes two nations to make a war and it takes two to make a treaty. No treaty of peace will ever be more than a scrap of paper unless both nations enter into it with good faith.

It takes two races to make a race problem. And it is not enough to change the attitude of one race in order to solve that problem.

The economic depression is occupying our horizon today. How are we going to get our factories running again?

As long as there is a man in America who does a piece of work in a factory at seven dollars a day, while in China a man is turning out the same product for ten cents a day, we cannot jack the tariff wall up high enough to overcome that inequality. American labor cannot maintain the standard of living to which it is accustomed and meet that competition. If the standard of living in China doesn't come up somewhere near ours, then ours must go down nearer to theirs. We can't live by ourselves alone.

Unless we remember certain basic principles we can't make sense out of some things that happen in China. We are apt to assume that the Chinese will do in a certain situation what we would do, and he probably will not.

If you will keep one or two facts in the back of your mind, they will help you to understand the difficulty in China.

The first is that China built and maintained for over four thousand years a civilization on the assumption of an unchanging world. It never had changed, and she supposed it never would change. Our western civilization is based on the assumption of the inevitability of a changing world. We talk in religion about the Kingdom of Heaven on earth; in politics about the United States of the World; in economics about the abolition of pov-

erty. We assume such changes are possible, inevitable. We in the West have learned to change because of the stimulation of one nation by another near at hand. China was surrounded by natural barriers which prevented such stimulation from neighboring nations.

China is bounded on the Southwest by the Himalaya Mountains, on the Northwest by the Gobi Desert, on the East and South by the sea. As a result, she built this self-contained, stagnant, unchanging nation. An occasional Marco Polo, or Jesuit priest, or other individual came through and there was a certain amount of foreign trade. Interesting individuals from abroad caused a lot of comment in the Imperial Courts, but there was no impact of one civilization over on another. It was as though a man landed on this planet from Mars. We would be interested in him and would have big headlines about it in the newspapers, but he wouldn't make any difference in our daily living.

But suppose that day after tomorrow Mars bumped up against the Earth and sent men and machinery and implements of war to our planet that were far more advanced than ours? Suppose that in everything we tried to compete with them we always came off second best? That is precisely what has happened to China.

The Chinese civilization is built around the blood unit, the family. Ours is built around the political unit, the State. In China, as long as a man maintained peace and paid his taxes there was no interference by the government. His family and his clan ran itself quite adequately for four thousand years. We have no conception of the terrific momentum of that thing, and then, suddenly they were called upon to change and modernize their manner of life and their philosophy. Inevitably great difficulties arose.

Let me give a concrete illustration of how this old, unchanging world of China was suddenly called upon to modernize her worn out, inadequate civilization. For centuries China did not feel the need of transportation facilities because every district was self-contained. Now there is not enough food in a district to supply the need. A man can't carry more than about one hundred and thirty pounds of rice a day, and since he must eat, by the time he reaches a distant famine stricken region he has eaten up all his own rice. You can't solve the problem that way.

They do not build railways because it takes capital and you can't save much money out of from thirty-five to sixty dollars income a year. Foreigners must have high rates of interest if they loan capital because the risk is so great and they insist upon having an army in China to protect their interests. So China does not want for-

eign built railroads and can't transport rice to famine districts.

The language is also difficult. In my province there are over two hundred dialects. Every forty or fifty miles you go, you find that they speak an entirely different dialect. There is also the lack of a national press. In America, in twenty-four hours after an event happens three-fourths of our people are aware of it. In China it is weeks before many people hear. Not more than ten or fifteen per cent can read and write. We don't realize what a unifying and educating influence our press exerts.

There are many different opinions in China. It is confusing. Some believe in competition; others desire Communism. Another group says that it is the machine that makes the Western civilization great. While another group says that machines put millions out of employment. This group says we need dictatorship in our government, and another group says democracy; this group says the way is force; we must have a great army and navy. Others say we need economic power. Another group says that force is always a sign of defeat; the way is love and good will.

With all these confusing, conflicting ideas is it a wonder there is difficulty in China today? But difficult as it is, the problem of China must be solved. Our nation herself cannot live without China.

The Great Need Is Men

3. My third great conviction is that there is no solution to any of these problems, at home or abroad, except in producing the right sort of men. I believe in treaties and disarmament and institutions, but I sometimes wonder if we don't let ourselves believe too much in anything that is signed by men who are less than trustworthy men of good will.

We have a maxim in medicine that you must not give a hypodermic of morphine to a patient until you have made a diagnosis, because the morphine gives you a false sense of security and you can't make a correct diagnosis. If we have disarmament conferences with men of less than good will, we must not take a hypodermic of morphine that gives us a false sense of security. It will rob the world of the one remedy that will save the world, and that is the religion of Christ.

I sometimes feel that we cannot depend on anything done by men who are less than Christian men. I know China's faults, but someone must help China build internal restraint of character to take care of the old external restraints of social and family life, or China will go down. Many young Chinese, with the finest ideals, are trying to modernize this great nation, but there is no

hope for China except in producing the right kind of men and women. In a Chinese classic, I came across this word, written hundreds of years ago by one of the old scholars:

If you are going to plant for one year, sow grain; if you are going to plant for ten years, put in trees; if you are going to plant for one hundred years, grow men.

That presents the whole genius of the missionary enterprise. There is no system of mass production of character. We must help China develop men of character.

Sun Yat Sen was only one man, but for forty years he never swerved a hair's breadth from one idea and devotion. He changed the whole face of China. He was a man of absolute integrity. Millions of dollars went through his hands, and not a penny stuck. We must not be discouraged if we can produce even one man of Christ-like character. There is no hope except in men of the right type. I believed that before. I am dead sure of it now.

The Way of Love Works

4. The next conviction that I want to share with you is that the way of love works. I believed it was true before I went to China, but I was afraid it might not stand the test.

My hospital in Shaowu has been taken over seven times by hostile groups in the last five years. Every time we were practically cleaned out, except the drug room. Thank heaven the drugs come in the foreign bottle with the foreign names and they were afraid to monkey with them because they heard that some contained poison. That enabled me to carry on.

There were many Chinese with sore toes and blisters, and stomach ache, or cough, and fevers who had to forego their pride for a moment and come to the foreign doctor. They are prejudiced against us until they know us, just as we are prejudiced against them—until we know them. That is natural. We all do it. I don't like it, but I can't get excited about it.

They are prejudicial and misjudge us. They say this man is a white man—off with his head. Later they may discover that this particular foreigner is more or less harmless, and some of the more sensitive spirits are ashamed of that shabby treatment of the early days.

Three of many illustrations may show concretely that the "way of love" does work.

In 1927, when I had been in China only a short time, the Nationalist movement was advancing from the South, fed up with Russian propaganda. Russia was trying to promote a world revolution and the greatest obstacle was the British Government. If she could break Great Britain's hold in China, she could overthrow the government. She taught the Chinese to hate all Britishers.

When the Communist army entered Shaowu somebody told them I was a Britisher. They bound me up to shoot me. I protested that I was not a Britisher, but they didn't believe me. So naturally they paid no attention to what I said. I was talking full speed. It is amazing how well you can talk Chinese when you have to! I tried to delay the game long enough for my friends to gather around to take my part. I tried to get my passport, but they wouldn't let me loose to go after it.

In about three minutes—I thought it was three weeks—along came a farmer. I didn't recognize him then, but I found afterwards that I had once operated on a boil on his neck. That apparently incurred the man's favor. He heard me protesting, "I am not an Englishman; I am an American." He had never been ten miles away from home in his life and had no idea what an American was, but he knew I was trying to convince these people so he swore that I was an American.

He got down on his knees and hit his head on the rocks until the blood ran out. One man grabbed him by the back of his coat and another pricked him with his bayonet. They hit him with the butts of their guns. I thought they were going to kill him then and there. He delayed the game long enough for others to come and take my part. Finally the magistrate told them to let me go and they apologized.

One little touch of kindness, such as that farmer had experienced in the hospital, works wonders.

About three years ago I was going down the river with another doctor who was very ill. He had to go down the river where he could get better care or he was sure to die. There was great risk on the river from bandits. The second day out we ran into the bandits—40 or 50 of them. I thought, "If they take me on the hill, it is all right. I am young and perhaps can talk them out of it, but if they take old Dr. Bliss, he will die in one night from midwinter exposure." Luckily among the bandits I saw a fellow I recognized as having been in the hospital as a patient. Nobody likes to be known as a bandit and many of them will go to the hospital some time during the year to get cleaned up and be a good citizen for a while. This man had been a good friend of mine as far as I knew, when he was in the hospital. Now he began to edge off, for he was ashamed to let me see him there. I walked up to him and said, "My, I am glad I ran into you! The old doctor is very ill and must go down the river. I was nervous about things for I heard there were bandits and was afraid we might run into some."

"That is right," he said, "there are bandits down here. You ought not to go down the river."

"Can't you do something to help me?" I asked.

I knew he was a bandit and he knew that I knew he was a bandit, but we didn't say anything about it. That man became my protector and you ought to have heard him take my part. Here was a prize of \$50,000, (they think we are all rich; they made a mistake) and they didn't want to lose me.

The man protested for two hours and finally prevailed. They put four men on the boat and sent word to the main body of bandits down below not to shoot us when we went by.

Again I found that the way of love works.

Three Months in Captivity

Another experience that proved this was when I was in captivity last year, under the hands of the most cruel, vicious man I ever saw. Every country has good men and women and every country has bad men and women. This was a terrible man. He was ignorant and uneducated; but a man who can hold out as the head of a band of eight or nine thousand bandits has force of character.

He captured our city in 1930 and was there for three months. As long as he was allowed to get money from the taxes he would do it with the pretense of legality. I attended to my business and took care of them and didn't make any effort to escape, so they left me alone.

This bandit chief got a bad case of conjunctivitis. He took Chinese medicine and got worse. Then he came to me, and I was able to clear it up. That put him under some obligation.

When the fighting in the North was finished, and the National Army started to send good troops back to the South, we knew we were headed for trouble. About that time I came down with the forty-sixth attack of malignant malaria. It was the worst. I couldn't develop resistance to it. One attack came on when I was especially busy. After a night of delirium, I was clear in the morning and said to the little nurse, the daughter of Mrs. Chao, a graduate of a Methodist hospital in Peking, and the finest nurse I ever worked with, "I know how people feel who have been caught out in the snowstorm and want to lie down and die."

That little nurse came to me with the tears pouring down her face. She knew what we were up against, for she had seen people die of malignant malaria.

I told her to go to her uncle, who runs a medicine shop and had been given some of our good quinine, and to get enough for injections to last eight or nine days. If she could not get it there she was to send a telegram to the folks in Foo-chow, and to persuade the postal authorities to allow some to be sent up by carrier, because the parcel post service had been suspended. That was

the last I knew for four days. She got the quinine. For eleven days I wasn't able to swallow a thing—that nurse had to give me nourishment by other means.

When I began to take a little nourishment a Swiss Catholic priest was brought in. He lived in a neighboring district and had become very ill. There we were, two sick foreigners, twelve days' journey from the next white man! I had to do the best I could for him. But he had multiple abscess of the liver and was so far gone I was sure he couldn't get well. I went to him day by day in a chair until I couldn't go any more. Then he died and I came pretty near going with him. That little nurse never wavered.

When I began to pick up strength word came the soldiers were being sent down to take the district and this bandit group would be cleaned up. They would take me and hold me for ransom, because they needed a doctor. Worse than that, they would take my little nurse who is the best trained and most attractive girl in the whole district. She would have a fate far worse than that of a concubine.

That was at Christmas time a year ago. This New Year's Eve I sat and watched a party of gay Americans in a hotel, and I thought of the year ago New Year's Eve. I thought, "Is it possible that people are living here in this way, and at the same time, over in China, on the same earth, two such utterly different situations can exist?"

The day before the last New Year a secretary from headquarters said: "Doctor, we are going to leave and they are going to take you and the nurse, and will loot the city tonight."

I knew what would happen to me in two days of exposure in the middle of the winter.

But at seven o'clock, last New Year's Eve, Lu Ching Me, the leader himself, came into my dispensary and said: "Dr. Judd, we are leaving tonight, and I was going to take you along, but I am not going to do it. You have taken care of us in the hospital here, and I know you are not getting any money out of it. I don't know why you do it. If you had to live the way we will live in the hills in the middle of the winter, you wouldn't live long. Hence I am not going to take you. How much do we owe the hospital?" That was the first time one of that type of person had ever offered to pay us anything. He paid the hospital \$170 and went out and in the middle of the night, when the shops were all closed so they couldn't loot and he could control his own men, he left the city without taking a man or a woman. The way of love works!

Don't misunderstand me. My religion is not just a charm to me to keep me safe. I may get picked off the second day I return to China, but I will never have another worry, because if I act as

a Christian ought to act, I am not afraid of the consequences.

5. The way of love works, yes, but the way of love is the way of the Cross. It can't stop short of the cross. When you live alone for two years and get under your mosquito net at dark so you won't die of malaria, you have a lot of time to think. This idea haunts me in the middle of the night. It is fundamental. It is the whole foundation of the program of Christ.

Jesus preached as never man can preach, so we preach as best we can. He taught; so have we taught. He healed in ways we haven't been able to duplicate; so have we healed. He lived his winsome life among the people. He loved them with His glorious love. He shared his magnificent personality with them. But all that was not enough. We seem to assume that if we just keep on teaching and healing and preaching long enough and living and loving and sharing long enough, the Kingdom will come. We have been at it for 1900 years, and it hasn't come yet. I cannot avoid the haunting conviction that we will be at it for 19,000 years more on that basis. If Jesus Christ, my Lord and yours, with the winsomeness of the Son of God, was not able to break down the intractable human hearts by preaching and healing and loving and sharing, then you will never be able and I will never be able to do it by that method.

I am dead sure now that there is no other way for the Kingdom of God to come, except the way of the Cross—the way of death.

Does that mean physical death? No. Don't be afraid of that. It will mean death for a handful, but that is relatively easy; I can bear testimony. But the way of the Cross means that those of you who may become rich will deliberately remain poor for the sake of the Kingdom; those who can go out and write your names across the headlines of the country will deliberately choose to remain obscure for the sake of the Kingdom; that those who could surround themselves with luxuries will deliberately choose to work like servants for the sake of the Kingdom. Christ told us about a man who had a lot of pearls, all fine pearls, but when he saw a pearl of great price, for joy he sold all his own pearls that he might get the Pearl of Great Price. He concentrated on the pearl of great price and forgot about the other pearls. That is what the Cross is. "He who loses his life for my sake and the Gospel," said Jesus, "finds it." The way of the Cross works. But it is the way of love that is the way of the Cross.

6. Finally, I bear my final testimony. When I went to China, I had in my heart this pledge of Christ:

"Lo, I am with you always, even unto the end of the world."

That, too, is true. I was afraid that it might not work, but it is true.

Jesus Christ wants to give us abundant life, and we insist on keeping less than abundant life. He wants to give us gold, and we cling to brass. He wants to give us heavenly visions, and we won't take our eyes off the muck heap.

Morning after morning, during the hard days last year, when I was in captivity, and the Reds and Communists were only about a half day's journey distant, during the night nobody took off his clothes, as the Communists practically always move about at night. During those months, I woke up every morning and prayed this simple prayer. It, too, works. I was supported by this prayer just as my bed supported my body. The sense of God's presence held me steady, gave me confidence and assurance.

O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

You had to go, Christ. They came into your clinic and they touched the hem of your garment. Something happened to Christ. He will be with me here today. Here is a tooth to pull; there a baby with its abdomen full of worms.

Help me the slow of heart to move
By some clear, winning word of love;

The word of Thy love is all I have—just a touch.

Teach me the wayward feet to stay
And guide them in the homeward way,

Help me to stay the wayward feet—including my own.

Teach me Thy patience—

O Christ, I want results. I demand results quickly. I want to see the thing done in a hurry.

Teach me Thy patience; still with Thee
In closer, dearer company;
In work that keeps faith sweet and strong,

Plain, good, hard work that gives an outlet to my tension.

In trust that triumphs over wrong;

Yes, trust, confident, unswerving trust, that triumphs over all wrong.

In hope that sends a shining ray
Far down the future's broadening way;

If it weren't for hope I would jump into the Yangtze. China has no hope, except in Christ. Any human program is doomed to failure. The realization of hope may not come in my lifetime, but it must come.

In peace that only Thou canst give,
With Thee, O Master, let me live.

I cannot see tomorrow, but this day I can live in peace for I can live with Thee.

It is true. The way of love, the way of the Cross, works. I can't explain it. I can't explain how the food I eat is distributed. Some of it becomes brain, some blood, some bone. There is no chemist in the world who knows all that in detail. If there were he would be the greatest chemist the world has ever known. But I haven't stopped eating just because I can't explain it all.

I cannot explain how the way of the Cross works. It is not in the realm of logical proof. It is in the realm of demonstration, and it works.

As I was leaving China last spring, I waited and waited, hoping somebody would come and take my place. When the malaria season began again, the first of May, I promised my board I would come out, for I was sure it was the right thing to do. My people pled with me and said: "You have been so sick, you can't stay here. We know it is terrible. Some of our children will die, but you must go."

When I pulled out on the first day of May there were about four hundred people on the river banks. I looked at the little youngsters, and thought some of them would die before I returned. Some of them have died because I was not there. But it seemed I must leave. After all, it was no worse for them to lose their doctor on the first of May by my leaving, than to lose him on the first of September by my death. I might be of some use if I got over the malaria.

These four hundred friends came, many of them traveling down through the bandits. Two of them were killed and six were wounded in our party. Others have died in the path of duty and love, and here I am well. That ought to make a better man out of me.

The way of love works, but it is the way of the Cross. We just can't stop short of the Cross. But let no man hesitate.

I am not lying to you, my friends. If I told you something I didn't believe with all my heart, or that I hadn't demonstrated to be true, I would be the most despicable cur. Lying! Before God, I am not lying. It works. The way of the Cross holds. It is not loyalty to an abstract principle, but loyalty to a living Christ who walks with us.

Lo, I am with you always,
Even unto the end of the world.

It is true. Do not be afraid. This is the best thing I know.

Laid on Thy altar, O my Lord Divine,
Accept this gift today for Jesus' sake.
I have no jewels to adorn my shrine,
No far-famed sacrifice to make
But here within this trembling hand I bring
This will of mine, a thing that seemeth small,
But Thou alone, O Lord, doest understand;
I yield you this, I yield mine all.

Do Men Really Need Christ?

By REV. CLELAND B. McAFEE, D. D., New York

Author of "Changing Foreign Missions"; Secretary of the Board of Foreign Missions, and former Moderator of the General Assembly of the Presbyterian Church, U. S. A.

THE Christian missionary enterprise is essentially a religious movement. Tremendous in social implications, its primary motive is not social. Great in international significance, its essential ideal is not internationalism. Rich in intellectual and educational values, they are not its root values. It moves in the field of religion, both in motivation and objectives.

This does not mean that it sets out to re-enforce existing religions, to revitalize and stimulate them, though naturally it welcomes all real worth in any religion. It has much in common with all religions, counting them evidences of God's constant witness to Himself, but it does not hope for human redemption nor for individual power through them.

An impressive section of the Message of the Jerusalem Conference deals with just this subject. Fear had been expressed that the preparatory effort to appraise the non-Christian faiths more fully and more favorably might nullify Christian missions. It would be difficult to find, even in their own literature, better summaries of the inner teachings and counsels of the ethnic faiths than are given in the Report of that Jerusalem meeting. But the Report strikes no doubtful or hesitant note regarding the uniqueness and necessity of the Christian faith. Its note is the more definite because it is sounded in full hearing of the notes of the ethnic religions. One striking passage is in the section which makes "the appeal to non-Christians":

We rejoice to think that just because in Jesus Christ the light that lighteneth every man shone forth in its full splendor, we find rays of that same light where He is unknown or even is rejected. We welcome every noble quality in non-Christian persons or systems as further proof that the Father, who sent His Son into the world, has nowhere left Himself without witness.

Thus, merely to give illustration, and making no attempt to estimate the spiritual value of other religions to their adherents, we recognize as part of the one Truth that sense of the Majesty of God and the consequent reverence in worship, which are conspicuous in Islam; the deep sym-

pathy for the world's sorrow and unselfish search for the way of escape, which are at the heart of Buddhism; the desire for contact with Ultimate Reality conceived as spiritual, which is prominent in Hinduism; the belief in a moral order of the universe and consequent insistence on moral conduct, which are inculcated by Confucianism; the disinterested pursuit of truth and of human welfare which are often found in those who stand for secular civilization but do not accept Christ as their Lord and Saviour.

Here is no complacent acceptance of all religions as having equal value, yet it is difficult for some earnest Christians to accept even this much recognition of systems of which they have always thought adversely.

The preliminary question which now agitates many circles in all lands is whether religion in any form is valid and essential, as the very existence of the missionary enterprise demands. Supporters of missions probably do not fall away because of the question, but it often diverts added supporters.

A wrong answer here would undercut the whole missionary movement. No effective "drive" can carry on so difficult an enterprise without the religious impulse, the only unselfish motive. Indeed, in the interweaving of world interests, it is increasingly difficult to maintain this unselfish element. We hear missionary arguments based on the safety of the sending nations: the West must Christianize the East or be itself submerged; the "Christian" nations must evangelize the other nations or find themselves outfought and outtraded and outshamed. So the missionary movement becomes a program of self-preservation. We discuss how the Church can save itself and find part of the answer in carrying on an aggressive missionary program.

This barely escapes the curse of using religion for selfish ends. So great an enterprise cannot be carried on by any such motives, for they are not really religious motives at all. There is no hope for the future except in the continuance and ex-

tension of the purely religious impulse of bringing men into intelligent relation to God in Christ, with all the consequent values involved in that purpose. Here, as in everything that Christ touches, any program of saving one's life is a step toward losing it, and it is not until a man or a church or a nation thinks in terms of losing life for the sake of spiritual values in other lives that life itself can be secured.

Herein lies the serious danger of current pleas to "save religion" or to "prevent the decay of religion." If religion needs saving it is because we who profess it do not give it power and place in our own lives. It is the purpose of religion to save men, not to be saved by them. Proposals that all religions join in a kind of defensive warfare, each forgetting its differences from others in the final desperate effort to keep from being extinguished, tend to weaken the cause of each faith. Christianity cannot make common cause with all the other faiths of the world in trying to save something from "the wreck of religion." Nothing effective nor helpful can be done about an unnamed and undescribed "religion" in general which is no one religion in particular. The question whether "religion" is valid and effective is best answered by considering whether the Christian religion is valid and effective. For the missionary enterprise the issue is not whether or not humanity needs *some* form of religion, but whether mankind really needs and can be given the Christian religion. The fact that it brings to men values which may have existed in their earlier experiences of religion is part of the argument, but if it does no more it is not worthy of the sacrifice and cost of the missionary effort.

We shall never carry on the Christian movement (a) on the basis of a general conviction that it is better to have religion than not, nor (b) on the feeling that on the whole and at certain points Christianity is better than other religions, nor (c) with the attitude that we are all out to learn from each other and to correct the errors we have all made in organizing our various religious systems, nor (d) with the hope that some day we may strike a really satisfactory religion by gathering the good elements out of all these systems.

The Christian missionary enterprise is motivated by an assurance of the essential and valid nature of the Christian faith, its suitability to all men everywhere, and its effectiveness in doing what humanity needs under all conditions of spiritual life.

If the question arises whether any one religion can serve all men, in view of their wide variety, the reply is clear. There can be one chemistry, one physics, one mathematical system, because the

human race is one and the world is one. There will be different ways of expressing the one system of truth, but the truth itself will be the same. In all these lines there are now varying systems, but hope does not lie in some skill which will form an eclectic system, combining the virtues of all and excluding the errors of each. Some fundamental principle is discovered in each realm and that principle is carried to all the world. Everybody knows that the chemistry discovered and learned in America will work out in China and Africa. Biology, good in Cambridge, is good also in Calcutta.

This is paralleled in religion. There are forms of religion everywhere. But when a great principle of religion is asserted, the test of its truth is in the fact that it is good everywhere. When a religion does not seek to become universal, it raises the question whether it is really true at all. It is not humility which prevents adherents of a religion from trying to give it to all men; it is lurking doubt whether it is really essential and valid everywhere. Imagine a scholar of chemistry declining to favor the teaching of his discoveries in other lands because those lands already had ideas of their own about nature and he could not be sure that what he had found true in his laboratory in Germany would be true in Ceylon! Some think it tolerance to say, "Of course we count our religion best for us, but may not the people of other lands do better with other forms of religion?" This is not "tolerance" nor "broadmindedness"; it is mere lack of conviction. We would not say it in any other realm of fact. We might say it in matters of taste or convenience, as in forms of art or of government; we could not say it in matters of fact.

It all hinges on our conviction that there are elements in the Christian faith which are not in other forms of religion, no matter how worthy those forms may be, and that these elements are essential to a sound religious life for men. The Christian religion is so rich in content that listing its essential elements is always dangerous. (a) At least it can be said that nowhere else do men learn such truth about God as a holy, loving Father, triune, personal, redemptive, as they learn in the Christian faith, a truth which changes the whole outlook of life. (b) Nowhere do men find Jesus Christ but in that faith of which He is the center and circumference. The Jerusalem Message says: "Our message is Jesus Christ." Christ and His redemptive grace, His atoning death, His resurrection, His abiding promise of the Kingdom, are not found elsewhere. If we believe that pardon and peace and power are found in Him we cannot fail to see that all men need them precisely as we

do ourselves. (c) The living and loving Holy Spirit works when and where and how He will, but it is when He takes the things of Christ and shows them unto men that they come to know Him best and to rest most truly upon Him. Nowhere else do men learn Him as in the faith of Christ. (d) Nor do men anywhere else receive such power to obey the mandates of a high and true ethics for personal and social life. The inner principle of love to God and to one's neighbor, the use of life in service, not for merit or reward, but for love of Christ and one's fellow men, is spread through

the world by no agency but the religion which Christ inspired and maintains.

In short, if anyone needs Christ and His religion, everyone needs Him, for He does not make His appeal to any peculiarity, but to essential humanity, a humanity shared in common by all men. It is no arrogance for a man to bring the religion which has blessed him to his fellows everywhere. What else would he do? Is his own sense of appreciation to be measured by the depth of his desire that other men shall share with him in the good he has received?

Doctoring Pagans of the Sudan*

By KENNETH G. FRASER, F. R. G. S.

TWENTY-FIVE years ago, in response to an appeal from Lord Cromer, the Church Missionary Society began work among the numerous pagan tribes inhabiting the two southern provinces of the Anglo-Egyptian Sudan.

The forces of the Mahdi, like a withering blight, had a few years previously passed over the country. They had borne their share of the general havoc, which in little more than a decade had reduced the population of the Anglo-Egyptian Sudan from eight millions to two millions. Roads scarcely existed when, in 1905, the Society's first batch of six men, under the leadership of L. H. Gwynne, now Bishop of Egypt, landed on the right bank of the White Nile, south of the Sudd area. Nearly twenty different languages, spoken by as many different tribes, had to be formulated in writing, and then taught to the people in the written form, before much serious headway could be made, for the illiterate pagan soon forgets—or, worse still, distorts even the simplest truths.

Today there are nine important mission stations scattered about over the larger portion of those two provinces. One is a school for the higher training of evangelists, teachers and government employees. Four other stations have an ever-spreading network of bush schools, and most of the people coming forward for Christian instruction first hear the Gospel message in these bush schools.

No one could visit these very primitive tribes

today without being impressed with the very great changes which the message of the Cross has produced in their life and character.

An important feature of the missionary effort in every station is its medical work, and when I first arrived in the Sudan, eleven years ago, I was impressed with the tremendous amount of fine medical work which our missionary clergy were doing. In those days the physical suffering was appalling, but no sufferer ever appealed to our missionaries in vain. Even today the non-medical missionary contemplating coming to Africa will come twice armed if he, or she, has taken the trouble to acquire even an elementary training in the "relief of pain."

Few tasks can have greater thrills for a doctor than to be the first to arrive in the midst of a strange pagan community, with a plentiful supply of drugs and hospital requisites, but with no knowledge of the language, and with nothing better than a tumble-down native hut to live in.

The hut in this case being small and not clean, was used only for dressing. We lived and worked in the open before a crowd of wondering natives who kept coming from far and near to see us and who observed our every movement as children watch the movements of some strange creature at the Zoo.

For days, mysterious-looking boxes kept arriving on men's heads from the river port, 127 miles away. These contained our household belongings, food and hospital supplies. After a few days a woman was brought in, terribly mauled by a lion.

* Condensed from *The Edinburgh Medical Missionary Society Quarterly*.

It happened near the spot in the bush where we had dumped our things and which was to become our station. She was alone in a hut with her six-months-old baby. The lion burst open the door and seized the mother, who, with fine maternal instinct, rolled over on her child to protect it. The lion dragged her to the door and before he could get her through her screams had brought two men with burning logs of wood (no lion will face that) to the rescue. They found her still covering the child with her own body and brought her to us.

She was the first Moru patient to receive chloroform. Crowds gathered round the table, and I was thankful we were in the open air. That I had not killed her did not, of course, occur to any of them, and great was their consternation when later in the day she was able to talk to them and assure them that she had felt no pain, and that she had no recollection of my having hurt her on the table. They smote their thighs and exclaimed, *Manok-woi, ono toh!* which I know now means "Well, I never; this beats me!" It was our first major operation under chloroform. As I couldn't attend to both ends of the patient at the same time, I needed someone to give the anesthetic. Yilu, the local chief, looked the most intelligent man in the crowd, so I engaged him to do the job for me, and he did so with satisfaction for about one and a half years. He then had an accident, and the case died from an overdose, whereupon he completely lost his nerve and resigned the post. Fortunately, the patient was only a young monkey, which was brought to me for a minor operation.

In a country with a population of only six to the square mile (England has 650) it is obviously impossible for more than a small proportion of those who could be cured in a hospital ever to reach there, because the distances are so enormous. Every village has its own tragic tale of suffering, but when it comes to carrying a patient fifty to sixty miles to the Central Hospital, he is often just left to die, or perhaps brought in when it is too late to save life.

Thus it was that early this year we opened up seven district dispensaries and put our best trained Christian boys in charge.

They are all well stocked with the usual routine drugs and dressings. The hospital lorry visits each dispensary every ten days or so to replenish drugs, etc., and bring serious cases to the hospital. The people are overjoyed and each of the chiefs has gladly undertaken to keep his own dispensary buildings in repair.

This year it is hoped to further extend our borders along these lines, as soon as suitably trained boys become available.

This sort of work is most gratifying, for it not

only relieves but prevents an incredible amount of physical suffering. Unfortunately, however, more than half the suffering which is the lot of every African pagan is not physical but mental; it lies beyond the reach of either drug or knife.

Marshal Lyautey, that French Cromer, has said that throughout the whole of his career in Africa he has always regarded the doctor as the pioneer of civilization, and with this most African administrators will readily agree. It must be remembered, however, that medicine and surgery, however up-to-date, are by themselves powerless, as is secular education, to change the heart of man, and a civilization that leaves human nature unchanged may be disastrous for Africa. Hence the imperative need in these days of keeping evangelism at the very center of all our missionary effort, whether medical, educational or industrial.

In stations where this need is not emphasized, the missionary has surrendered any claim to superiority which his work may have over similar work carried on by non-missionary agents.

What gives our dispensary system its real and lasting value, as a means of creating a new Africa, is the fact that side by side with each dispensary is a church school. It is a large building, seating three to four hundred people. During week days it is used as a mission school and on Sundays as a church.

The old scholars, in batches of five, help in rotation for one week in the dispensary, thus learning the meaning of service as well as much elementary but useful medical work. It eases the burden of the dispensary workers and enables them to lend a hand in school.

Much depends on the witness of the older Christian boys in charge of these centers. Each Sunday they have to preach to crowds of from three to seven hundred people, and it is from their lips that the people first hear of Him "Who died eternal life to bring, and lives that death may die."

Each teacher has the moulding of the characters of some forty or fifty school boys and the preparing of all enquirers.

At the end of the month we try to get the native leaders from each of the centers into the Central Station for a quiet week-end. When saying good-bye to them on Monday morning, as they return to their work, I realize how much they stand in need of prayer. The moment they get back to their stations they are beset with countless temptations, and if any one class in Africa has a greater claim than another on the prayers of God's people, it is the young African bush school teacher or dispenser, just emerged from paganism and seeking to witness for Christ in his own district or village.

Modern Miracles at Moga

By IRENE MASON HARPER

Moga, Panjab, India

TALKING with a village preacher who is proclaiming the Gospel of Christ to the outcastes of a village in the Moga District about a year ago, I asked him to recall some of his significant memories. In simple but colorful Panjabi language he painted for me picture after picture of the Christward movement in Indian villages.

First I saw a boy of twelve, physically strong and healthy, able to work for his own support, sitting at the edge of a field and watching the grazing cattle for whom he is caretaker. In the distance he hears the clamor of school boys at their play on the outskirts of the village. This lad's head is bowed upon his knees. Stolid, you say, asleep, indifferent, or stupid? This would be natural for an outcaste boy of ignorant, degraded origin. No! In that boy's heart is rising a cry so bitter, so sharp that, after nearly twenty years, this man spoke the very words to me with trembling lips: "O God, O God, why did you cause me to be born?"

I asked my friend if he thought it was common for children of the outcastes thus to resent their lot. "Yes," he said, and gave the reasons with which all who know the caste system in India are familiar. He then told me how the idea was born in him that if he could only "get learning" he could be lifted out of his low condition.

The next picture he described showed me a group of tents pitched on the edge of the village. The usual group of village children are crowding round, peeping through the flaps. Among them is one who pushes in, with a humble, trembling *salaam*. At the kind voice of the missionary the boy speaks his desire: "I want reading." An Urdu Primer is produced, and the missionary sits down to give the boy his first reading lesson. A few days later that boy is entered as a pupil at the new mission boarding school at Moga. He is set to work in the wheat fields and at coolie labor on

the school buildings to earn his own way to "education."

Seven years later, at a starlight service, under the great trees of Moga School, this boy faced a new crisis. The man spoke lovingly of Ray Harrison Carter, who conceived the idea of the Moga Training School, struggled and sacrificed to found it, and lived with those first boys, sharing their deepest experiences. At this evening service Mr.

Carter made an appeal to his older students to give their lives in sacrificial service to the outcaste village people. What a request to the boy who had struggled so hard to lift himself out of that class into which he had been born! Was he, who had so miraculously been given a chance to leave behind that old life, now to go back to it? The struggle was quiet, but none the less real. The village preacher told me that he thought his experience was a common one among Moga boys. With Christ's help

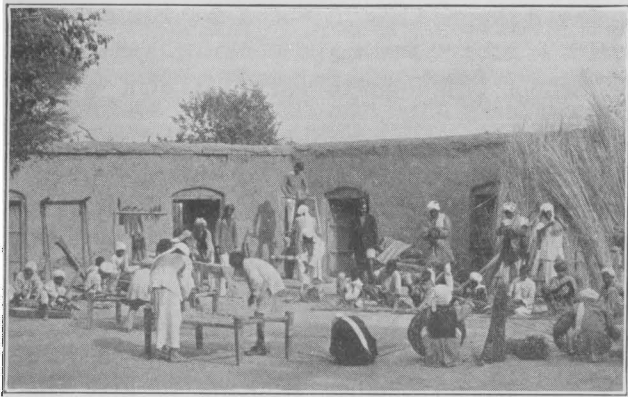
he decided to accept the challenge, as the majority of Moga graduates have decided to do, and today he is the head of a Christian village home, shepherding village Christians and carrying the message of Christ, by his sincere life and simple speech, to the outcastes in the surrounding villages.

The Moga Training School for Village Teachers is conducted by the American Presbyterian Mission. This school has just celebrated its twentieth anniversary and has inaugurated the Ray Harrison Carter Memorial Fund in honor of that far-seeing, devoted missionary who literally gave his life that Moga and its ideals might live.

Moga is a boarding school, with kindergarten, primary and middle classes (through the eighth grade) and a normal course for training teachers. At present it has an enrollment of 192, mainly Christian boys from the villages. A few non-Christian applicants are admitted, but the school

Moga is achieving the impossible. At this fascinating mission school outcaste village boys, who have been considered untouchable and unteachable, are learning to become leaders and teachers of their own people. They are taught by the modern project method which has made the school famous throughout India. Rev. and Mrs. Arthur E. Harper, missionaries of the American Presbyterian Church, are in charge of the work, and here Mrs. Harper tells the remarkable story of how these villagers are trained to think and to live, and to serve others as true Christians.

is already crowded beyond capacity and many are necessarily turned away. There is no reason, except lack of room, why boys of all castes should not have the privileges of this school; but its first duty is to the poor and underprivileged. There is no area of life in India which more needs Christ than does the village, and Moga's main purpose is to prepare Christian leaders for the villages. In



TEACHING VILLAGE INDUSTRIES AT MOGA

this it has been more successful than most mission boarding schools. Of 138 recent graduates (1926-1930) of the Normal Training Class, 119, or more than 85 per cent, are known to be in positions of leadership in villages.

Modern Methods of Training

A distinguished visitor wrote in the Moga School log book: "A privilege to see this school in which teaching is an art and learning a pleasure." The modern methods at Moga are methods of joyful, useful, Christian living. The average school is very different. In most schools in India, it would be fair to say that learning is a dull business for the children. Boys and girls con their compulsory lessons with little interest beyond their docile wish to please the teacher. Text-books and teacher's methods take little account of the natural interests of the pupils, nor of their daily life needs. The traditional subject matter is, to the teachers as well as pupils, like the laws of the Medes and the Persians. Learning is practically synonymous with memorizing, and memorizing is for the temporary purpose of gaining promotion or passing a government examination. Covering the required course of formal lessons is the accepted aim of most of the teachers. The idea of working for growth of the pupils in character and effective living has apparently not occurred to them, or if they give lip service to the ideal of Christian character building, it is not a controlling objective of their methods and management.

Moga is, in essence, a Christian school which seeks to make its methods of teaching thoroughly Christian. It challenges the common notion of teaching as merely imparting information, and substitutes the ideal of guiding the growth of individuals in their personal life and social relations. It strives to follow Christ in His emphasis on the supreme worth of the individual, the vital importance of freedom, and the call to active service. Moga believes that in the technical details of education, such as selecting the subject matter and determining the methods of teaching, some ways are more effectively Christian than other ways. That is why Moga is interested in modern methods.

Learning by Doing

Moga boys learn, not by memorizing text-books and precepts of conduct, but by active experience. Here is a class, for instance—the Sixth Grade several years ago—which chose for their central interest a study of the Government Hospital in the town a mile distant. They made several visits and reported on various aspects of the work of the hospitals, the plans of buildings and grounds, costs, drugs used, duties of staff, etc. The class then decided to open a daily dispensary in their own classroom, to give simple remedies and aid to fellow pupils and other people on the compound. They borrowed some furniture, made other, earned and collected money to buy drugs, studied the sources of drugs, estimated the cost of running their dispensary, learned careful weighing of small quantities, labelled the bottles, made signs and charts and notices and record books. The dispensary was open every day, the first half hour of school, and was well patronized. The boys served in turn by pairs, opening with prayer, and instructing as well as treating the patients. Much of the subject matter required in the government curriculum for this year was needed in this project besides a large amount of additional hygiene and practical knowledge. The boys studied it all with the greatest keenness and interest.

To another class, in the daily period devoted to Bible study, was proposed the problem, "If you could tell ten, and only ten, Bible stories to a group of boys of your own age (twelve to fifteen years) what ten would you choose?" These boys worked about three months on that lead. They searched the Scriptures from cover to cover, and many a lively debate was held. They thought earnestly on the needs of village boys, their natural interests, and the spiritual values of many Old and New Testament stories. They finally chose ten stories from the Gospels. They made a poster for each story, with original drawings and a pertinent

text inscribed thereon in their most decorative Urdu script. These pictures were used by some of these boys in telling Bible stories in the villages. This is a sample of the way the pupils naturally desire to share in witnessing for Christ in the villages. They are learning to do this, not through compulsion or precept, but through purposeful experience.

From Real Life

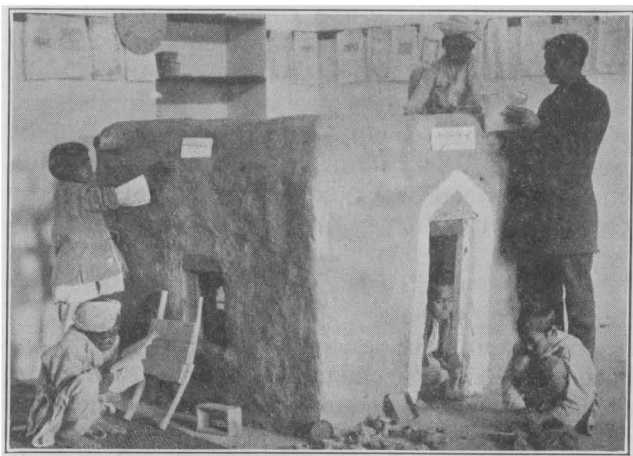
As learning by doing is the principle which controls the method of teaching, so relatedness to life is the principle controlling the selection of what is to be learned. The learning of Moga boys is not formal information, divided into dry "subjects of study," but is vitally related to their own lives and environment. Last year the Second Grade built in the school yard what they called their "Ocean Project." A water-shed and a river system, connected by canals with their own home villages, poured into the great sea. Little boys, 800 miles remote from the nearest ocean port, packed tiny barges with bundles of cotton and wee bags of wheat, and followed their village products out into the wide world. Boats and lighthouses, and even submarines, built themselves into the picture, and horizons widened for these children of narrow, underprivileged homes. Even as the little folk of your fortunate American schools, they learned of "the great, wide, wonderful world, with the wonderful waters around you curled."

The close relationship of the curriculum to life is apparent to anyone who notes the activities which the various classes choose to carry on. All of the class enterprises are not derived from the village environment, for we try to encourage the broader, cultural interests as well as the practical experiences. Nevertheless, a large part of the studies which occupy Moga boys are related to rural interests. In the First Grade, for instance, the boys usually choose to build a house in their classroom. Like their own village homes, it is a one-room mud hut. In planning and measuring their house, they learn considerable arithmetic, writing and drawing. They make and count hundreds of sun-dried bricks; they read stories about the house and the people and animals who belong to it. More important lessons they learn from this educational mud-pie play, for the question of windows arises, and the unsanitary, windowless village home is condemned as the boys' knowledge of health grows. Clay figures are made to inhabit the house, and the conversation is led to the proper care of animals or to the problems of right relationships in the home. Often the Bible lessons present Christian ideals of home life. One year, several weeks of the Bible period were spent in

this class in discussing the fears of village people. These little fellows had sad knowledge of the many superstitions which terrorize the dwellers in these mud huts. One bright lad suggested the Twenty-third Psalm as a good antidote to fear. He said that he liked to say it to himself in the dark. The class took up the idea and decided to illustrate their beloved Shepherd Psalm on a large piece of cardboard which could be shown to village folk who need comfort and the new teaching as to the love and care of God. For the resulting colored poster, in illuminated Urdu script with original illustrations, the children nearly used up their one box of water colors (from the Woolworth stores in America) which must be made to do for the class for a whole year!

One class, after completing their house, desired to hold a dedication service. They prepared invitations which were presented to the primary classes, the teachers and missionaries, and a group of visitors who happened to be inspecting the school. These latter were non-Christian guests, who were much impressed with the natural manner in which the boys conducted a religious service planned entirely by themselves. The completed house was decorated with appropriate Bible verses—among these "Except the Lord build the house, they labor in vain that build it." One of the pupils prayed very simply and sincerely for God's blessing on their work.

About a year ago the Seventh Grade chose for their "project" the planning of a Model Village.

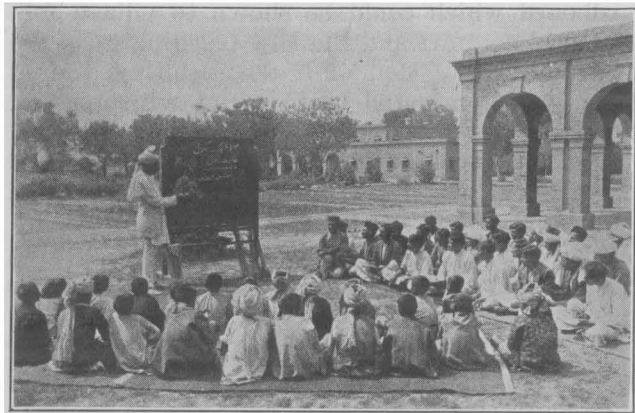


A PROJECT FOR BOYS—BUILDING A VILLAGE HOUSE

They considered all the needs of the villagers—economic, social, spiritual—and planned how these needs could be met in the spirit of Christ. Practical plans for village sanitation, for the education of girls as well as boys, for the overcoming of poverty and debt, were considered. They made a clay model of an improved village house and exhibited this at a Rural Uplift Mela, a sort of

county fair, in the market town of Moga. Here they explained to visitors the details and distributed a leaflet prepared by themselves, giving estimates of cost and the kind of houses advocated.

Through experiences like these, Moga boys are preparing to enter helpfully into the life of the village. All the older classes share also in definite



PRACTICE TEACHING WITH THE VILLAGE TRAINING CLASS

evangelistic work in nearby villages. Every Sunday, groups of boys, under the leadership of teachers, visit villages within a three-mile radius to conduct Christian services.

Training Workers for the Villages

In the Normal Class these experiences are gathered up into a definite course of training for rural workers. Only thirty-five young men can be admitted to this class, although last year eighty-three filed applications with complete credentials. The school dormitories are very inadequate, and these thirty-five occupy quarters that would be crowded for thirty. In spite of primitive living conditions, hard work and poverty, many more beg for this training than can receive it. The one-year course also is woefully inadequate. In that year they learn methods of teaching and managing primary schools and have a fair amount of practice teaching under controlled conditions. They discuss the improvement of village sanitation, social and economic conditions in the village, and learn something of methods of adult education. But it is possible in one year to give them only very little actual practice in ministering to the needs of village people.

What is desperately needed for Moga Training School is another dormitory and another teacher to make possible two years of training. We have a plan for making this training intensely practical. We hope to apply the principle of learning by doing, to the teaching of village uplift. This is done to some extent now, for these students make

trips to villages at least once a week, on Sundays and sometimes oftener, and hold Christian services. Sometimes lectures are given or dramas for health education, etc. What is needed is more continuity in their efforts, more actual practice in meeting human needs. For this we hope to have a Moga-on-Wheels, a well-equipped demonstration truck, in which four students, with teaching materials, a small library, simple remedies, samples of seeds and improved agricultural implements, a lantern with colored Bible pictures, etc., can travel to a remote village and live there for a week at a time to carry on practical Christian work. With such a truck, the Normal Class would be able to influence greatly all that region, and would be more effectively trained in meeting the problems they will actually have to face when they graduate.

Influence of Moga

That education should be closely related to environment and should give practical preparation for life may seem axiomatic to some readers. But these principles have had very narrow application in Indian education. In the field of rural education the experiment at Moga has attracted much attention and has had a wide influence not only on the schools conducted by missions but on Indian educators as well. The following comments by Indian visitors, who are in positions of control in public education, show appreciation of some of the ideals of this Christian school:

"The school is not merely a school; it is a training center, an agricultural farm, a workshop, a home, and so many other things combined. The institution teaches self-help, self-dependence and self-reliance, and gives a thoroughly practical turn of mind to its students. I congratulate the missionary society and its workers on the new ideas and new ideals which they have placed before the people of this country," wrote the Minister of Education of the Panjab.*

"I feel that we need more schools of this kind and I am grateful for the work which the promoters are doing for my country," was the testimony of Sir Jogindra Singh.†

It is clear, from these and many other comments of visitors, that patriotic Indians see in the Moga experiment principles that should more largely control Indian education.

Character Building Through Experience

Moga is not satisfied with merely promoting the practical trend in education. It is concerned with the growth of Christian character, and that involves far more than preparation to earn a liveli-

* A Hindu.
† A Sikh.

hood. The teachers believe that their God-given task is to guide the development of individuals who will find their highest happiness in serving others. The fullest opportunity must be given for the growth of each pupil. Such is not the effect, in India, of traditional methods of teaching. This is the reason why Moga has definitely challenged the stereotyped, formal methods of instruction and demonstrated methods which are, in India, new and revolutionary. In every classroom and in outside activities, pupils are encouraged to choose and to plan. The methods used by the teachers stimulate the boys to think for themselves, to assume responsibility and to work together for the common good. Each boy in the school earns part of the expense of his education by his own labor. Every boy of the Fourth Grade and above rents from the school a plot on which he raises vegetables which he markets. He also shares in raising wheat, makes simple articles in the village trades shop and does miscellaneous jobs paid for by the hour. The younger boys share in some of these ways of earning. All of them keep their own accounts of labor and profits, and at the end of each month receive the net cash, from which each personally pays a sum, determined according to age and earning ability, towards his tuition and board. Moga boys manage most of the affairs of the school by means of committees. They purchase and cook their own food, care for the buildings and grounds, and share in the government of the school.

Two illustrations may show how purpose and initiative are stimulated. On one occasion, the student body decided to close school for two full days. The purpose of this holiday was that they might share in the Evangelistic Campaign of the Churches in the Panjab. Nearly all the boys spent long hours selling Gospels and witnessing in the bazaars and villages. The "holiday" involved sacrifice of some of their chances for earning money, as classroom hours had to be made up at the expense of working hours.

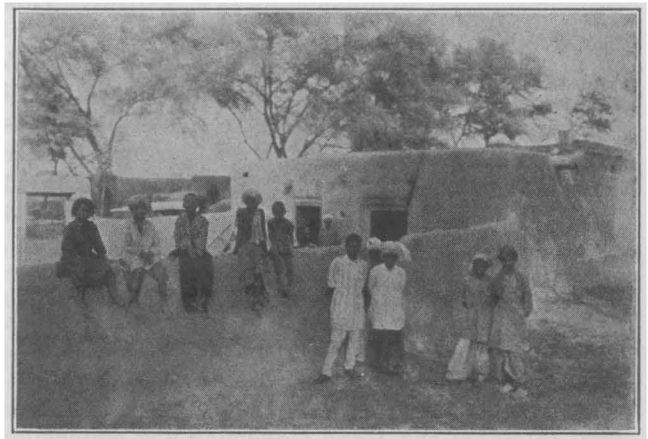
On another occasion, and indeed frequently when objects for giving have been presented, the boys shamed older Christians by their free choice of really sacrificial giving. They gave to a special appeal for orphans in the Near East, from their own earnings, an amount which averaged per boy one-fifth of his monthly earnings.

Of course, all is not ideal at Moga. Character-building is uphill work. It is not easy to be consistent in using methods which stimulate self-activity. The experiment of student government does not always work smoothly. It would often be easier to use autocratic methods. Discipline by teachers and authorities is easier to administer

than teacher-guided student-discipline. Didactic methods in the classroom sometimes produce a better apparent result than pupil-purposing and pupil-activity methods. These new ways are often perplexing, sometimes discouraging; but so are all Christ's principles when we actually try to put them into practice. The Kingdom which Christ proclaimed is a "new" thing. When His teachings and His spirit rule in the content and method of education, we shall have "new" schools.

Christians who can stand alone are needed in modern India. The Indian Church is fast becoming self-conscious, is stirring with new life, and faces many problems. Her leaders feel keenly the need of more spiritual power in the members of the churches which will impel them to joyful, sacrificial service. They are conscious of the Church's failure to interpret the Christian message to their own people in modes of thought that are Indian and not mere copies of Western thinking. They deplore the extent to which lack of independence has weakened the self-respect of the Church.

In the long run, Christian education holds the key to these problems. Theodore Roosevelt once said, "Nine-tenths of wisdom is being wise in time." Christian education in India must be wise *in time* while it is able to guide the growth of young Christians, the future leaders of the



A VILLAGE SCHOOL WHERE A MOGA BOY TEACHES

Church. It must be recognized that in Christian schools, the most important consideration is not fulfilling the stereotyped requirements of the school tradition, but affording opportunities for independent thinking, initiative, joyful cooperation and loving service. Modern methods at Moga are important for the Christian movement in India because they contribute to that "life abundant" which Christ came to make possible, and because they are in harmony with the methods of the Great Teacher himself.

Winning Students in Mission Schools*

By BISHOP JAMES H. LINTON, Isfahan, Persia
Missionary Bishop of the Church of England

THE Garden of God has in it flowers of every hue and of endless variety. On the part of the gardeners this demands infinite adaptability, constant thought, wondrous patience. If the same treatment is meted out to all plants alike, some will wither and die; some will produce abundant blossom; many will be dwarfed and stunted. They will bloom, but their color will be poor and their fragrance but faint.

In reading interesting correspondence dealing with evangelism through schools, I have been impressed with the great variety of aim and method, of difficulty and result. Methods which are suitable for a Persian garden appear to be wholly impossible in the glare of a Turkish sun or the arid desert of Arabia. Soil and circumstance are factors which the gardener must be constantly studying if he expects to produce flowers of fragrance and beauty which will in turn be reproductive and which will permanently beautify the Garden of God.

And the flowers of our garden are God's little ones, of whom the Head Gardener has counselled us that we offend them not, and despise them not, for they are the very choicest flowers in the Garden of His Father.

What are the aims of Christian education? From a most interesting sheaf of correspondence I quote a few.

One experienced girls' school principal in a Moslem city with its own peculiar difficulties, writes:

After some years of work I am still a real believer in educational work as an evangelistic agency; and by that

I not only mean that it is a means of bringing our girls to accept the ethical teaching of Christ, but rather of trying to help them to know Christ as their Saviour, of putting before them His claims, and of trying to lead them to a full surrender to Him. Indeed I feel this so strongly that I believe I would not stay longer in the work if I felt that I could only influence them from a Christian ethical standpoint, and not really strive to win individual lives for Jesus Christ Himself. My own strong feelings in this

matter are chiefly due to my certainty that even Christian ethics are of no avail without the power of a Saviour behind, and that I have no right to call girls to the awful struggle of following His teaching without first showing the joy and peace of full surrender to Him.

This principal goes on to say that she in no wise minimizes the opportunity of leavening the thought of the nation by the teaching of Jesus Christ, nor would she deny that this should be a definite aim in our work; only she would emphasize that it is not enough. We ought to get the truest Christian influence permeating the community when we get complete surrender of the individual to Christ.

The dean of a college which has recently had a remarkable number of conversions among non-Christian students writes that "the primary purpose" of the college "is to lead men to a knowledge of Jesus Christ, which knowledge, we believe, is the way of salvation for them, and the only way of which we know anything." Therefore, "every reasonable effort consistent with fairness and tolerance is exerted to bring to the attention of the students the salvation which is offered to all men in and through Jesus Christ."

The effect of presenting the ethical teaching of Christ with its leavening effect on society is a by-product of its main purpose. Yet, this is considered of such importance, that if the direct evangelistic purpose were for any reason impos-

Are mission schools and colleges to be definitely missionary in purpose and program or are they to work indirectly to promote Christianity without seeking to win pupils to Christ? This is a question on which many good Christians honestly differ. It is important and Bishop Linton of Persia speaks from experience as to the effectiveness of definite evangelism as of prime importance in the Christian missionary educational program.

* A paper read at the meeting of the Near East Christian Council and published in *The Moslem World*. By Bishop James H. Linton, Isfahan, Persia, Missionary Bishop of the Church of England.

sible, they would still feel the existence of the college to be justified if they could carry out such a program of presenting the ethical teaching of Christ to the students as would mean incorporating this in the life of the nation. But, in the face of serious governmental restrictions, they are still able to carry out the primary purpose, and just at present they are unable to care for the success that they have been experiencing.

I quote the above testimony as an encouragement to those who are carrying on educational work in circumstances of difficulty and external restrictions. The results attained may well inspire others to get in touch with this college, with a view to considering whether for them there may be a possibility of adapting such methods in evangelism.

The principal of a girls' school tells that until recently the pupils were preponderatingly members of the ancient Eastern Churches. It was then easy to maintain unequivocally that their aim was to bring their girls to a knowledge of Christ and a fuller fellowship with Him. And they had good results. Today the aim is still the same, but they have an increasing number of Moslem girls and are also faced with governmental restrictions as to Christian teaching to Moslems, together with more stringent demands as to educational standard, and she has to confess that the aim is not being attained with the same success as formerly. But they "plough in hope," and feel justified in going on with comparatively more emphasis on the secondary aim, viz., so getting the ethical teaching of Jesus Christ across to their pupils that the bonds of fear and superstition are broken, and they hope eventually to be able to get the evangelistic message once more into the forefront of their purpose.

I have little use for mere statistics, and realize how misleading these may be even in the hand of honest folk like missionaries! Bernard Lucas once said that it was doubtless very interesting for David to number the children of Israel, but it proved disastrous for the nation! How often we have found, too, that after telling in a missionary magazine the story of some striking conversion, the devil seemed to get to work at once to make havoc of the convert!

Forty Students Become Christians

Still, let us give glory to God. The principal of a school for Jews in a Moslem land says that though his school is well known as a Christian institution, and there are very efficient Jewish schools in the town, they have just under five hundred pupils and are unable, for lack of accommodation, to receive any more. Parents are fully

aware of the Christian teaching given in all classes, and year by year the Church roll records the number of those who, after public confession and due probation, have been admitted to the Church by Holy Baptism. Another principal in a Jewish school says, "The Jewish field of service is a very promising one. During my seven years of service we have had many out-and-out conversions."

In one of the colleges referred to earlier, something over forty Moslem students recently either made a definite confession of faith in Christ or signified their desire to be further instructed in His teaching. This followed a parochial "mission" conducted on lines similar to those we have in America or England. In the same town about thirty Jews also signed cards to the same effect. The dean of the college says that at present the chief limitation he has in this work of evangelism is lack of time and strength. From another school in the area the principal gives similar testimony. In this college it has ceased to be a matter of comment when a student becomes a Christian. Another of the professors in the same college, writing of the results of the mission that was held, says: "It may encourage workers [in other areas] to go forward with direct evangelism. For it is to this that we are surely called. It ought also to warn us all never to be content with an ethical and cultural influencing of the nation. For, if we get that aim firmly fixed on our consciousness, we are in danger of never hitting the other target. We, too, have had our barren years when we sowed in tears and hope, and sometimes hardly in hope. Today we are reaping—not perhaps a harvest as in parts of Africa and India, but good grain for all that."

A careful consideration of the correspondence received goes to show that in most cases you eventually hit the target at which you aim. Those who preach a positive Christian message and aim at conversion, as a rule, seem to get conversions. There are few schools which aim at conversion and have none to report. Some have waited long and patiently. Some are still waiting. Some have them rarely. A few have recently had more than their staff can adequately care for.

Similarly, those who aim primarily at "cultural" results are getting them. Some honestly do not think that conversion is a justifiable aim in school work, and naturally conversions are more "accidental" than on purpose. One school, typical of this class, reports that they know of no case in recent years where a non-Christian student made a profession of faith in Christ, but they know of many who would admit that the influence of Jesus Christ has changed their lives.

One interesting feature in several places is the experimental work of Christian converts. They conduct branches of the Scripture Union, or help in Christian Endeavor Societies. Some are evangelists employed by churches or missions, others are colporteurs of the Bible Society. Jewish converts to Christianity are seeking to win Moslems to Christ. Christian students are engaging in various forms of social service for non-Christians. In one school the girls had winter parties for poor Moslem girls, and at Christmas gave them food and clothing, dolls, etc. This was made the occasion of a charge by the local education authority that they had invited outsiders for the purpose of anti-Islamic conversions! In some places the Y. M. C. A. is proving a useful organization, Christian clubs in others. Girls organize games, etc., for young carpet weavers. In one college the Christian Union members visit some other town during the Easter holidays and by very open and direct evangelism, largely by personal and individual work, they seek to win non-Christians for the Lord Jesus Christ. The summer school camps are proving a valuable outlet for the evangelistic zeal of young converts and a source of gaining fresh converts to Christ.

The value of hostels is emphasized by several as almost the most effective single means for gaining that personal contact with students which is essential in school evangelism. There are opportunities for voluntary prayers, Sunday services and unrestricted personal work, all of which are much more difficult to get where there is no hostel. In the absence of a hostel, one principal writes that her house, adjoining the school, has become a sort of second home for her pupils. This gives her opportunities for talks with the girls without the danger of being interrupted. Also walks with the girls are useful and classes for enquirers.

Those who know something of the "Oxford Groups" will understand the value of "fellowship meetings," both those for members of the staff and those where members of the staff and Christian students meet together in this way. The principal of one college where this method is carried out says he feels that the fellowship has been the most important means of producing the spiritual results they have experienced in the college. The Christian life of the students has been deepened, the active Christian witness of the college is full of life, and a spirit of harmony prevails. If this sort of witness is to be effective it is essential

that the Christian staff be sufficient to allow for plenty of time outside class for personal work. If the Christian staff is working all the time at full pressure on the purely educational side, the definitely missionary work inevitably suffers.

One college reports that it has appointed one man on the staff solely for religious work among the students, thus putting the religious work of the college on at least an equal footing with other departments. In addition there is, of course, the part-time cooperation of the other Christian members of the staff. The total impact of this is felt to be considerable and the department of religious education is said to be the liveliest in the college. The course includes Character Studies in the Bible, the Life of Jesus Christ, Christian Philosophy, Christian Sociology, etc. The method of approach is that of the student's need and our possession of religious values that may be serviceable to him, rather than any propagandist approach.

Denationalizing is a charge that is easy to hurl against schools under foreign control and one that is not altogether easy to rebut. We do belong to another nation, though we try to keep all undue foreign influence altogether out of our work. In the area which we represent, with its growing and intense national spirit, we must be on our guard all the time against anything that might be charged against us as anti-national.

Follow-up work is one that clearly calls for consideration. It is easy to make this statement, but unless the Christian staff of the school can be increased so that the school does its own follow-up work, or what is probably much better, that there should be such close interrelation between the evangelistic workers and the school that these can do this work, there is sure to be constant leakage.

So we look over this plot which the Great Gardener has committed to our care. We confess our failure in many things, but what stands out prominently in all the correspondence is, that in every place the gardeners have a high ideal of their task and a fine sense of responsibility in this important bit of work. The spirit of prayer breathes through the whole. The sowing is going on, and it is being done in faith and hope, tended and watered with patience and prayer. There are flowers of rare beauty springing up even in desert soil. Surely the Great Gardener Himself loves to come down in the cool of the day, to behold the fair beauty of His garden and encourage us, His servants, as we work and pray.

That nothing be lost. John vi. 12.

How careful the Lord of Glory was to "gather up the fragments!" Our infinitely wealthy Lord is not wealthy enough to "throw things away." He cannot afford to waste bread. Can He afford to lose a soul? "He goeth out after that which is lost until He finds it."—J. H. Jewett.

Are Mission Boards Worth While?*

By the Rev. ARTHUR JUDSON BROWN, D. D.
Secretary Emeritus of the Board of Foreign Missions
of the Presbyterian Church, U. S. A.

WORLD evangelization being the supreme work of the Church, the method of administration should be commensurate with the task to be performed. Such a work cannot be properly done by individuals or congregations acting separately. It is too vast, the distance too great, the single act too small. Local churches do not have the experience in dealing with missionary problems or the knowledge of details necessary for the proper conduct of such an enterprise. Moreover, the individual may die or lose his money. The single church under another pastor may become indifferent or discouraged. In any case, the work would lack stability. It would be fitful, sporadic, too dependent upon accidental knowledge or temporary emotion. A chance newspaper article or a visit from some enthusiastic missionary might direct a disproportionate stream of gifts to one field, while others perhaps more important would be neglected. The wise expenditure of large sums of money in distant lands, the checks and safeguards essential to prudent control, the equitable distribution of workers and forms of work, the proper balancing of interests between widely scattered and isolated points, the formulation of principles of mission policy—these require a strong administrative board.

The Christian missionary campaign is spiritual warfare on a vast scale, and it cannot be adequately prosecuted by individuals operating independently, however conscientious. There must be a central organization with breadth of plan, unity of movement, and persistence of purpose. A local church or conference can, with comparative ease, supervise the work within its bounds and therefore under its immediate oversight; but foreign missionary work is remote, in many different languages, and among diverse peoples. It is a varied and complex work, including not only churches but day-schools, boarding schools, industrial schools, normal schools, colleges, universities, medical and theological schools, inquirers' classes, hospitals, dispensaries, translating, publishing and distributing books and tracts, the purchase and care of property, the health and homes and furloughs of missionaries, fluctuating currencies of many kinds, negotiations with governments, and a mass

of details little understood by the average home congregation. Problems and interrelations with other work and workers and questions of mission policy are involved, which, from the nature of the case, are entirely beyond the experience of the minister of a home church, and which call for an expert knowledge only possible to one who devotes his entire time to their acquisition. Missionary work has long since passed the experimental stage, and an apparently simple question may have bearings that even friends do not suspect. The experiment of having each state control its own regiments in a national war has been tried, and with such disastrous results that it is not likely to be repeated.

It is neither safe nor sensible for the Church to leave such a large and important undertaking to individuals or to local congregations. The Lord's work calls for expert methods. The whole Church must take up this matter. It must form a responsible agency, whose outlook is over the whole field and through which individuals and churches can work together and to the best advantage. There must be some lens which shall gather up the scattered rays of local effort and focus them where they are needed; some institution whose stability will not be imperilled by changes in personnel.

Recognizing these needs, each of the leading denominations has constituted a Board of Foreign Missions as the main channel through which it may unitedly, wisely, and systematically carry on this work for humanity and for God. These mission boards are composed not only of leading clergymen, but include bank presidents, successful merchants and lawyers, directors of large corporations, and women of eminent ability and devotion. They are trusted leaders in other spheres and their judgment is of no less value when they deal with the extension of the Kingdom of God. These men and women devote much time and labor to the affairs of the boards, leaving their own work, often at great inconvenience, to attend board meetings, in which they earnestly and

* Dr. Brown's book, "The Foreign Missionary," first published in 1907, and which has been reprinted twelve times, has been thoroughly revised and the thirteenth printing is now in press. Facts and statistics have been brought down to date. With the consent of the publisher, the Fleming H. Revell Company, 158 Fifth Ave., New York, this article quotes freely from the chapter on "Missionary Administration" in the new and revised edition. EDITOR.

prayerfully consider the work committed to their care. The churches owe much to their boards, which are unselfishly administering their great trust. Though they may make occasional mistakes, their loyalty, devotion, and intelligence are a reasonable guarantee that they will wisely serve the cause that is as dear to them as to others.

In the handling of missionary money great care is taken by these mission boards. Some years ago a Buffalo banker and a Pittsburgh merchant made a thorough examination of the financial methods of the Presbyterian Board of Foreign Missions, and bore "testimony to the complete and business-like methods that are followed in the office management, which we believe are fully up to the best practice in the leading financial and industrial institutions of the country, and give assurance that the business entrusted to this office is promptly, efficiently, and economically conducted." No doubt the same is true of other boards. The editor of a leading religious weekly declared that "no trust company handles more money at a less expense, with a smaller percentage of loss, than the benevolent agencies of the Church."

Since the members and officers of the boards are or have been pastors and contributing members of churches, they know that the money they receive includes not only the gifts of the rich, but the self-sacrifice of the poor. They regard these gifts as a sacred trust to be expended with more than ordinary care.

There are, of course, necessary expenditures for administration. A board must have offices and facilities for doing its work efficiently. The churches wish to have their missionaries adequately supported for a life work, so that an administrative agency must be maintained commensurate with the obligations assumed. Still, the proportionate cost of administration of denominational boards is low. The percentage varies, as some have free rentals and unpaid agents, and the cost of stimulating interest in the churches is not always included in administrative expense. In general, the cost of administration proper, compared with the total expense of maintaining the work, ranges from four to seven per cent. That is, it takes but little more than the value of a foreign postage stamp to send a missionary dollar to Asia or Africa. What mercantile concern, doing a great business and requiring the services of a large number of persons scattered over the world, can show as low a percentage? Dr. Henry Van Dyke once made inquiries of several large corporations, railway, manufacturing, and mercantile, and found that their average administrative cost was 12.75 per cent.; in one establishment it rose to twenty per cent.

It is more difficult than many might imagine to

avoid debt. The world-wide work, being conducted on so large a scale and over so vast a territory, cannot be hurriedly adjusted to financial changes in the United States. A board is responsible for maintaining the work on a stable basis and cannot radically change its program without warning. It operates in distant lands, some so remote that several months are required for the interchange of letters. Plans and pledges must be made far in advance. Moreover, missionaries are sent to a distant field for a life service and cannot be summarily discharged as a merchant may discharge a clerk. The board reserves the right of recall, but should not exercise this right save for serious cause. Foreign missionaries are working among people of a different race, often unsympathetic, and must receive their salaries promptly. The home churches do not want to send a "forlorn hope" into Asia and Africa and then desert it. This policy, however, involves financial risks to the boards because of the uncertainty of income. Churches do not supply the funds in advance. Most of them do not even make pledges. The result is that the boards must often borrow money to meet their responsibilities, especially since many local church treasurers do not forward offerings till the last days of the fiscal year.

Keeping in Touch with the Workers

It is a very important part of the work of mission boards to keep in close touch with the workers on the field. The secretaries give much time to correspondence with individual missionaries and to conferences with those at home on furlough. Their views are eagerly sought in making decisions affecting the work. Most boards send a secretary or a deputation to the field at intervals of a few years, for the express purpose of becoming more fully informed regarding the work, and to discuss the problems on the field. Many board members have also personally visited the field and have become experts in handling mission problems. We doubt whether even the most reckless critic will challenge the mission board secretaries with any lack of knowledge of missions or incompetence as missionary administrators. Many of them have served as missionaries on the field and know the problems from long experience. It is the policy of the boards to attach great weight to the judgment of the missionaries and to give them liberty of action consistent with prudent administration. The presumption is always in favor of granting requests of the devoted and trusted workers on the field. Annual appropriations for current work are ordinarily made for each mission in a lump sum, leaving the mission wide discretion in determining how the funds available can be expended to the best advantage.

Missionaries do not always appreciate the difficulties that beset an effort to ascertain their views. They represent so many different types that there is certain to be divergent opinions. The same difficulty is experienced when several hundred ministers and laymen meet in their home Church. A proposal from a board reaches three or four families at some remote station. They do not know the views of workers in other lands, nor do they have the benefit of opinions expressed in a debate. The result is that the missionaries cast a vote which they might not cast if they could have profited by the views of their associates in other countries. Each mission is apt to suggest some amendment so that the returns to the board are a chaos of conflicting views.

A medical missionary once wrote to me proposing certain changes in the manual rule affecting the medical missionaries. A copy of his letter, with a request for an opinion, was sent to every medical missionary connected with the board, so that a general policy might be formulated. Three years later, only about half the medical missionaries had been heard from. Men and women, scattered over Asia, Africa, and Latin America, who seldom see one another and who do not have intercommunication except through the board, cannot be made the unit of missionary administration.

Some missionaries have protested against the policy of consulting missionaries on matters that cannot be discussed in a mission meeting without embarrassment and fear of personal offense. In such cases the mission vote is apt to represent the sentiment of those personally involved rather than that of the mission as a whole. One missionary frankly said: "We have difficulty enough to keep harmony on the mission field without the board throwing firebrands into our meetings. What is the board for if it cannot decide such questions? Your knowledge of the missionaries and your acquaintance with missionary problems are such that you ought to know what should be done."

It should be borne in mind that the decision of many questions by a board is required, not only by the necessities of the case, but by the board's relation to the church which has assigned to it the duty of directing the missionary enterprise. Certain questions must come to the home office for final decision, because they must be decided by somebody and the board has been formed for that purpose. The board is held to strict account for the supervision of the work, and it assumes responsibilities for the maintenance of missionaries and their work that are inseparable from a degree of administrative control. If anything goes wrong the home Church blames the board rather than the missionary. The board is also aided in

forming its decisions by its relations with all the missions, by conferences with boards of other denominations, and by long experience in dealing with similar missionary problems.

Missionaries and the Home Church

The Mission Boards are important and essential means of contact between the missionary on the field and the Church at home. They seek to be channels of communication through which information may flow to and from the field. Missionaries are asked to write quarterly letters home, which the Board duplicates and mails to the interested friends and supporters whose addresses it can secure. Learning by experience that many missionaries are irregular in writing such letters, the Board asks each station to designate one of its members to write these letters describing the work of the station, and widely distributes these letters. Many Boards maintain a special department for transmitting such letters of missionaries to the home constituency, and also send to missionaries copies of a leaflet urging the importance of letters and suggesting the kind that are most effective in arousing and maintaining the missionary interest of friends at home. Pastors, in turn, are asked by the Board to keep in touch by correspondence with the missionaries in whom their churches are particularly interested and for whom they assume some responsibility.

When a missionary returns on furlough, the Board expects him or her, if physically possible, to visit the Church which is particularly interested, and in all the educational and inspirational campaigns which the Board conducts among the home churches, furloughed missionaries are used. Indeed, those who are good speakers have sometimes said that they are asked to do more itinerating at home on furloughs than they do on the foreign field. The anxiety of a Board Secretary to prevent the unwise diversion of gifts from the authorized budget, upon which the stability of the work rests, occasionally leads to an objection to individual appeals for an object that one missionary may deem very important but which has not been approved by the Mission or the Board. But the policy of the boards is to facilitate in every practicable way the closest personal relations between the missionaries and the supporting constituency and to keep the channel wide open for all reasonable intercommunication. The earnest desire and endeavor of Mission Board secretaries is to keep the Church at home fully informed as to the work and to cultivate true fellowship in prayer, intelligent interest and adequate support of the great work of Christ in which we are all partners.

Every board would admit that, in deciding nu-

merous and perplexing questions, some of them delicate and difficult and on which good men differ, errors of judgment sometimes occur. It is probable, however, that if any one were to make a list of the real defects in present administrative methods, he would learn that the boards already are earnestly striving to remedy them. Dr. William N. Clarke expressed the following opinion:

The sharpest criticism usually comes from those who know the work only from the outside, and have no idea either of its real magnitude or of the immense complications that it involves. Large parts of the work of missionary boards imply matters that are confidential in their nature. A certain amount of reserve is absolutely required by justice and by the interests of the work. Matters that can be openly discussed are often fully intelligible only to those who know great classes of surrounding facts. When a board is blamed about some occurrence on the foreign field, there is almost sure to be involved some personal matter in which prejudice for or against someone may easily mislead an outside judgment, and even in the inner circle a just and wise judgment requires the utmost caution. All administrative work is, of course, justly open to candid and reasonable criticism, and no missionary society expects or asks to escape it; but there are comparatively few persons who are thoroughly qualified to criticize the administration of the great missionary organizations except in a very general way. Even for those who have intimate knowledge enough to be capable of intelligent criticism, it often proves far easier to see faults in the policy of the great societies than to propose radical improvements upon their general method of administration. It is a case where correction even of acknowledged faults, though it be ever so much desired, is often beset with unsuspected difficulty. Hence, the case is one that evidently calls for mutual confidence and loyal cooperation among those who are interested together in missions. The fact ought to be taken more closely home to the popular Christian heart that a missionary society is conducting a work of exceptional magnitude and difficulty, under conditions that render misjudgment of its doings extremely easy, and that its officers deserve sympathetic and respectful judgment from all their brethren.*

Mission boards are giving increasing attention to the principles of an intelligent and comprehensive policy. They are not merely conducting a

crusade but a settled campaign, and they are planning it with all the skill and prudence they possess. They study the broad principles of missions, read the lessons that they have been taught by a hundred years of missionary effort, abandon plans that have been found defective, and adopt new ones that promise better results. Every year the officers and representatives of over sixty boards in the United States and Canada meet for conference as to the best methods of carrying on missionary operations, and an amount of care and thought is given to the whole subject that would surprise the average critic.

There is no ground for the assumption of some that the work of a church board is not a "faith work." At the beginning of each year the board makes its appropriations solely on the faith that God will move the Churches to provide the necessary money. Since this work is supported by the gifts of His people, it is fair to assume that He will bless them when they move unitedly and prayerfully for the accomplishment of the chief work that He has laid upon them. He is quite as apt to guide the men whom the Church "looks out" as "of honest report, full of the Holy Spirit and wisdom" and appoints "over this business," as He is to guide an individual, however sincere or enthusiastic. These Board members reverently look to the Holy Spirit as the administrator of the enterprise, believing that their chief reliance must be upon His guidance. They realize that God is not limited to human methods and that the failure of a cherished plan may not augur injury to the cause but only defect in the plan. They feel that their only safety is to keep close to Christ and to seek to know His will. Prayer, therefore, begins and pervades all deliberations and wings every appeal for funds. Heavy as are the anxieties and responsibilities, every Board counts it an honor and a privilege to represent the Church of God in the administration of this noblest of all Christian activities.

* A Study of Christian Missions, pp. 128, 134, 135.

"HAVE FAITH! GO FORWARD"

Thomas A. Edison, one of the world's greatest men, after 84 years of a full and energetic life, gave to the world's largest audience, over the radio last June, what proved to be his final public utterance. His words make a most powerful sermon.

The message was spoken at a time when banks were continuing to go to the wall, when unemployment was steadily increasing, when sales of all kinds were being held and many stores were cutting prices to the limit, with little or no profit. Pessimistic statements were the rule.

What should such a man say at such a time? Here are his words:

"My message to you is to be courageous! I have lived a long time. I have seen history repeat itself again and again. I have seen many depressions in business. Always America has emerged from these stronger and more prosperous. Be as brave as your fathers were before you. Have faith! Go forward!"

A Forward Movement in China^{*}

The China Inland Mission's Answer to Satan's Challenge

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A LITTLE more than four years ago, in 1927, a new and fierce anti-Christian and anti-missionary agitation suddenly broke out in China. This was inspired by Communist propagandists, who incited the Chinese soldiery and student body to acts of violence, particularly directed against missionaries and other foreigners. The Western governments became alarmed and promptly ordered their nationals to withdraw from the interior. And so the large majority of missionaries all over China were forced to leave their stations, and their beloved converts and work of years, and to make their way to the coast. Thus almost before they were aware of it, several hundred C. I. M. missionaries, among others, found themselves out of inland China and with the door closed behind them.

It was a sad hour for these missionaries and for the Mission, and the outlook from the human point of view was dark. Would the door of missionary opportunity ever reopen? That question was in many minds and upon many lips, and was variously answered by different classes of people. The worldly-wise man, always skeptical about missionary work, unhesitatingly answered:

"No. It is just as I expected. How could missionaries be so foolish as to imagine that they could ever change the deeply rooted religious ideas of the Chinese?"

The critic and avowed enemy of missions likewise said,

"No," but went a bit further and added, "It serves you right. You are getting just what you deserve for your impertinence in forcing your Western religion upon people who have their own religions."

Then there was the discouraged missionary, who had suffered heavy material loss and shameful insult, and whose vision, dimmed with tears, could for the time discern little hope for the resumption of missionary activities.

But there were missionaries whose anointed eyes saw the situation in a very different light. That the blow had come directly from Satan, and with intent to ruin the work of missions, they doubted not. But did the Word anywhere teach that God's servants were ever to accept defeat at the hands of Satan? Assuredly not. Had Satan at any time succeeded by persecution in destroying the cause of Christ? Far from it. He tried to do so at the very outset of the missionary enterprise when he inspired the stoning to death of Stephen. But he only succeeded thereby in giving new impulse and breadth to the movement, for "they that were scattered abroad went every where preaching the word," so that converts were multiplied and the scope of Gospel effort was greatly extended.

So it was with every suc-

The present Forward Movement of the China Inland Mission, vitally important as it is by reason of the ends in view, assumes an added significance when it is realized that it came into being as the direct result of one of the heaviest blows which Satan ever dealt the missionary cause in China. Once again has the great Captain of our salvation out-manuevered his crafty adversary, and turned the devil's weapons against himself, so that his deliberate attempt to destroy the work of missions has been made by the Lord the very means—so far, at least, as the China Inland Mission is concerned—of imparting fresh zeal and energy to the enterprise and projecting a vigorous advance into new territory. This is why the Forward Movement in question can properly be called the Mission's answer to Satan's challenge, its counter-offensive in the teeth of the enemy's vicious assault.—R.H.G.

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ceeding persecution recorded in the Book of Acts. The great missionary apostle, Paul, testified that the persecutions which befell him had "fallen out rather unto the progress of the gospel," and he followed on to exhort his fellow-workers to be "in nothing terrified by your adversaries." If the New Testament stresses one thing more than any other about missions it is that the opposition and persecution stirred up by the enemy are among the most fruitful means, through God's transforming power, of advancing the enterprise. Every such assault of the adversary today, therefore, should be made the occasion of a forward movement issuing in fresh expansion and increased spiritual results.

That is the way the China Inland Mission was led to regard the adverse situation with which it was confronted four years ago. Was missionary work in China at an end? How could it possibly be with Christ's Great Commission unrevoked and the task of giving the Gospel to China's millions still so very far from completed? At whatever cost, the work must go on. And so the Mission went upon its face before God in fervent prayer for the reopening of the door and for clear guidance as to its future plans.

Those were days of deep heart-searching as well as earnest pleading with God. Then He gave the vision and conviction for an aggressive advance. In prayerful conference together it was resolved that when the missionaries were permitted to return it would not be to retain any longer in their own hands the care of local churches, but to pass this over to their Chinese colleagues and thus to free themselves for an aggressive forward evangelistic movement into hitherto unreached regions.

Efforts were also to be made to stimulate the Chinese churches to increased zeal in witnessing for Christ and energetic cooperation in the work of evangelizing the districts surrounding the existing stations and churches. A careful and comprehensive survey was made of the unevangelized sections of China with a view to shaping the advance, and on the basis of this survey the Mission's leaders in China felt clearly led to appeal to God and to the homelands for *two hundred new missionaries* to be sent out within two years, as the minimum reinforcement necessary to carry out the plan of advance.

What has been the sequel? The Lord has answered prayer all along the line. The temporarily closed door to inland China swung open again far sooner than the most sanguine missionary could have predicted upon any ground of natural probability. The returning missionaries were everywhere warmly welcomed back, by Christians and

non-Christians alike, and found opportunities for the Gospel greater than ever before. Suffering and oppression had chastened many hearts and made them more susceptible to the Christian message.

The Chinese Christians for the most part stood true through the fires of affliction and were purified and strengthened, while their leaders wonderfully developed in spiritual gift and grace. Many churches have been sorely tested and severely handicapped in their efforts toward larger self-support and self-extension, by reason of the terrible conditions of civil war, banditry, famine and pestilence which have been so prevalent. Nevertheless, substantial progress has been made by many of them, and there have been some inspiring examples of faithful and fruitful evangelistic effort.

The missionaries on their part have lost no time in actually launching the projected Forward Movement. From center after center in the various provinces the workers have pushed out courageously into new territory in the face of terrific odds against them. It is not at all surprising that such an advance should meet with the stubborn resistance of our great adversary, and one cannot fail to see his hand in the stirring up of political strife, the depredations of bloody bandits, the wicked machinations of Red Communists, and the sickening horrors of the Moslem uprising in Kansu, as well as in the tragic succession of dire calamities—famine, disease and flood—which have befallen that unhappy land, taking an appalling toll of life and plunging tens of millions of survivors into abject poverty and helpless despair. Under conditions such as these, many would consider even the continuance of the existing work well-nigh impossible and any advance wholly out of the question. Yet our brave missionaries have dared to carry on, and even to press forward, despite the hardships and dangers involved.

The twenty or more new main centers already opened give no adequate idea of the Forward Movement to date. A host of other places have been visited and worked by Gospel teams, so that literally hundreds of thousands of Chinese have for the first time heard the Gospel. The scope of these varied and unceasing activities is a very wide one, embracing cities, towns and hamlets in the thickly peopled central provinces, as well as fresh advances among the hill tribes of the southwest, the Tibetans on the western Szechwan border, and both Moslem and Chinese communities in remote Kansu.

Especially cheering is it to learn that during this period of peculiar difficulty and trial the visible results of the work have been the largest in

years. During 1927-1928, when for the most part our missionaries were compelled to be away and the work was largely left to the Chinese Christians, upwards of 7,500 converts were baptized. In 1929 there were over 4,400 more baptisms, and in 1930 more than 4,900, while the number already reported this year is larger than in any recent year.

To sum up, since the blow fell upon our work a little more than four years ago and the order for the missionaries to evacuate was given, 20,000 Chinese have been baptized upon personal confession of Christ as their Saviour, not to speak of the many other blessed results attending the work. In the light of all this, what a tragedy it would have been had the Mission yielded to the temptation to mark time or retrench, and what a glory it is to the Lord that it has even dared to launch this Forward Movement!

Finally, what about the two hundred new missionaries? When the appeal reached the home lands from China it was already summer time of 1929, rather too late for the recruiting campaign to get more than well under way that year. Thirty-six new workers were sent out that autumn, and forty-six in 1930, thus giving us eighty-two of the 200 on the field at the beginning of the year. Then came a time of testing, when in all the home lands we were distinctly conscious of the strong resistance of the enemy to the appeal for new workers. Our General Director felt led to suggest a day of special prayer and fasting, with the 200 particularly in mind. February 10 was thus set and observed by the Mission throughout the world. The effect was at once noticeable. United, believing prayer had broken through the enemy's resistance, and from that time offers of service in China have come in a steady stream, so that our home staffs have been kept busy dealing with candidates.

Eight weeks before the end of the year, 185 of the 200 were actually already in China or on their

way thither, and fifteen others—the exact remainder of the 200—were accepted and preparing to sail. In North America quite a few more young men and women are at various stages of consideration as candidates. Ninety of those already accepted 200 are from North America.

Will not those who have faithfully prayed and trusted with us for the full number of the two hundred now unite in fervent praise to God for His gracious answer to our prayers and His faithful supply of our need? Not only have we cause for thanksgiving in that our Father has given us these choice recruits, but also that He has supplied, at a time of such financial stress, the large sum of money necessary to send them out, and has at the same time substantially increased the number of the Mission's prayer supporters.

We might well tremble to send into China this new company of young missionaries, under the present grave conditions prevailing there, were we not assured of a corresponding reinforcement of intercessors to stand back of them. Thank God, the number of China Inland Mission prayer circles in North America alone has increased at last reports to eighty-nine, and our Prayer Union members to 3,231. Truly, "the Lord hath done great things for us, whereof we are glad." Let us magnify Him and exalt His name together.

We need to remember that the end of the two years' recruiting is only the beginning of the task itself, so that we must still cooperate by prayer and faith with our fellow-workers on the field, and "forgetting those things which are behind, and reaching forth unto those things which are before," together "press toward the mark"—which in this instance is the overtaking of the vast unmet need of millions of Chinese for the Gospel, and thus the fulfillment of God's call and commission through His servant Hudson Taylor to the China Inland Mission to preach the Gospel to every creature in inland China.

EVANGELISM AND THE SOCIAL GOSPEL

There is only one Gospel in the New Testament, and that is the Gospel of our Lord and Saviour, Jesus Christ. This gospel is applicable to all men and to all human conditions. It is a spiritual gospel with an individual and a social message. When this is applied to individuals, we call it a personal gospel; when it is applied to groups of individuals and social conditions we call it a social gospel, but in each case it is the same gospel. No presentation of the Gospel in our day can be effective without both of these applications.

JOHN McDOWELL.

Problem of Christian Colleges in India

A Review of the Report of the Commission on Christian Higher Education in India*

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AT an important gathering of Christian educators of India in Agra, in February, 1921, steps were taken looking forward to the coming of a Commission to examine the work of the Christian Colleges in India. In due course the International Missionary Council constituted the Commission of eight which visited India during the last cold season, arriving in November, 1930, and continuing until early last April.

The personnel of the Commission was a sufficient guarantee of a thorough piece of work, the chairman being Dr. A. D. Lindsay, Master of Balliol College, Oxford. Two members were outstanding Indian Christians, two were Britishers who had been missionaries, and two were Americans who had not previously had intimate contact with India.

The Commission was authorized to make recommendations which would, if carried out, definitely alter the present methods of higher Christian education in India. Something of a crisis had been reached and the Commission offers certain proposals which to some may seem revolutionary.

A careful questionnaire had previously been sent to the principals of the colleges that were to be visited and by means of these replies and later by visits to the various colleges, supplemented by conferences, the Commission worked out their report and conclusions. This report of 363 pages includes an Analysis and Appraisal of the Colleges as they are; a Plan for the Christian Colleges in India; and the Way of Putting it into Effect. A number of appendices including the questionnaire above referred to and one entitled, The Application of the Principles of this Report to Indian Universities.

Acceptance of the plan proposed as a remedy for the present crisis will depend largely upon one's conviction that the diagnosis has been skilfully and accurately made. Hence the Report wisely

follows the historical method in developing the argument in favor of the proposed plan. The colleges themselves are critical of the work they are doing. So are others who are friendly to missionary work, such as Mr. Arthur Mayhew and Bishop Whitehead. A section of great value in the matter of orientation is the consideration of the "principles underlying the policy of the colleges as set forth in earlier discussions of the subject." In the past there have been three aims set before the Christian colleges:

1. That of preparing India for acceptance of the Gospel
2. That of winning men in the colleges to confession of Christ and baptism in His name; in short, the work of conversion
3. That of a "strengthening, training, developing agency" for the Christian community

Historically, the first has been the most important. However, under changed conditions the matter of preparation for the coming of the Kingdom of God is different from what it formerly was. A new content of Christian education must be worked out, and this is the main task which the Commission faced. The metaphor of the spearhead and the handle is used to illustrate the relation of the religious and the secular aspects of education. Dr. Miller of Bombay, the well-known Scotch educator of a generation ago, said, "The Scriptures are to be the spearhead, all other knowledge the well-fitted handle. The Scriptures are to be the healing essence, all other knowledge the congenial medium through which it is conveyed."

There is (in Part II, Chapter 3) an incisive and discriminating survey of changing India. The picture is drawn with skill and is true to life. All India is being deeply stirred and the Christian Church is involved. Perhaps most significant of all, secularism and anti-religious propaganda are growing apace.

Another important chapter deals historically with the system of higher education and the rela-

* The Christian College in India, 8vo, 363 pages, Appendices and Index. \$2.00. Oxford University Press, 1931.

tion of the Christian colleges to this system. This helps one to realize not only the fact that the Christian colleges have in no small measure forfeited the leadership in higher education in India which they once enjoyed but also reveals the causes which have brought about this unfortunate result. There have been movements in the university life of India, notably that of the growth of the so-called "unitary university," which have proved prejudicial to the influence of the Christian colleges. Three causes are assigned for this loss of prestige:

1. Lack of opportunity for research
2. Indian prejudice against western institutions
3. Weakness due to a divided purpose

The plan proposed aims to meet these causes as far as possible and to correct the admittedly unfortunate results of the connection maintained by the Christian colleges with the university system of India. These results are likewise three in number:

1. Domination of the examination system
2. Hampering effect of university regulations
3. Loss of educational initiative

The important question of the religious influence of the Christian colleges is considered in the two-fold aspect of this influence upon the students who attend the colleges and also, in the wider sphere, the influence upon the church and nation. Here as elsewhere there is hearty acknowledgment of past achievement for the colleges have been the means of winning men to Jesus Christ. They have also exerted no slight influence on the people of India and have trained some of the outstanding leaders of the Church, such as Bishop Azariah.

It is nevertheless true, that the present situation is just cause for alarm. The number of conversions is deplorably small. The influence of the Christian college in the wider sphere, at least in that of the nation, is a waning influence. Three alternative proposals are presented:

1. Persistence in the existing policy
2. Withdrawal from higher education in favor of other methods
3. A Christian university or universities.

These proposals are all rejected in favor of the plan already mentioned. This plan is the heart of the report. Here the Commission prescribes what, in its judgment, is essential in order that the Christian colleges in India may regain the place of large influence which they once held and may make the contribution which they should make to India today. The detailed application of this plan (given in Part IV) cannot be described here. The plan includes:

1. The function of the colleges
2. Government and administration of the colleges.

First, it is recommended that two additional pieces of work be undertaken, namely, research and extension. Colleges are suffering from the domination of an examination system. The students are not seeking culture but, on account of economic pressure, are trying merely to pass examinations as a means of securing employment. Under such circumstances the teaching force of the colleges tends to lose initiative. To recover this the professors must undertake research work. This will bring life and zest into their teaching. This research should be related to the larger life in which the college finds itself. In other words, the college is to be of service to the community.

In this way the responsibility of the colleges to the Church may be met more fully than in the past. Thus a modern equivalent of the early preparation for the Gospel may be worked out. There should be a re-shaping of the subject matter of the curriculum. History is recommended as the central discipline. This is to be supplemented by science on one side and by art and literature on the other. The effect will be the appreciation of Christianity as an historical religion. The content of an education that is truly Christian must be supplied.

Second. Significant changes are proposed as to the administration of the colleges. These changes affect the present management, both Indian and foreign, in three phases:

1. The relation between the mission boards and the colleges in India
2. The constitution and powers of the governing boards of individual colleges
3. The constitution and responsibility of the staff governing bodies of individual colleges.

The Commissioners propose that there should be normally for each college two chief governing bodies, a Board of Direction and a Staff Governing Body, both constituted in India and entrusted with full responsibility for the government and administration. The present mission boards in America and England would cease to have direct connection with the colleges but, through the National Christian Council of India, would be kept informed of the progress of Christian higher education as a whole.

There may be non-Christian Indians on the Staff Governing Body, but the Board of Direction is to consist entirely of Christians. It is plainly the intention of the Commission that the Board of Direction in India should really direct. If legally incorporated it should hold the property. As to the Staff Governing Body, it is of utmost importance that chief responsibility be put on the In-

dian Christian members of the staff. This change is urgently needed. It is rather the missionary member whose influence has been dominant.

It is further recommended that there should be set up in India and in Britain and America permanent Christian educational committees. The India committee should be constituted to "represent all the colleges and be able to speak for them, alike to the Government, the universities, and to the general public." The boards or committees to be created in Britain and America should act as *liaison* officers between the home boards and the committee in India, and should also assist in securing funds and in the difficult and important work of recruiting the right kind of men and women for the colleges.

The place of the theological colleges in the plan and a number of special problems are considered (Part III) but space does not permit more than this passing reference to these important problems.

This very excellent report inspires the hope that the Christian colleges may again secure a place of real leadership in the educational and intellectual life of India. It proposes a way of escape from the present intolerable system of examinations and suggests plans by which the colleges may become much more vital to the life of the Indian Church. It is highly desirable that the Christian college in India shall be made more truly Indian but at the same time the need of Christian teachers from the West is maintained.

There appear to be two possible weaknesses in the plan presented. The first is financial. Frankly one does not see how the plan, involving as it does "no inconsiderable outlay," can be carried through at present or in the near future. Comparatively little expense will be saved by closing up certain pieces of work and the new sources of revenue suggested do not seem adequate to meet the increased expense involved. The cutting off of the colleges from the direct relationship with the mission boards at home may react unfavorably on support received through these boards. It will also be difficult to transfer workers from other lines to the boards for additional research work while the work already in hand is greatly undermanned. Christian alumni may contribute to the support, but can non-Christians be expected to contribute in any large way if they are not represented on the board of direction?

Another point where the plan does not seem entirely satisfactory is in the danger of devoting too much attention to the handle (secular education) and too little to the spearhead (the spiritual purpose). The important work of the colleges as a preparation for the Gospel message has been carefully considered with a view to making this pre-

paratory work really effective in New India. The function of the Christian college is ably set forth:

A Christian college, as contemplated in this Report, is an institution in which the Church uses, in the service of its great purpose, the characteristic contribution of the teacher and the scholar. That characteristic contribution is the imparting of truth, the extension of knowledge, and the building of character. (p. 206.)

One note is lacking here—a note which does not conflict with the purpose, but is supplementary to it—the note of conversion to Christ. The Commission is, of course, not averse to this, as is manifest in its statement (page 185) in regard to "special missions" which, "when they are conducted by a wise evangelist, may quicken the growth and fruitfulness the seeds that the patient teacher has long been sowing in faithfulness and expectation." Again the Commission says: "As trainers of youth, the Christian staff will seek through all the opportunities which the contacts of college life afford to lead their students to personal allegiance to Jesus Christ and to build up their lives in Him." It would have been well if as careful and thorough attention had been directed to the problem of leading the individual students to Christ as has been given to the kindred problem of making the colleges effective as a general preparation for the coming of the Kingdom of God in India. A constructive and thoroughgoing attempt should be made by the colleges to follow up their graduates in order that any interest in Christ and affection for Him that has been created in the college may come to fruition in later life, when former students may be in a better position to make decisions than while in college. This criticism should not be interpreted to mean that the Commission has failed to safeguard the Christian purpose of the enterprise. This it has certainly done. For instance, no sympathy is shown with an easy but fatal syncretism. (p. 147.) Emphasis is repeatedly laid upon the necessity of securing a large number of Christian professors and boards of direction entirely composed of Christians. One of three functions of the board is that "the maintenance of the missionary purpose of the college should be the special concern of the board of direction." (p. 204.) Religious instruction should retain its central place in the curriculum and each college should have a chapel for Christian worship with a chaplain as a member of the staff, whose special responsibility is to be the religious life of the college. (pp. 182, 183, 186.)

One lays down the report with a sense of sincere gratitude to the Commission and with the earnest hope that Higher Education in the Christian colleges of India may, as a result of their work, be made even more effective in the future than in the past.

The Religious Situation in Italy

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THE Government of Signor Mussolini has now granted to Protestants, and other non-Catholics, full freedom of worship. Religious freedom, however, is no new thing in Italy. As far back as February 17, 1848, Charles Albert, King of Piedmont, granted a large measure of religious freedom to all his subjects. This Edict, which brought to an end persecutions dating from the 12th century, was considered a wonder of magnanimity, but in reality it was only the tardy recognition of a sacred right.

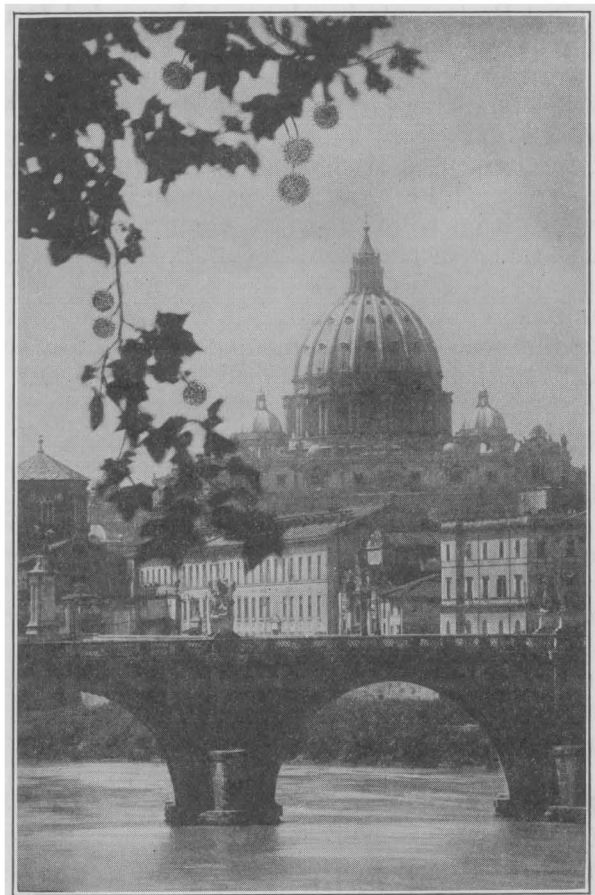
People often speak of Italian Protestantism as though it were an imported article. While it is true that English and American societies have done much to strengthen Evangelical work in Italy, yet the Waldensian Church of Piedmont, as Milton so well puts it,

Kept Thy truth so pure of old
When all our fathers worship't stocks and stones.

Italian Protestantism is national in its origin and dates from before the Reformation. It is not true that the genius of Protestantism is incompatible with the Latin races.

The Waldensian Church has always been a missionary organization and it proceeded to take advantage of its new freedom. Before the end of that eventful year (1848), her evangelists had penetrated into parts of the country hitherto closed to the Gospel. Florence, the capital of the Duchy of Tuscany, was occupied and in 1862 the Wesleyan Methodist Church helped to lay the basis of a work which now has extended throughout the country. Other Evangelical Churches entered later, and today the American Methodist Episcopal Church (North), the American Baptists (South), the Brethren, the Pentecostal Church, the Adventists, and others are doing their part in making the Gospel known. It is estimated that the total number of Protestants in Italy is about 150,000. However, it must not be taken for granted that the remainder of the population of Italy is entirely Roman Catholic. The census of 1921 did not enquire into religion but according to the 1911 census 874,523 persons declared that they had no religion and 653,404 made no declaration about their religion. In the new census this

year religion was taken into account but the figures are not yet available. Protestantism in Italy is numerically a very small minority, yet, speaking from actual knowledge, we venture to say that their influence is altogether out of proportion to their numbers. Certainly the Pope seems to take them very seriously for in his address to the Lenten preachers on February 16th of last year he referred to them as "a great evil which afflicts the population of Italy. Protestant proselytism is allowed to go on with such harm to human souls and with such menace to that which is most precious in the life of a nation—namely, that profound unity of thought and soul which has never been seen to be so efficacious as



ST. PETERS CATHEDRAL, VATICAN CITY, ROME

in religious unity." The early Christians were accused "of turning the world upside down," and Italian Protestants seem to have followed their example.

The Edict of Charles Albert was confirmed and enlarged by the Concordat of the 11th of February, 1929, which, while securing to the Roman Catholic Church a position of special prestige, granted, as Mussolini said in the Chamber—"full liberty of worship to the other cults admitted by the State, and the equality of every citizen before the law, whatever the religion he may profess. This liberty cannot be infringed in the slightest degree." The 4th and 5th articles of the law dealing with "Permitted Cults" read as follows: "Difference of cult forms no obstacle to the enjoyment of all civil and political rights, nor to admission to all the civil and military appointments. Discussion in matters of religion is entirely free."

It was a bitter pill to the Vatican that the Concordat substituted the word "permitted" for "tolerated"—the term previously used in dealing with other cults. Now Protestants were "permitted," recognized and protected by the State. Their ministers were granted the right to celebrate marriages with the same legal effect as Roman Catholic priests. A priest preaching against Protestants in a large and crowded Jesuit Church was heard to declare that "'permitted' is a word to be banned; 'tolerate' was the proper expression, for we tolerate these Protestants as we tolerate disorderly houses." However, Article I of the Concordat was considered by Catholics to be so favorable to their interests that it more than counterbalanced this official recognition. It stipulates that "In consideration of the sacred character of the Eternal City, the episcopal See of the Supreme Pontiff, the center of the Catholic world and the goal of pilgrimage, the Italian Government will use its best endeavors to prevent in Rome anything that may not be in keeping with its above-mentioned character."

Many Roman Catholics thought the fulfillment of this clause implied the closing of the Italian Protestant churches in Rome, and on the following Sunday several pastors received anonymous letters threatening violence if they celebrated their usual services. Moreover, written in large letters on the door of the dépôt of the British and Foreign Bible Society in the Foro Italico were the ominous words *E finito anche per voi*—(Your turn too has come). That some such interpretation of this clause was in the mind of the Pope himself seems evident from his speech on the 8th of January, 1931, when he declared that the Concordat had been violated by "non-Catholic and even anti-Catholic proselytism in Italy and espe-

cially in Rome." Fortunately the Italian Government interpreted the clause to recognize the rights of non-Catholics to worship and to propagate their religion.

On the 28th of February a Royal Decree was published giving the "Regulations Governing the Religions Admitted by the State" and this document was published in the *Gazzetta Ufficiale* (Official Gazette) on the 12th of April, 1930. This document comprises 29 articles, but lack of space permits us to quote only three; two of which deal with churches and one deals with institutions.

Article I—The opening of new Churches

Before a new Church can be opened a request must be presented to the Minister of Justice, accompanied by papers proving that the new Church is necessary and meets the need of an important group of worshippers. It is also necessary to prove that there is sufficient money to maintain the new premises. The opening must be authorized by the Minister of Justice by a Royal Decree.

Article 2

The faithful can have services, etc., in their buildings without special authorization from the State on the condition that they are presided over, or authorized, by a minister approved by the State. See Article 3 of the Law on "Approved Cults". Otherwise the general law regulating public meetings comes into force.

Article 13—Institutions

The Institutes that are recognized as "corporations" are subject to the inspection and control of the State.

14. This includes the right of inspection. In the event of maladministration, when the directing body is not able to continue its work satisfactorily the State reserves the right to interfere and appoint a new body.

16. These Institutions cannot accept gifts, inheritances or legacies without permission. This permission must be asked from the Minister of Justice. If the sum exceeds lire 300,000 permission must be obtained from the Council of State.

No missionary director or superintendent can read these Articles without seeing in them the possibility of serious complications. If strictly applied they would make both church and school work exceedingly difficult. One cannot but think that State recognition in itself is a very doubtful advantage. Had choice been possible we think the Evangelical Churches would have preferred to remain independent.

There is, however, a more serious complication. Only ministers recognized by the State are allowed to preach the Gospel. This brings us face to face with a difficult problem—what must those men do, who, for any reason whatsoever, are not officially recognized? Obedience to the State might mean disobedience to the Christ. Some have considered it their duty to continue preaching and leave the consequences in the hands of God. We have had six cases brought to our notice where pastors—two Baptist, one Methodist,

one Pentecostal and two Brethren—without State recognition were denounced by priests to the local authorities for breaking the law in this respect and prosecuted. We do not think that a legal decision has yet been given in any of these cases. On another occasion a Waldensian evangelist was prosecuted and condemned for holding a meeting in a private house. There are undoubtedly also many cases with which we are not familiar. However, facilities are being granted by the State for Government recognition. We have no doubt that a *modus vivendi* will be found, and that these difficulties which are out of harmony with the liberal spirit shown by the Fascist Government will be removed.

After the first enthusiasm over the signing of the Concordat died away the relations between the Vatican and the Italian Government have steadily grown worse. They would now seem to have reached a crisis. Early in June there were anti-Catholic riots in Rome. Crowds marched through the streets crying "Down with the Pope"; and the *Osservatore Romano*, the official organ of the Vatican, was publicly burnt to the strains of "Giovinezza," the Fascist hymn. Only the presence of strong detachments of troops prevented the rioters from penetrating into the Vatican itself. This manifestation was the sequel to an anti-Catholic campaign throughout Italy and the suppression of all branches of the powerful Catholic Action association. One rubs one's eyes: can this be Rome, the city of the Concordat?

Some newspapers, hostile to the Fascist regime, have spoken of Sig. Mussolini's "wanton attack on religion," and the Pope himself in an address given on the 20th of June to the Vatican Congregations for the Propagation of the Faith declared the persecution of the Papal Church "as bad in Italy as in Mexico and Soviet Russia." This is fantastic. Signor Mussolini is not the enemy of religion; his whole policy to Roman Catholic and Protestant proves this, but his anti-Catholic campaign was inspired by the instinct of self-preservation. In the ranks of the Fascist party itself there are many devout Catholics with a divided loyalty between Church and State. Dark and hidden forces were at work, and the Italian Premier, rightly or wrongly, saw in the activities of the Catholic Action party a menace to the security of his regime. A successful *coup d'état* in the interests of the clerical party would have made the Pope the virtual dictator of Italy and the elimination of interests considered hostile to the Catholic hierarchy would have followed. The Roman Catholics of course have denied all that is attributed to them. One remembers, however, the dark dreams of certain Spanish reactionaries who spoke of pre-

senting Spain as a spotless gift to the Blessed Virgin, as a land where the dissenting voice of the heretic was unknown. Had General Primo de Rivera been a weaker man they might have succeeded in their plans. One wonders whether any Roman Jesuit has ever dreamed the same dream.

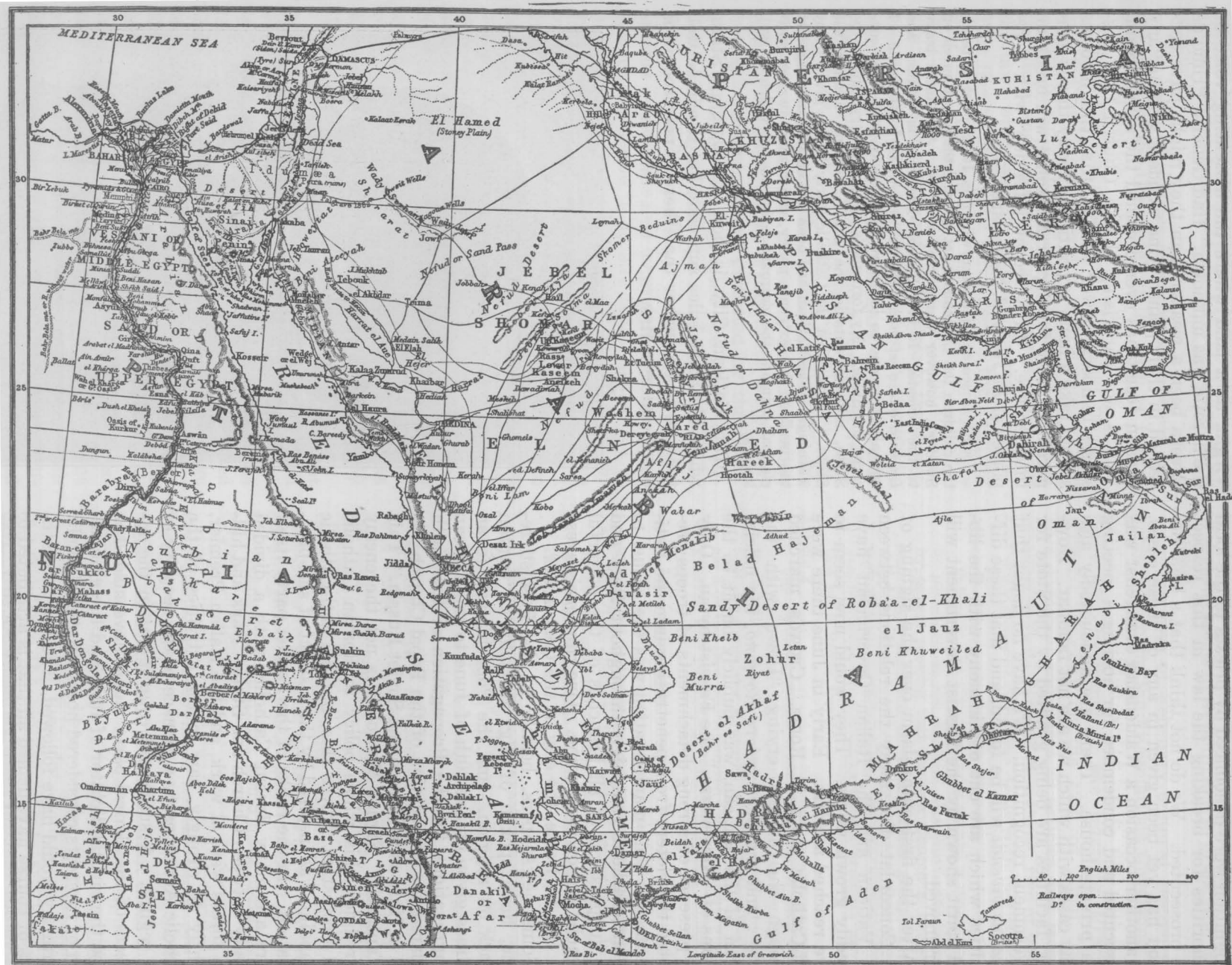
It is not surprising that a Church that possesses temporal power with all that this involves should take a hand in politics. Today this is dangerous in Italy for Signor Mussolini will brook no interference. In a recent interview with a reporter of *Le Journal*, he declared—

I wish to see religion everywhere in Italy. Let us teach the children the Catechism; let us send them to Church on Sundays, however young they may be. All that I leave to the priests. It is religion. The rest is politics and *La politique c'est moi*. Politics are what I determine. I will allow no one to interfere in any way with what concerns the State. My formula is clear. "Everything in the State, nothing outside the State, nothing against the State." As against the Catholic Party I have given many warnings. The Vatican has been put on its guard against the peril of this extreme policy, which may awaken anti-clerical opinion, the dormant existence of which it well knows.

The Vatican City is now a sovereign State, where the Pope rules supreme, but it will be well for him to remember that there is only room for one dictator in Italy.



PAPAL GUARDS AT THE VATICAN CITY



ARABIA, THE GREAT NEGLECTED PENINSULA (See page 105)

Why Is Arabia Still Neglected?

By the REV. SAMUEL M. ZWEMER, D. D.

Princeton, New Jersey,

One of the Founders of the Arabian Mission

FORTY-TWO years ago the whole Arabian peninsula, with the exception of Aden, was unoccupied missionary territory. One million square miles, four thousand miles of coast, without one witness for Christ. The death of Ian Keith Falconer left the future of the Scotch Mission quite uncertain, and *that* was the only beacon of light across the darkness of thirteen centuries in the cradle of Islam.

In 1889 the Arabian Mission of the Reformed Church in America was organized and the first missionaries went out. Forty years have brought great changes. The Persian Gulf coast is now fairly well occupied but the interior of Oman, the Province of Hassa, the whole of Nejd, the whole of Hadhramaut, the entire West coast is still without established Christian missions.

The latest estimate for the population of Arabia is seven million. Probably not more than one million of this population are in any sense touched by present-day missionary effort. During the past twenty years the population has doubtless increased. Tribal warfare is no longer as common as it was in the Nineteenth Century. Health conditions have improved, especially in mandated territories, and through the influence of mission hospitals. We sometimes fail to estimate the educational value of such medical work in spreading knowledge of elementary hygiene.

The exploration and mapping of the Arabian peninsula has made vast strides during and since the World War. When Hogarth wrote his book, "The Penetration of Arabia," there were still large areas unexplored and unmapped. Since the time of Doughty the work of men like Lawrence, Shakespeare, Cheeseman, Rutter, Philby, and last but not least, Bertram Thomas, have given us a picture of Arabia and its inhabitants with very few gaps remaining. In this respect, Arabia is no longer neglected.

Recently word has come of a special expedition to explore Hadhramaut and the recent Air Reconnaissance of Hadhramaut of which an account is given in the *Geographical Journal* leaves the impression that scarcely anything remains to be discovered. R. A. Cochran, the leader of the squadron which surveyed this part of South Arabia,

writes in the *Geographical Journal*, London, March, 1931:

I find it difficult to sum up my impressions of the Hadhramaut, particularly as these impressions are based only on a few short flights over the area, helped to some extent by subsequent examination of the photographs. There is no doubt, however, that the Hadhramaut is a place which has a peculiar fascination; the mere fact that the greater part of it had never been seen by Europeans shows how isolated it is, yet although isolated, life there, according to Arab standards, is highly organized and prosperous. There is no doubt that the country is now much more civilized than it was when the Bents undertook their journey in 1894, but although motor cars are now common, and the towns have been peered at from the air, I think it will be many years before the Hadhramaut loses its isolation.

The Arabian Mission called attention to this Southern Province thirty-five years ago, but the whole of this part of Arabia is still unoccupied. This comes as a challenge to the Church of Christ. Everything else seems to have found its way into this part of Arabia, except the Gospel.

The first big town is Shibam, standing four-square between high walls on a slight rise in the wadi bed near the southern cliff. The first and distant view is surprising enough, but a closer inspection shows that the need for protection can make houses grow tall quite as effectively as high ground rents. When one considers that the houses are mostly built of mud it seems an amazing feat to design them to withstand the weight of seven stories. As an indication of the wealth of these towns the Bents mention in their book that the Sultan of Shibam's father had left eleven million rupees to be divided among his numerous family. The present Sultan's castle is a fine building standing in extensive date gardens.

The next big town, Saiwun, is a complete contrast, for although it is surrounded by a wall much of the town straggles outside it, and comfortable country villas lie dotted among the date palms. . . .

From the air, Tarim, with its neighboring villages, comes close to Saiwun as the largest town in the Hadhramaut, and it is certainly situated in the most attractive surroundings. Outside one of the big houses one is quite likely to see a motor car, which seems odd in a town which has never been visited by a European. In recent years the demand for cars has been growing, and we were told in Makalla that there are now some fifty or sixty in the Hadhramaut. They are taken to pieces at Makalla, transported by camel across the mountains, and re-erected on arrival. Although the going may be soft there do not appear to be any serious obstacles in the way of driving a car anywhere in the inhabited portion of the Hadhramaut.

Is it not a tragedy and a rebuke to read that in this part of Arabia young Chinese girls are still imported as slaves by the wealthy classes and are then "converted" to Islam? When the African slave-trade was interfered with by British gunboats, this white-slave traffic apparently took its place. There are also many thousands of male and female Negro slaves in Hadhramaut.¹

The Province of Yemen, the whole of Central Arabia and the Province of Hejaz are still unoccupied mission territory. King Ibn Saoud has his own Minister in London, Sheikh Hafidh Wahba, who actually lectured to the Royal Asiatic Society in April last. We are told that, after paying a tribute to all those who braved the hardships and dangers of travel in Arabia, and mentioning in particular the feat of Bertram Thomas in crossing the Rab' al Khali, he stated that the modern kingdom of Nejd extended from Najran in the south to Wadi Sirhan and the Salt Villages in the north, and from the Persian Gulf in the east to the borders of the Hejaz in the west—a much greater area than the word "Nejd" originally applied. He described present conditions in the Nejd, stating that the population is approximately three million, divided into town-dwellers—merchants or agriculturists—and Bedawin, who are content to lead a nomadic life and to tend cattle. The town-dweller is usually more faithful and more intelligent than the *bedu*. King Ibn Saoud has resolved to change the life of the Bedawin and to make it more orderly and fruitful. To this end he has founded villages wherever water exists and has ordered the Bedawin to dwell therein. To each village he has appointed a man of learning, to teach the people their religion and to explain to them their duty towards God, towards the King and towards their fellow beings. As a result, the tribes have become so transformed as to be united together in a brotherly love, which earned for them the name of *Ikhwan*, or "Brethren." Such is the picture painted by a native Sheikh.

According to "The Near East and India," from which we gather this report, "the lecturer said that the credit for introducing medical treatment on modern lines in Kuwait, Basrah, and Bahrain was due to American Missions; in Nejd, to King Ibn Saoud; and in the Hejaz and the Yemen, to the Turks. But it is in the sphere of surgery, exclusively, that the Arabs have made use of modern science—during the last twenty years or so. In the sphere of medicine, the Arabs have scarcely recognized any merit in modern methods of treatment. The overwhelming majority still resort to herbs and rely on the methods of Avicenna

and his pupils. But vaccination, as a protection against smallpox, has spread widely throughout Bahrain, Kuwait, and the Hasa, and, thanks to the efforts of King Aziz, has made headway in Nejd and in the Hejaz."

It is astonishing that the Minister of Ibn Saoud's Government should pay such high tribute to the work of the American Mission before a distinguished audience in London.

In his recent book "Alarms and Excursions in Arabia" Bertram Thomas describes the condition of the tribes in northern and western Oman. No one can fail to read between the lines the desperate needs of these people for medical missions, for education, and for the Gospel. He describes their religious and superstitious practices as largely animistic, tells how they make medical use of the Koran, which he calls "the holy pharmacopoeia of Oman," and how they offer oblations to demons and spirits.

If it is true, as Livingstone asserted, that "the end of the geographical feat is the beginning of the missionary enterprise," then Arabia is still neglected in the distribution of the Bread of Life. Nothing emphasizes more the need of Arabia for the Gospel today than the astonishing changes that have taken place in the matter of communications. The land of the camel has become the land of the motor car. At the beginning of the twentieth century there were no railways or highways in the whole country. During the first decade Medina was linked to Damascus and a survey made for a railroad to Mecca which has not yet been completed. During the World War a short railway was constructed between Aden and Lahaj. Aeroplanes have become familiar to the dwellers in the desert and the present King of Arabia has a royal air force. Telegraph and telephone lines, not to speak of wireless stations, connect Mecca with the coast and Baghdad with the interior. Motor cars first came to West Arabia in 1919. Now there is a good road between Jiddah and Mecca, and over one thousand passenger cars and buses are registered in the Hejaz.

Besides the regular route—Beirut to Damascus, thence due eastward to Rutbah Wells and to Ramadi, and along the Euphrates River to Baghdad—the latter city is also accessible to Mediterranean ports by a route beginning at Aleppo, Syria, and proceeding via Deir-ez-Zor to Baghdad.

Every year the motor car is penetrating farther into neglected Arabia. Communications between every part of the Peninsula were never so rapid and universal. The Arabic press from Cairo, Beirut, Damascus, and Baghdad also reaches every part of the Peninsula. Surely all this is a challenge to hasten the work of evangelization.

¹ Lady Kathleen's "Slavery," pp. 49-46 (London, 1930).

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

MISSIONARY EDUCATION THROUGH COMPETITIVE READING

One of the puzzling problems confronting all mission boards today is how to readjust promotional plans to meet changed conditions. Crusading; double-quickstep slogans like "The Gospel to the Whole World in Twenty-five Years" (as in 1816), and "The Evangelization of the World in This Generation" (in 1888) awakened an expectation which, failing of fulfillment, has reacted in decreased interest and financial support. Due to a better understanding of fundamental conditions and also of the magnitude of the task involved, we are lately glimpsing a new ideal, viz., that of specialized education (beginning in early youth, if possible), as an impetus to the world-wide enterprise. Though its prospect of achievement is more remote, this intensive cultivation of intelligence and interest would seem to promise better success. It gears itself up with present day thought and processes and constantly gains momentum as it advances.

Doubtless every denomination is making its own attempts along this line, and the perfect plan—if such a thing is ever realizable—would be a synthesis rather than a selection; hence it is of prime value to familiarize ourselves with what our denominational neighbors are doing. The Reading Contest Plan of the Baptist Board of Education bears its own credentials of eleven years' usage, and may be found suggestive by other planning boards.

How It Was Born

After a time-honored tradition, it owed its birth and early nurture to the women! For administrative purposes, the missionary field of the Northern Baptist Church is divided into ten geographical districts. Some years back, the women's groups in several of these districts evolved their own competitive plans for missionary reading. Later, the newly organized Department of Missionary Education was asked to grade, print, promote and make national these plans which, in the natural evolution of a successful movement, had become church-wide. At present, the women's national boards cooperate in that they name members to serve on the general committee and furnish the annual awards, but the administration is in the hands of the Board of Education, with the church as the local unit.

The Way It Works

A list of standard educational and inspirational missionary books, together with a digest of their contents, is brought out each year by the national committee in time for April distribution. These lists are carefully graded and include (1) an Adult Division for men and women; (2) a Young People's Division with separate sections for World-Wide Guilds ('teen age girls), Royal Ambassadors ('teen age boys), the Baptist Young People's Union and Baptist Christian Endeavor groups; (3) a Children's Group inclusive of the Children's World Crusade and the Junior Societies. The subject matter is suitably varied in each section, ranging all the

way from the appropriate study books of the Missionary Education Movement to volumes of standard fiction incorporating missionary values, such as "A Lantern in Her Hand," "Heirs," "Red Rust," "Giants in the Earth," etc. For instance, the home mission portion of the World-Wide Guild list for the current year includes "The Challenge of Change," "God and the Census," "The Adventures of Mr. Friend," "Roving with the Migrants," "Rural Religion and the Country Church," "Steeple among the Hills" and "The Laughingest Lady." In addition to this there are special books on foreign missions, also inspirational and peace and prohibition literature. In each case the complete sets or "libraries" may be purchased outright or built up locally by separate purchase or gift. Not infrequently various members of the church are willing to donate volumes for the cumulative building of the several libraries. Miss May Huston, Associate Secretary of the Department of Missionary Education, says: "While not all the books are interesting alike to all the churches, the diversity is such that many letters come to the office telling how much the readers have enjoyed them. The publishers have become anxious to have their books on our lists and sometimes even ask us to read their manuscripts in advance, making their acceptance of a book depend on our promise to use it in our contest list. The publication of good missionary books is increasing as a result of the reading program of the various denominations."

Numerical credit values are attached to the several volumes

in a list. In general, study books count 10 points, other books 5, MISSIONS (the Baptist missionary monthly) receives 10 points for each issue, and each number of THE MISSIONARY REVIEW OF THE WORLD counts 5. It is noteworthy that THE REVIEW is the only magazine outside of Baptist publication included in the contest list.

The reading list of each new year is added to the total of all preceding years; so this huge missionary snowball goes on rolling, new readers of the old books acquiring the credit points the same as in the case of volumes for the current year.

Organizational Machinery

A Contest Secretary is appointed in every cooperating church. This person (usually a woman) promotes the plans in all departments, though the assistance of a committee is usually necessary in the larger churches. Contest Secretaries report to Associational Secretaries charged with the work, and these, in turn, report to State Secretaries, the latter sending their reports to the Associate Secretary of the Department of Missionary Education for publication in the annual handbook. Of course this machinery works equally well from above downward, for all promotional purposes. It may be added that the regular organizational machinery of national, district, state and local agencies is ably supplemented by the staff of 1,666 volunteer workers in the department, making continuous efforts to get the latest plans, methods and materials across to the churches. Well trained, though unsalaried, many of these workers exercise initiative and roll up results not always paralleled by salaried officials.

Prizes and Awards

A prize of five traveling libraries of ten books each is awarded by the Women's Home and Foreign Boards to the districts securing the largest number of points in proportion to the resi-

dent membership of the churches in the district. In addition to this, local, associational and state prizes are given; also special awards in the several guilds cooperating, all on the basis of the credit points of the national contest. For illustration, in the World-Wide Guild contest, chapters qualifying by having five books read individually (group reading not allowed) by every member of the chapter—two home, two foreign and one inspirational, will receive for the



first year a sepia print of Hoffman's "Head of Christ"; for the second year, Plockhorst's "The Good Shepherd"; for the third year, Raphael's "Sistine Madonna"; for the fourth year, "The Madonna of the Chair"; for the fifth year, Holman Hunt's "Light of the World" etc., through a period of twelve successive years. Adults reading the Junior missionary books to the children are credited with the same number of points as are given to the children. In the Primary and Nursery grades, the children only receive the credit. While it is recommended that readers follow the same list throughout, books in one graded list may usually be substituted for those in another. Churches reaching the higher standard of five per cent of their resident membership reading five missionary books each are entitled

to twenty-five points on the Certificate of Missionary Education issued by the Department of Missionary Education. Of the five books, not more than two should be Bible books, the latter being included in each year's list, for all groups.

Competition for these awards is keen, districts and their subdivisions vying with each other in the accumulation of credit points. As all departments of the local church contribute toward its grand total, wonderful teamwork and a fine spirit of group cooperation develops. In a recent letter to the writer, Miss Huston says:

When the department first took over this work there was a question in our minds whether the reading would interfere with the study program. As there has also been an increase in the number of study classes during the years, we have decided that it has helped rather than retarded that phase of the work. Another thing which we questioned was the wisdom of counting points and giving a prize. This however, seemed to be stimulating interest and certainly the circulation of new books which constituted the prize would do good. We have found that many of the states and even association groups have given books as prizes to churches which have done special work, and this also has added to the circulation of missionary books. The steady gain has seemed to be the most encouraging feature about it.

A Peep Into the "Works"

To continue with Miss Huston:

In the local church a vigorous reading program usually starts with the appointment of a woman to head up the work. I always instruct them to make an inventory of the books already in the church or Sunday School library, find out what listed books are available in the homes of the members and make a visit to the public library to find what volumes are available there. Members of the church often contribute books from their private libraries in order to make them available for the whole church.

It is very important to make new books available to the readers. This can be done in a number of ways. Probably the women's societies are responsible for buying more of the new books than anyone else, inasmuch as they feel responsibility for furnishing the young women and children with interesting material; but organized Sunday School classes or Sunday Schools themselves often vote money for this purpose. Individuals are en-

listed and in some cases an amount is regularly put into the church budget for this purpose.

After the books are secured, various methods are adopted for keeping the records. It will be readily recognized that unless some one is on the job continually, the books will be scattered in different homes and lost track of or will remain in the library without much use. Both of these things must be avoided. The Reading Contest Secretary must know where the books are and keep records of the readers. Some use posters on which they place a star of some color for the reading of single books and possibly a gold star for those who have read five books. In the case of one church there was a contest between adults and the younger groups, including young people and juniors, but the reports were brought in at the missionary meeting once each month. They had a thermometer drawn on cardboard with the number of points marked off by thousands, and made the red lines with crayons as the various reports came in. This church entered into the reading program with great interest for a year and followed it with a much better educational program than they had previously ever thought of having.

There are, of course, some things which are not ideal. We try to keep people from reading merely for the sake of reporting points. We realize a church which is striving for a record may err along this line.

"The Proof of the Pudding"

Realizing that the intangible results which it is impossible to tabulate are often the most potent, we may yet gain an approximate idea of the working efficiency of this plan by comparative statistics over a period of eight years, some of the earlier details being incomplete.

Year	Persons reading 5 missionary books
1922-1923	6,262
1923-1924	7,888
1924-1925	10,143
1925-1926	21,319
1926-1927	35,994
1927-1928	44,102
1929-1930	51,462
1930-1931	59,387

This table does not include those who read less than five books per year. In 1925-1926, there were 82,483 readers of at least one book reported, 260,053 books read and 3,324,786 points reported. In 1930-1931, the number of readers had increased to 199,620, the number of books read to 1,077,432, and the number of points won to 9,131,744.

Figures, like actions, "speak louder than words." Surely the plan has approved itself. It ably supplements and extends those of the Missionary Education Movement, in which twenty-two denominations are now cooperating. Incidentally it may be stated that Baptists are the second largest users of the United Study books.

A Glimpse Through the Field Glass

One of our leading missionary administrators recently stated that provincialism and lack of perspective constitute the greatest world-wide problem the Church has to face today. A deeper understanding of the other great ethnic faiths is absolutely necessary for an adequate conception of the missionary task—yes, and a confidence, born of intimate knowledge, that the Christian message holds its supremacy in meeting the most diverse needs. In this crucial period of inflamed race prejudice and rampant nationalism, the time is ripe to activate the message of the Master that all men are potentially brothers and must learn to live together. Our program, though broad, is not yet big enough for the conditions. We must have more intelligence as to actual conditions. It is our conviction that the recent move for church-wide missionary education is the most important advance in our generation, and it is calculated to go far toward halting current recessions in both interest and contributions.

A POTPOURRI OF PROMOTIONAL PLANS

Well-seasoned methods for popularizing missionary literature are herein assembled from a wide range of denominational sources, with the assurance that most of them are available with other subject matter and in all departments of church life. REMEMBER THAT EYE-GATE HAS NO NEAR COMPETITOR AS A PORT OF ENTRY TO THE CITY OF UNDERSTANDING.

The Sunday School Missionary Ladder. For a ladder-climbing contest, have a carpenter make a real ladder of 10 or more rungs. Place it in the Sunday School. Put the name of one book on each rung. As a book is read, the name of the reader is placed on a tag and attached to that rung. The one who climbs the ladder first is the one who has read all the books first. If a prize is announced, give a missionary book.

The Circle Race Up the Steps. Have a simple, manila-paper sketch of a broad flight of steps on which are poised, lightly gummed, pictures of jauntily dressed women (cut from fashion plates) bearing on their backs the names or numbers of the several circles into which the woman's society is divided, and which are in competition for "points" gained in missionary reading, each step representing a definite advance in points. Great excitement prevails at each monthly meeting to see "how far up our circle has gone." The one reaching the top first may receive her choice of a book from the reading list.

Dramatizing the Reading List. The Contest Secretary enters dressed in cap and gown and carrying an armful of the current books on which she is meditating. She paces the platform in a brown study, thinking aloud. Presently her dreams are materialized, as she calls reminiscently for "Peter, Bingo and Those Others" (Edward Seaman)—and in from a side room runs a little five-year-old leading his rollicking collie dog, this brief dialog ensuing: "I'm so glad to see you, Peter, and your dog, too. (Shakes hands with both.) That was a fine thing you did in your book. How did you become willing to sell your dog?"

Peter: "O, I just knew the Bishop needed money and I had none, so I did the only thing I could think of to get some for him. I sold my dog." (Exit Peter and his collie.)

Similarly the secretary sum-

mons a young college man to impersonate and review "Larry" (by Himself); a young married woman for "Heirs" (Cannon); a real Salvation Army lass to describe and emphasize "God in the Slums" (Redwood), etc. As a close, this highly imaginative secretary tells where all the books may be obtained. The circle leaders having them in charge were simply swamped with applications, especially for "Peter."

Contest Devices. Stretch a wire about six feet long on one side of the room, goals being marked at intervals for books read. Gay automobiles cut from magazines and bearing individual readers' names are attached to the wire by means of gummed (Dennison) hooks at the back, and moved along in accord with their owners' progress.

Draw on a large sheet of cardboard a sketch of a leafless tree, the trunk being named for the society, each branch for a group or circle therein and each twig for a member. As books are read, attach to the reader's twig a bright leaf cut from crepe paper.

Choose sides and have a study book question contest, the losing side paying into the treasury a certain amount to expend on next year's study books.

"A penny for your thoughts." Divide into sides. Have a decorated box or child's bank into which a penny is dropped for each book read by that side, the resulting fund being expended for more books.

Pin questions on the study book chapter under consideration, on the backs of the members and have them circulate freely during the social hour. No woman may be seated for refreshments until she has been able to answer and so unpin at least one question from some one's back.

Have a review of one book on the reading list given in the opening exercises at each program meeting. In this way at least ten books are presented in outline each year.

Around Our Library Table, or The Animated Catalogue. The former consists of a series of brief reviews of the best missionary books, given by a circle of good "reporters" sitting around a literature-filled table and brought into action by the librarian (leader). The latter is the same plan with a more imaginative touch, the various publications coming to life and speaking in the first person, as, "I represent the experiences of a real worker in the slums" etc. The literature thus exploited should "sell itself" (or loan itself) at the close of the meeting.

A Grab-Bag Review. Publications passed around at the close of one meeting and drawn, hit or miss, from an attractive bag, are studied and reviewed by their several recipients at the next meeting.

Story Hour in the Mission Circle. An occasional meeting at which the best missionary narratives, with or without campfire device, are given by good narrators.

Inverted Birthday Gifts. This is a good plan in the assembling of a missionary reading list or library. Have a list of the birthdays of the membership. When each person's natal day comes around, instead of receiving gifts, the person makes one to the mission circle, guild or other group, a missionary book of approved character or from a designated list being required. Incidentally, the reaction is good for the donor.

Recipe for a Delicious Literature Cake. A Mission Study Caterer gives a bright, snappy talk incorporating the ingredients as she describes the cake—illustrated by a large imitation one made up with gold and white tissue paper, etc., in imitation of frosted gold cake. "One-third of a cup of oil on troubled waters; three-fourths cup of human kindness; one and one-half cups of 'flowers - while - the-friends-yet-live'; two cups syrup of remembrance of missionary workers; one-half teaspoonful

salt of the earth; two level teaspoonfuls Literature Subscription Plan (\$1.00 per year bringing all the new leaflets as they come from a certain denominational press); one cup proper circulation of same; one cup finely chopped reading; two eggs—subscription to THE REVIEW. Cream thoroughly first five ingredients. Add Literature Subscription Plan. Then whip in the circulation and reading (as cake would fall flat without these); fold in the subscriptions to THE REVIEW; flavor with inspiration from Bible reading. Bake in executive committee meeting. Cover top and sides with icing as follows: One teaspoonful energy, four tablespoonfuls keen thinking; add discussion; spread, then sprinkle generously with devotion." At this point sample the cake by assuming to cut it, then serve some of its contents by having spicy reviews of new literature taken from the interior of the cake. Such reviews must have been well prepared and "baked" beforehand. This device is an attractive one for an entire program featuring new study and reading books as well as leaflets. "Samples" may well be passed around for purchase or home reading.

Stimulating the Reports from Children

As a rule, children are careless as to reporting credits for books read. This device has been found excellent: Add a cardboard handle to an ordinary flower basket mounted on cardboard backing in such a way that the top is open enough to slip flowers in. Make a cardboard flower for each member of the group, writing her name on the stem and pasting her kodak picture or a head cut from a magazine, in the heart of the flower. A petal is added for each book read. Boys do not care especially for flowers, so each lad is instructed to make his own quiver (tinting it with brown crayon to resemble bark) into which he may stick an arrow for each volume read.

Women's Home and Foreign Bulletin

HELEN M. BRICKMAN, 105 EAST TWENTY-SECOND STREET, NEW YORK; COUNCIL OF WOMEN FOR HOME MISSIONS

FLORENCE G. TYLER, 419 FOURTH AVENUE, NEW YORK; FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS OF NORTH AMERICA

OUR RED BROTHERS

A Study in Contrasts

By Jennie Cartland Callister

One who makes any serious study of the American Indians is struck by the fact that it is a study in contrasts. Whatever phase of life is considered, one finds these striking contrasts.

Too much has been said in the past about the few wealthy Indians, so that uninformed people will say in all sincerity, "Why, I thought the Indians, were rich—from oil." The income of those who suddenly became wealthy some years ago is decreasing year by year and it is a question whether the last state of those Indians will not be worse than the first. With neither experience nor training in the use of money, they have been the prey not only of unscrupulous whites but of their own foolish fancies and baser emotions so that wealth, which we usually consider a blessing, has to most of them been a curse.

In contrast to the very few wealthy Indians are the great majority, so poor that life is at best merely a precarious existence. There is nothing of the romantic we so like to associate with Indians to be found in these groups. Dirty, diseased and discouraged, they are far from picturesque. Many people, some Christians, refuse to accept any responsibility for such as these, merely shrugging aside the whole matter by calling them "shiftless and lazy"! Who made them so? Who took away their natural economic basis of living? The original attempts of the government to right the wrong only made matters worse. The

"paternalistic policy" took away natural incentive. What man is going to work for food and clothing when it will fall into his lap if he waits for it? This policy led to what has been called "the lethargy of expectancy." Do we not owe to these less interesting tribes an even greater debt?

Many of us forget that there were different types of Indians in this country when the white man came, Indian nations with entirely different habits of life and thought. Many were, and some still are, as different as Englishmen and Frenchmen. It is interesting to know that some of them do not think of themselves as "Indians" but acknowledge only their tribal name. Mr. Lindquist tells a story which illustrates this. He was visiting an Indian school. The superintendent introduced him as one who had for years been interested in Indians. The boys looked at each other blankly, then one of them said, "Does he mean Choctaw?"

As various tribes were pushed from the places that the white man wanted, they were eventually located near to each other—in Oklahoma, especially. Though they had inherited not only different languages and thought "patterns" and also, in some cases, tribal feuds that had lasted for generations, they were expected to adjust themselves to these difficulties and at the same time to adopt the white man's civilization. What a task to thrust upon a primitive people! Some of them have clung tenaciously to the customs of their ancestors, while others are practically assimilated into our civilization. And that leads us to another of the contrasts.

We neglect to distinguish between those who do cling to the past, to the ceremonies of their tribes, and the Indians who think of themselves as American citizens and have grown away from the primitive customs of their people.

There is much which is picturesque and beautiful in the old customs of some tribes. Take, for example, the "Green Corn Feast" of the Senecas. It is really a thanksgiving ceremony, though it is celebrated in August and lasts four days. They bring the best of their fruits, grains and vegetables, which are piled around a beautiful oak tree in a large space surrounded by high bluffs. Here the ceremonies take place—the enumerating of all their blessings, the naming and blessing of the babies by the chief, the dances with their different phases—friendship, sunshine and growing things. Then the products of their fields and gardens are given away, their best! (Many of the Senecas are very poor.)

We like to hear about these interesting customs. The danger is that we shall expect, if not demand, the picturesque, forgetting that we are now training Indian young people, the leaders of tomorrow, to take their places in our civilization. Sometimes we ask young Indians who have never in their lives worn clothing essentially different from ours, to don "war bonnets" and beaded suits for our entertainment. If we do this for publicity purposes, we should at least recognize the fact that it may be quite as much "out of character" for them as it would be for us to appear in the garb of our Puritan or Pilgrim ancestors!

Would that more of us could appreciate the situation in which the young Indians find themselves today! They are caught between two civilizations, each with its pull on their lives, and in many circumstances the two influences are pulling in exactly opposite directions. Consider the case of a young girl who goes home from boarding school for vacation to find that her relatives have arranged for her marriage to someone whom she does not even know. Respect for parents and grandparents is a cardinal virtue in some tribes. Great pressure is brought to bear. Shall she yield? If she does, it will probably mean the end of her hope of becoming a "real American citizen." Some girls run away from the dilemma, only to face other and, in some cases, worse difficulties.

Constantly our young Indians must make choices. White leaders need sympathetic insight in guiding them during these critical years when "they have lost much of the old Indian culture without having fully assimilated white standards." Let us not lose sight of the fact that there is something of the Indian culture worth saving. The young people should be encouraged to feel that theirs is a noble race with a real contribution to make to our American life.

Among those who have caught a vision for these young people and are trying to help them realize it, are the Religious Work Directors of the Government Boarding Schools. Not long ago a list of questions was sent to these directors, among them this one, "What seems to you to be the outstanding need of the boys and girls?" One director answered, "Someone to love them."

Someone to love them! Can't we love them, the lovely and the unlovely, the picturesque and the prosaic? Most of us will have to do it at "long range," but one way that we can show we do care is to keep the Religious Work Directors in the schools where we now have them and make it possible to place more where they are desperately need-

ed. This is a splendid interdenominational project that we can carry on hand in hand, thus giving Christian leadership to the Indian boys and girls who need guidance and who need love.

WOMEN'S UNION COLLEGES IN THE ORIENT

The story of the seven Union Christian Colleges of the Orient is well known to the women of America who have followed with interest the organization of the colleges, five of them during war years and two as they have developed from high schools and post-graduate high schools over a period of twenty-five years.

The story of the campaign, when the women of America raised two million dollars and claimed a third million from the Laura Spellman Rockefeller fund to secure buildings and equipment for these colleges, is equally familiar. The years have passed, the buildings have been built, the colleges have increased in enrollment, have broadened in scope and have been strengthened by the leadership they have produced.

Ginling College, Nanking, China. Dr. Yi-Fang Wu, the new president, a graduate of Ginling, who took her master's and doctor's degrees at the University of Michigan, is doing an outstanding piece of work not only at Ginling, where she has won the confidence of both faculty and students, but in government educational circles, where her position is established and her counsels valued.

Yenching College, Peiping, China. Here many new experiments in education are being tried out and much research work done on which the future education in China will be built. Through the Department of Home Economics, homemakers and teachers of homemaking are being trained. Religion and social service occupy a prominent place in the college curriculum.

Shantung University, Tsinan, China. Our interest here is centered around the training of women doctors who specialize in

child feeding and the care of women and children. Health and body clinics emphasize the prevention of diseases as well as its cure.

Union Medical School, Vellore, India. This school, built up through years of hard work, is a monument to the splendid effort of Dr. Ida Scudder, who is still the guiding spirit of the institution. A hospital and dispensary in Vellore are part of its program, which includes a nurses' training school and an out-patient department, with roadside clinics for forty miles in every direction from Vellore. Some new buildings have been built and more are in the process of construction.

Isabella Thoburn College, Lucknow, India. This college is the oldest woman's college in all of Asia and its standing is unquestioned throughout North India. It has government recognition, as the woman's college connected with the University of Lucknow and the women of Isabella Thoburn vie for honors with the men of the university and in the majority of cases come out with the lion's share.

Woman's Christian College, Madras, India. This college has perhaps the most beautiful setting, with trees, gardens and stately buildings. The chapel is in itself a real mosaic.

Here again the students vie for honors with the men students of the University of Madras. A strong science department gives adequate preparation for students planning to go into medicine. Homemakers receive excellent training, and already this college is responsible for the establishment of St. Christopher's College, which specializes in all grades of teacher training.

Women's Christian College, Tokyo, Japan. Over four hundred students are enrolled this year in the Women's College of Japan, and the faculty, consisting of about seventy full-time or part-time teachers, includes only six Americans. President Yasui is the outstanding woman educator of Japan and a strong

Christian influence in the college. The students are living out the college motto of "Sacrifice and Service" in their work for the less fortunate children of Tokyo. The graduates occupy many prominent positions in schools and in altruistic fields. A new administration building has just been completed and the most pressing need now is for a chapel.

There are many union institutions in the Orient, but these seven are the institutions in which the great body of church women of America have centered their interest over a period of many years. The need continues and the task grows. More responsibility is taken nationally in China, India and Japan, and close examination shows that the individual student in most cases bears about the same share of the expense of her education as does her American sister. Endowments are lacking, and this fact increases the amount needed to meet the current budget and makes help from over the water imperative.

And so we, whose daughters partake of the educational feast spread out by a thousand colleges, reach out in love and friendship to our sisters across the sea, and through these seven colleges for women give to them some of the opportunities for the development of Christian leadership, the training of mind and body which have been given to us and to those we love.

DISARMAMENT COMMITTEE OF THE WOMEN'S INTERNATIONAL ORGANIZATIONS

The Disarmament Committee of the Women's International Organizations represents the greatest concerted action that women have ever undertaken. The International Council of Women, Universal Alliance of the Y. W. C. A., International Alliance of Women for Suffrage and Equal Citizenship, Women's International League for Peace and Freedom, World Woman's Peace Union, European Union of Soroptimist Clubs, International Federation of Business and Pro-

fessional Women, W.C.T.U., the National Committee on the Cause and Cure of War, International Association of University Women and International Women's Cooperative Guild are the eleven organizations which have united in the formation of this committee for the purpose of promoting the success of the World Disarmament Conference. This committee has its headquarters at Geneva, and its aim is to stimulate and to concentrate the work for disarmament which women are carrying on throughout the world with such earnestness and zeal. Thus it represents many millions of women of all nations, for whom the question of disarmament is one of the most important the world has ever had to consider.

At its first meeting in September, 1931, the committee passed the following resolution, which was sent to the delegates of the League Assembly:

The great international organizations of women assembled at a meeting of their special committee for united action in support of disarmament, beg to express their wholehearted support of the forthcoming Disarmament Conference and their earnest desire for its success. They pledge themselves, by every means in their power, to help in organizing the vast and growing public opinion in favor of the Conference and of the realization of the world-wide cry for disarmament and security.

Women demand disarmament and, as a first step, they ask for an effective reduction of armaments. At the same time they are convinced that the first arms to lay down are hatred and suspicion. It is with inner moral disarmament that one has to begin. Women are specially qualified for this task, and it can be their greatest contribution to the work of disarmament.

A great impetus to the effort of women was given by the Spanish resolution adopted by the Assembly on September 24, 1931, requesting "the Council to examine the possibility of increasing the collaboration of women in the work of the League of Nations. This has special bearing on the Disarmament Conference. The Disarmament Committee of

the Women's International Organizations, functioning in Geneva close to the League's Secretariat, has an immense task in informing its member organizations how women may best cooperate in making the Disarmament Conference a success.

Here is a great call to strenuous effort. Disarmament is required not only to prevent actual war but to direct enormous, non-productive, destructive expenditures into productive, constructive channels. Let us not only rid ourselves of war, but of preparations for war. Sign disarmament petitions; join an organization which keeps you informed of what you can do; read the newspapers; attend meetings; study the difficult issues; realize that you are a citizen and let your government know how you feel; and send a contribution, however small, to the Disarmament Committee of the Women's International Organizations, 2, Rue Daniel-Colladon, 2, Geneva (Switzerland) to help carry on its work effectively.

INTERNATIONAL EXHIBIT

An International Exhibit has been opened at 746 Fifth Avenue, New York City.

The store which has been given for this exhibit is most attractively and effectively decorated and arranged as a center of information on the Conference for the Limitation and Reduction of Armaments and questions related to it.

Pamphlets, periodicals, books and posters dealing with current international affairs and the Disarmament Conference as well as economic interdependence are on sale. Expert advice on literature, exhibit material and special programs for club groups is available. There is a children's corner with suggestions for books and handcraft. Industrial exhibits are being displayed by many leading corporations, showing the international scope of the work.

A center of this sort can be of great educational value and a real aid in the creation of interest in world peace.

THE KINGDOM OF GOD CAMPAIGN

By William Axling
Secretary of the National Christian Council of Japan

The Kingdom of God Campaign started its second year with four major objectives.

First: Through the holding of Training Conferences for Christians to mobilize for the movement the laity of the church and to train them for active participation in the movement.

With this in view two mass training conferences were held early in the year, one in Tokyo for the area including Tokyo and the territory to the north and one at Nara for the Osaka-Kyoto-Kobe district and the surrounding territory. One thousand four hundred and fifty laymen and lay-women attended these conferences. These delegates were sent by the churches in the areas covered by the conference and have proved a tremendous force in creating interest in the campaign in their respective churches and localities.

Following these two mass conferences, conferences of a similar character have been held in a great many of the provinces of the Empire, with representatives from all of the churches in the province in attendance.

Second: Another objective has been that of continuing the mass evangelistic meetings which were started last year. Dr. Kagawa, of course, has been the central figure in this particular phase of the movement, but there have been a large number of pastors, as well as laymen, who all over the Empire have served as evangelists in meetings for the public at large.

Statistics have not as yet been gathered to cover this phase of the work for the current year, so it is impossible to report the number of meetings held and their results.

Dr. Kagawa covered the Tohoku fairly well and had some wonderful meetings in the Hokkaido. During the twenty days' campaign there over 2,000

people signed cards as inquirers. Some of these meetings were really monster meetings with the attendance running as high as 2,000 at a single service.

Third: The third objective has been to project the movement into the neglected rural area by promoting and conducting Peasant Gospel Schools. As a promotional measure a conference for the training of people to conduct Peasant Gospel Schools was held in Tokyo in April. Over 100 delegates, most of them officially appointed by the denomination with which they are connected, attended this conference.

Such Christian rural specialists as Messrs. Sugiyama, Kurihara, M a s s a k i, Kurabayashi, Yabe, Takizawa and Kagawa, out of their own experience placed before these delegates the purpose, the technique, the course of study and other matters pertaining to the conduct of a successful Gospel School.

The Kingdom of God Campaign has also provided speakers for quite a large number of Peasant Gospel Schools that have already been held this year. However, the movement only provides speakers for Gospel Schools that are cooperative in character; that is, it will not send speakers to schools that are under purely denominational auspices.

Fourth: The fourth objective this year is that of following up campaigns that have been held in the past with a view to conserving their results. Quite a number of such follow-up campaigns have been held and each district committee, with this as a goal, is encouraged to put on special meetings for special groups, such as meetings for students, for educators, for business men, for working men, etc.

The Kingdom of God Weekly has held its own both as to circulation and content and about 30,000 copies are published every week. The launching of this evangelistic medium and the wide circulation which it has attained in so short a time is one of the outstanding achievements of this campaign thus far.

The following are some of the by-products of the movement to date:

It has created among the Christian forces of the Empire a spirit of cooperation and solidarity which did not exist before the movement was launched. The ninety district committees that have been organized under its auspices have brought the Christians of the cities and of the provinces in which these committees are functioning into very close working relations and given them a new consciousness of the fact that they are one, with a common Lord, a common Gospel and a common goal.

Another by-product of the movement has been a broadening of the vision of those who have actively participated in it, and a re-interpretation of their task in terms of a more practical Gospel and a Christianity applied to the problems which are distressing our modern world.

Another far-reaching by-product has been the creation among the Christians of other nations of a new interest in the Christian movement in this land and especially a new interest in the progress of the indigenous Christian Church here which is fast reaching full manhood.

Letters come from all quarters of the world expressing a deep interest in this Kingdom of God Campaign, assuring us of the prayers of a large number of people in the various nations and asking for information to pass on to many who are eager to know how the movement is progressing.

In a very real sense the Campaign is thus creating not only a new solidarity within the Christian forces of the Japanese Empire, but is creating a sense of solidarity between the churches of the west and the churches of this land.

The movement needs your constant and passionate prayers. It is packed with large potentialities, but only prayer and the work of God's spirit can bring these to realization.

Our World-wide Outlook

A Missionary Newspaper of Current Events

CHINA

Wrestling with Flood Perils

A unique factor of a Yangtze flood is its duration in time as well as extent in space. It is normal behavior for this great stream to remain high for four or five months each year. This matters little so long as it remains below the dike level, as it does in ordinary years, but when it overflows the dikes and fills all the valley, this slow recession of the waters extends greatly the period of distress. This means no winter crops throughout most of the valley, and the total destruction of almost all buildings standing in water.

Relief organizations are operating so efficiently now that there is no word of actual starvation or acute distress, though the deaths from disease remain high, despite heroic efforts by the medical services. The government has asked medical schools to suspend work for three months in order that their faculties and advanced students may be released for work in the devastated regions.

The hard pull is ahead when the coming of winter coincides with the exhaustion of local stocks of grain. It is still too early for the collection of accurate information as to the totals which will be required.

—*The Christian Century*.

Self-forgetfulness and Courage

"Facing destruction, many leaders have displayed self-forgetfulness and courage. Practically all the well-to-do families in our Christian community have been robbed, held for ransom, and forced to pay large sums of money. The Director of Religious Education and his wife are living in the ruins of their once modern little home.

They do not have a single blanket or change of clothing. The chill winds will be exceedingly difficult for families with little children. The entire Christian community over a wide area has now been reduced to poverty by bandits and civil war. All buildings at Kienning have been at least partially destroyed, and the mission safe, with the deeds and accounts, and cash, has been looted, reports the pastor of a church at Kienning. He lost everything he possessed, and started out again in a borrowed suit of clothes, to go back to his field and direct the work of restoration.

—*American Board of Commissioners for Foreign Missions*.

An Unusual Conference

Mrs. Arthur Lindquist, of the Swedish American Mission, Canton, China, reports some most unusual gatherings for Bible study and evangelism. Bible conferences were held for ten days at both Hongkong and Canton for the deepening of spiritual life in the Chinese Church. These were conducted by the native Chinese churches.

Before the first conference was held it was felt that if fifty or one hundred teachers, pastors, and evangelists could be gathered it would be worth while. To the surprise of all great numbers came in spite of the terrific heat of midsummer in the tropics.

From the *South China Morning Post* the following paragraphs refer to the gathering at Hongkong:

The annual Pooi-Ling Bible Conference, an interdenominational gathering arranged by the Protestant churches, aims at the deepening of spiritual life among Christian workers.

The meetings were marked by profound interest on the part of the Chinese, Saint Paul's Church being

packed to its utmost limits every day. Standing room was even at a premium, and the addresses were broadcast by loud speakers to large audiences in the courtyard of the church. It was noteworthy that so many of those who attended were young laymen and women.

Following the conference, four evenings devoted to evangelistic work were arranged, admission free. The first of these was held on Sunday in the Lee Gardens. By the aid of loud speakers, the addresses were audible in every part of the Gardens. It is estimated that there must have been fully ten thousand people present, and a feature was the reverent attitude of all present.

These gatherings are the biggest of their kind ever held in China. All delegates meet their own expenses, while at the same time contributing toward the general expenses. No appeal is made for funds, and on only one evening are envelopes distributed for the free will offerings.

A United Church in China

When the Church of Christ in China was organized it was a heterogeneous group with varying backgrounds and origins, representing the work of fourteen missionary societies with varying systems of church polity. The synods were scattered all over China speaking varying dialects and, with the exception of a very few of the Chinese pastors and church leaders, were very little acquainted with each other. The two triennial meetings of the General Assembly and these General Workers' Conferences have created opportunities for the unifying spirit of our Lord to manifest His gracious work. Out of these assemblies and conferences and retreats there is emerging a church which is not only united in name and in aim, but also in spirit and in service. It is a great privilege to see these integrating forces at work and to observe the process of becoming a church which is spiritually, essentially and actually one.

—*A. R. Kepler*.

Bandit Rescues a Missionary

Mr. Lacey Sites, of the American Methodist Mission, Fukien, who was taken captive and held for ransom by Chinese bandits that infest that province gained his liberty a week later. No ransom money was paid. He was rescued by a young bandit leader who, with a hundred followers, scoured the hills for four days in search of the missing missionary. This young bandit had attended a missionary meeting addressed by Mr. Sites, and had been so impressed that he had expressed a desire to change his mode of life. He left after a short conversation with the missionary and no particular importance was attached to the incident at the time. This bandit, hearing of Mr. Sites' capture, immediately called his followers together and went in pursuit. They found the missionary in a small house, closely guarded, surrounded the house, effected his release, and brought him home in a sedan chair.

China Motion Picture Control

Immorality, murder and robbery are promoted by many motion picture films. The life of many peoples, including Americans, is grossly misrepresented by films exported to other countries. In order to insure against this the Chinese ministry of finance has instructed the customs administration to prohibit the export of Chinese films unless previously approved by the national film censorship commission. China insists that the movies made in that country shall fairly represent the Chinese people. America permits the exportation of the worst of Hollywood pictures without interference, and has instituted a bureau whose function it is to increase the sale of American films abroad no matter how much they may damage America's reputation. Alternating with the gangster films are those of low moral standards, depicting men as not only not protecting women, but gliding with them down the path of sin. The bulk of the exported pictures

are a mass of sentimentality or filth. It is time that America showed at least as much good judgment as the Chinese.

Chinese Responsibility

The staff of the Protestant Episcopal Mission at Anking is almost entirely Chinese. The foreign members are: one bishop and one foreign priest, one doctor and two nurses, two business women, three sisters, two men teachers. The Chinese staff includes: 31 Chinese priests, 18 catechists, 96 teachers, 3 doctors, 2 sisters. Bishop Huntington writes:

The object of the Anking mission has always been to merge itself in the Chinese Church, and the troubles of recent years have hastened it. Chinese workers are now in charge of nearly everything in the diocese. Every church, every school, and even the hospital, are under Chinese heads. The bishop and the diocesan treasurer are Americans.

I hope, and my Chinese brethren share the hope, that we shall not be forced into making another jump too suddenly. In any event the Church in China, in spite of her troubles, is going on to meet her new problems, stronger and more vigorous than ever.

JAPAN—CHOSEN

Japan Evangelistic Band

In Kobe there are nearly a dozen little churches, all self-supporting, the result of the work of the Japan Evangelistic Band. Their total annual offerings amount to over three thousand dollars. One is a missionary church, the members of which are Koreans. Another group of country stations around the city of Okayama are all self-supporting and guided by Mr. Sato, an old Band member. There is still another group, thirteen in number, scattered through the country. These too are self-supporting. A larger group of twenty-six little congregations lying between Kobe and the west coast of Japan are the result of the Forward Movement.

A typical convert's story is that of the present cashier of a hospital connected with a large university. He was a drunkard

and a debauchee in spite of his excellent education. His sins brought him to attempted suicide and delirium tremens. The bullet missed his brain yet left him lying for a long time between life and death. A Japanese pastor led him to the Cross. His deliverance was immediate and his transformation complete. This has so impressed the university officials and hospital surgeon under whom he serves, that indifferent as they are to the claims of Christ on themselves, they allow him to hold meetings with patients, nurses and office staff. Some thirty-five souls gather weekly to pray and praise and listen.

For Peace and Progress

The Christian conscience in Japan is aroused to the menace of the present Sino-Japanese dispute. The National Christian Council of Japan, representing practically all Protestant Christians in the land, unanimously passed a strong resolution containing the following declarations:

In view of the Manchurian incident we feel a deep sense of self-reproach that the spirit of world peace, based on brotherly love which we constantly advocate, does not pervade the world's life. We pledge ourselves to new endeavor in behalf of peace in the Orient and throughout the world. May the conception of justice, friendship and love be deep-going and rule the hearts of all who are concerned with this problem, and lead to an early solution of the difficulty, thus eradicating the roots of the controversy between Japan and China. . . . We earnestly desire the prayers and cooperation of our brethren in Christ and of all peace movements everywhere.

The present international situation, the increasingly desperate industrial and social conditions in Japan, and the fact that 40,000,000 rural people in 12,000 Japanese villages have not been touched as yet by Christian efforts is enough to convince the most skeptical of the need for a united Christian front to the evils of the day. An evidence of the vitality of Japanese Christianity is shown by the Christian Council's approval of the mission work being undertaken

among Japanese in other lands, notably Brazil, the Philippines, and the United States.

Union Bible Classes in Osaka

From the bustling city of Osaka, Japan, comes encouraging news of a Bible Training School. Miss Ann Kludt writes in the *Watchman-Examiner*:

Several members of the Bible class have seen the vision of a union of all the English Bible classes of the city. We tried to arrange for such a meeting last year, but we had to give up the idea. But last Sunday we did have the meeting, and were more than delighted for nine classes were represented with seven foreign teachers. Eighty-nine members of the nine classes were present. The program was divided into three parts: devotional, a program by the classes, and a discussion. The result was a union of the classes with the object of meeting once or twice a year for better service and fellowship. One of the most gratifying things was to see the way the members of the class shouldered the responsibility and worked. The class is going on to greater things. Their enthusiasm knows no bounds.

Leader of a Beggar Band

The Salvation Army has for many years maintained a Home for Beggar Boys here in Seoul. Some years ago, when the work was first begun, the workers picked up off the streets one cold winter's night a little boy and took him into the Home.

The boy was intelligent, became the leader of the Beggar Boys' Band, and a first-class assistant about the place. Last winter a letter came from a Korean woman in America asking the Salvation Army to undertake to find her lost son. She gave his name, stating also that he was a citizen of the U. S. A. by birth in that country. She said that she was now able to pay his way to America and care for him. The boy was the leader of the Band. Surely God works in mysterious ways. *Roscoe C. Coen—Presbyterian Mission in Seattle.*

The Korea Sunday Schools

The chief work of the summer was the 790 Summer Children's Bible Schools, enrolling 4,160 teachers and 67,193 pupils. Many a romance in spiritual life

lies hidden in those figures. One boy from a darkened home every day at school prayed that his parents, brothers and sisters might know Christ and at home he urged them to take the step. They would not even attend until "commencement" day when, hearing their little son recite Scripture and seeing him receive a Bible in reward, they all gave their heart to the Lord. That church—the Ip-Am Church of Suh Hyung Co.—reports the whole church revived as a result of its summer venture for the children.

At O-San 260 children were taught. Secular primary teachers tried to prevent ten of them from attending, five were beaten and abused by their parents and twenty or thirty were abused for going to a Bible School. Many were illiterate when the school started. At the end of the term, seven-tenths of them had not only learned to read and write but read well enough to take their turn in reading Scripture verses.

A place called Kyung Hyung reports an increase in attendance of 130 because of the summer's work. Eighty-six were baptized and ninety-eight agreed to read their Bible every day through the year.

The Swallen Bible Correspondence Course continues to enroll new students. There are now 4,487 people taking the course and 1,126 graduates. A number of Bible Institutes make this a part of the work required of each student.

ISLANDS OF THE SEA

Centenary Celebrations in Fiji

Just 100 years ago three Tahitian teachers made the first organized attempt to evangelize Fiji. In the opening service of thanksgiving last July the keynote of the celebrations was struck in the song that rang out in the words, "Send the Light! Send the Light!" The Chairman of the Fiji District unveiled a stone tablet, "To the memory of Jecoro, Arue, and Atai, three Christian Tahitian teachers who landed at Oneata on July 9,

1830." A great crowd assembled on the site, where these men lived and are buried. Bowed beneath the palms, on the eastern end of this tiny island, that stands sentinel by the date line, many lives were pledged to take up the torch and wave it wide. "These all died in faith. Theirs was the past century, ours is the present! A century in which to keep Fiji Christian, in the face of new sinister forces that are revealing themselves on every hand."

—*Missionary Review*
(Australasia).

Mass Education in Lanao

We are under tremendous pressure. Now we have 142 volunteer teachers; program gaining momentum every day; our newspaper printing job is assuming huge proportions; 2,000 new persons a month are now learning to read, and what to give them to read has become a nightmare to me. I stay awake half the night, and dream the other half about it.

I have before me the names of 1,158 men and women who learned to read during the past month. Of this number 250 are women—no one can realize what this means who has not been in Lanao. We taught as many girls last month as have been in the public schools of Lanao since the schools were opened. We now have the names of 12,000 who have learned to read since we began this method.

FRANK LAUBACH, Lanao, P. I.

An Object Lesson in Fiji

Sixty years ago we used to hear lurid tales of savagery and murders and cannibalism in the Fiji Islands. Now a visitor can see with his own eyes these people and their descendants enjoying the blessings of civilization and all of them nominally "Christian."

It was a great surprise to learn that in addition to Fiji being now entirely civilized ninety-three per cent of the native Fijians can read and write. Mr. A. W. Macmillan, the Government Inspector of native schools, introduced me to the

grandson of the last cannibal king of Fiji—King Kakobau—who ceded the Islands to Great Britain in 1874. Two large, pointed granite stones were shown me upon which King Kakobau and his predecessors, after raiding neighboring islands and torturing their captives, would dash the brains of their victims and then partake of the cannibal feast. The last murder was in 1867, when a missionary was killed and eaten.

If people who despise missionary effort would go out and see for themselves the wonderful transformation that has taken place in the Fiji Islands they would assuredly become active supporters of the Christian missionary enterprise.

If a few of our laymen, accompanied by members of their families, could see these Islands and these people—descendants of former savage tribes—they would be intensely interested and return home full of enthusiasm for the work of our missionaries who have changed a savage cannibal race into a thoroughly civilized and God-fearing community.

—J. C. Meggitt in *The British Weekly*.

GENERAL

\$2,500,000,000 a Year for Philanthropies

Money devoted to philanthropic purposes in the United States is \$2,500,000,000 a year, according to Dr. Arthur J. Todd, Professor of Sociology at the Northwestern University. Dr. Todd says that philanthropy stood eighth in the list of the ten great American industries in the value of its total operations.

"Approximately one-half of this money goes for religious purposes; education receives 8 per cent; health, 9.2 per cent; personal gifts to individuals, 11.6 per cent, and foreign relief receives 9.7 per cent." The 380 community chests raised about \$85,000,000 last year.

Triumphs for Methodists

The Mission Board of the Methodist Episcopal Church,

South, reports the year 1930-31 as one of the best in its history. The following are some of the definite achievements:

A revival in the Congo has resulted in 300 conversions. Rites of baptism were administered to Chiang Kai-Shek, ex-President of China. A new church costing \$20,000 was dedicated in Liege, Belgium. A gift of \$10,000 (Mexican) was given anonymously by a Chinese Christian for promoting evangelism. The Moore Memorial Church in Shanghai was completed at a cost of \$325,000 (Mexican), \$50,000 being contributed by the Chinese. Autonomous churches have been set up in Brazil, Mexico and Korea. Kwansei Gakuin, a school operated jointly by Methodist, South, and United Church of Canada Boards, has been given full university status. A church has been built for Koreans in San Francisco, and three churches for Indians in Oklahoma. More than 1,000 persons were converted and a new church has been built at Kingsport, Tenn., an industrial center.

World Wide Bible Distribution

The British and Foreign Bible Society records the issue of fourteen new versions. The total number of Bibles, New Testaments and portions of the Scriptures distributed during the past year was 11,888,226, of which 7,604,625 copies were sold by 1,130 colporteurs.

In South America thirty-nine colporteurs sold 250,000 copies, canvassing from house to house in the great cities. Forty per cent of the Gospels circulated in Argentina were sold by a single colporteur at a Buenos Aires railroad station. Another man climbs far up the slopes of the Andes to visit places within the jungle zone.

A colporteur with the pioneering spirit worked among Tibetans for three months, crossing over into the forbidden land in the wake of shepherds and herdsmen.

Colporteurs have now been able for the first time to drive an automobile into the region of

Morocco lying south of Agadir—a region hitherto as much closed to missionary enterprises as Tibet.

Versions in forty-six languages have been sold to passengers on the ships at Port Said.

A colporteur, entering a circus in Austria, succeeded in selling Gospels to Japanese, Chinese and Arabic performers. Occasionally the colporteurs find themselves in districts where payment is made in bananas, fish, eggs, or roasted chestnuts.

In Spain, where 136,900 copies of the Scriptures were distributed last year, the Revolution has given the Bible Society's agents greater freedom of action.

Russia is at present the only considerable portion of the inhabited world into which Bible colporteurs cannot penetrate. The proximity of Communistic Russia, however, seems to have stimulated the sale of Bibles in Estonia, Latvia and Poland.

NORTH AMERICA

College Students and the Church

Statistics for the year 1929-30 show that 87 per cent of the students at publicly controlled colleges and universities belong to some church. According to a statement issued by Dr. William Lindsay Young, director of the Department of University Work, Board of Christian Education, the Presbyterian constituency represents the second largest religious group, composed of 35,541 members. This is a remarkable showing and answers the statements often made that our colleges are hotbeds of irreligion and dissipation.

The increase in the number of students in colleges, however, means that a whole section of membership of the home church has moved out from under the ministrations of the minister. There are few people between the ages of 18 and 22 in the same town as their home church. The college student is geographically removed from Christian leadership. As an agency for keeping

in touch with students, the home church has broken down. For the greater part of the year, except in rare instances, the minister is out of touch with them.

A City Mission Centennial

One hundred years ago, the story of a new venture of the Church in the interest of the "plain people and the poor" was presented in the Episcopal pulpits of New York City. This venture was christened "The New York Protestant Episcopal City Mission Society."

Its purpose was to take the church's ministry to Episcopals and others not being reached by the regular parish churches, such as "families of poorer mechanics, merchants' clerks, journeymen, apprentices, domestics, and others unable to pay for sittings, besides strangers, immigrants, etc."

There have been added through the years such auxiliary efforts as the famous shelter, St. Barnabas' House, neighborhood and settlement work at God's Providence House, fresh air and convalescent work at Rethmore Home and Schermerhorn House.

Today that infant-organization, born in 1831 with one missionary and a budget of \$1,000, is closing its one hundredth year with a staff of more than 175 workers and a yearly expenditure of over \$325,000.

—Elizabeth B. Canaday in *The Churchman*.

The Presbyterians Retrench

The Presbyterian General Council recommended \$10,000,000 as the basic benevolence budget for the year 1932-33, to be apportioned as follows:

National Missions	\$ 3,059,500
Foreign Missions	2,370,750
Christian Education	1,239,750
Pensions	507,500
American Bible Society...	58,000
Fed. Council of Churches.	14,500
Total	\$ 7,250,000
Woman's National	
Missions ...	\$1,375,000
Woman's Foreign	
Missions ...	1,375,000
	2,750,000
Total	\$10,000,000

Home Missions Under Difficulties

Claton S. Rice of Montana writes: "It was sixteen below that morning, and by evening the wind was blowing and another blizzard in progress. A Russo-German drove me fifteen miles to a country church where I had the privilege of addressing about 100 people, most of them young folks. To think that they had come out on such a night to attend a church service! It was good to see their eyes glisten when I used their language. I was entertained at a Russo-German home built on a bleak hillside with no trees about it. As no wheat was raised this year great stacks of Russian thistles were the only roughage in sight. Imagine my surprise to find that the house was furnace-heated from coal mined right on the place. They had electric lights as well from their own plant, not only in the house, but in the barn. This farmer says that there will be good years again, and he is not unduly discouraged. The wonderful snowfall of the last week in November gives promise of better agricultural conditions next year."

—*The Congregationalist*.

A Million in Men's Bible Classes

Six thousand classes, with a total membership of approximately 1,000,000 men, are now affiliated with the National Federation of Men's Bible classes which held its eighth annual convention in Canton, Ohio, recently.

Church Members in New York

Protestant church members in New York City are more numerous than Roman Catholics. After their loss ten years ago of the prestige of numbers, figures on religious affiliation of the 6,930,446 citizens of New York have been made public by Dr. Walter Laidlaw, executive secretary of the Cities Census Committee of the United States Census Bureau. During the ten years from 1920 to 1930 Protestant adherents gained in numbers 39% faster than the gain in population. During the period

from 1910 to 1920 however, the Protestant gain was 53% slower than the gain in population.

In 1920 Catholics numbered 1,883 more than the Protestants, but in 1930 Protestants gained the lead by 218,219. That census showed a Catholic gain of 21% to 2,362,805; an Eastern Orthodox gain of 21% to 111,096; a Jewish gain of 14% to 1,875,521 and a Protestant gain of 32% to 2,581,024. During the same period of ten years the population of New York City increased 23%.

Better Race Relations

Steps have been taken in Milwaukee, Wisconsin, to improve race relations between the white people and the 12,000 colored citizens by organizing a race relations council. Several small groups have been functioning interracially and the new council is made up primarily of the chairmen of such groups, with representatives of many civic, social and religious bodies. The executive board will include representatives of various civic, Jewish, Catholic and Protestant organizations of the city.

The council proposes to study the local situation of other dark races represented in the city—American Indians, Mexicans, Chinese and others. The local press, it is reported, is giving strong backing to the movement toward the establishment of interracial understanding and good will in Milwaukee.

LATIN AMERICA

Religious Limitations in Mexico

The Mexican Government has recently enforced the decree permitting only one priest or pastor of any one religious sect to every 50,000 people in Mexico City or Lower California. No clergyman is permitted to officiate in more than one church. This has caused the closing of many Roman Catholic churches. There are now 400 priests and 200 Roman Catholic churches in Mexico City alone. The new law will permit only 24 priests and 24 churches in the Federal District. The Vera Cruz limit

is one priest per 100,000 of the population.

A motion urging all priests and lay Catholics to wage a campaign against the Young Men's Christian Association, the Young Women's Christian Association and similar organizations brought to Mexico from the United States was passed by the National Guadalupe Catholic Congress in Mexico City where the congress was in session in connection with the celebration of the four hundredth anniversary of the traditional appearance of the Virgin of Guadalupe. The motion accused the societies named of injecting an anti-nationalist spirit into the country and encouraging undress athletic parades in public.

Religion in Salvador

The National Assembly voted recently to prohibit the incoming of all priests and ministers of religions. This was motivated in part by the fear that the possible expulsion of the religious orders from Spain would mean an influx of foreign clergy into the country. The president, however, refused to sign the bill.

In the capital city of Salvador the Baptists have just finished a \$46,000 primary school building which is both modern and beautiful. At Santa Ana a high school building costing \$60,000 was dedicated in January.

Difficult Situation in Chile

Business is very bad in Chile. Many are out of work and thousands are gathered in big warehouses where they are fed by the government. Many are in a distressing condition. The Presbyterian Mission School at Valparaíso is endeavoring to do something to help them. Most of these people work in mines which are nearly all closed. As Chile depends so much on the income from salitre, a difficult situation has been created.

Indians of Amazonia

There are more than two thousand natives in the region of Barra do Corda. They belong to three tribes, known as the Gaviao, Kanella and Guajajara.

Linguistically, they are divided, the Kanella and Gaviao speaking what is perhaps one of the hardest indigenous languages in South America—the "Gê"—while the Guajajara Indians speak the more familiar tongue known as "Tupi."

A mission of the Roman Catholic Church worked at one time among the Guajajara tribe, but its activities terminated a few years ago, when the Indians revolted against certain policies of the mission, and in one night murdered five nuns and seven priests. We found hardly any trace of the former so-called Christian teaching. In one year, by the blessing of God, one village has been practically freed of drink to the consternation of the unscrupulous drink traffickers, who, today, receive little return from their former victims. Similar moral transformations seem to be accompanying the preaching of the Gospel in most of the villages where our message has been delivered and understood. —L. E. Harris.

A Land of Mystery

Forty years ago the vast region in the heart of South America, known as the Gran Chaco, was a land of mystery, its wastes unexplored, its peoples unrecognized. Single-handed, Barbrooke Grubb, the brave pioneer, penetrated the interior and settled among its inhabitants. Gradually, as he and his companions opened up the country, savages became useful citizens. Nomads were weaned from roving ways and persuaded to adopt settled habits. Children were educated. Young men were taught various handicrafts, and instructed in all branches of cattle-ranching. Girls were trained in farm duties as well as in domestic service. Social life improved. Infanticide declined. Separate houses displaced groups of filthy shelters. Agriculture was encouraged, and the keeping of sheep and goats, horses and cattle was inculcated. One by one the men and women shook off the shackles of witchcraft and submitted themselves to Christ. In course of time,

whole villages became Christian, and some of the more intelligent members of the community became effective preachers of the Gospel.

—*The Christian.*

EUROPE

Moravian Missions

The Moravians have been from the first a distinctly missionary body. The Hon. Robert Gawthorne-Hardy writes in *Blackwood's Magazine*: "Moravian missionaries have been in Labrador since the eighteenth century, and it is their endeavors alone which have preserved the Eskimo and have turned a thieving, treacherous race into a people of unbelievable gentleness and honesty." This is only one part of their far-flung field of effort. As the London *Times* says: "The fine work of the Moravian missionaries is known from Greenland to the Himalayas."

This year the Moravian Church will celebrate the 200th anniversary of its foreign missionary enterprise. A booklet by Rev. John Greenfield, Moravian evangelist of Warsaw, Indiana, entitled "Power From on High," tells the story of the Moravian revival which resulted in the conversion of John and Charles Wesley and the beginning of Methodism.

The first Moravian missionaries were sent out in the year 1732, and began work in the West Indies, which has become one of the church's largest fields. When Carey sent out his missionary challenge in 1792, the Moravians had already sent three hundred missionaries to work in North and South America, the West Indies, Greenland and Labrador. The Moravians were the first to send missionaries to the Jews, and the first to work among lepers (South Africa, 1818).

There are over three hundred stations, yet the annual expenditure amounts to but little over £100,000; of this, less than half is raised at home, the greater proportion being the contribution of the mission fields.

A Gypsy Church

Dr. Rushbrooke, of the Baptist World Alliance, describes the recent dedication of the Baptist church building in the gypsy village of Golenzi, Bulgaria. A stolen New Testament led, some years back, to the formation of a gypsy church in this village. It has hitherto met in cottage rooms which have proved inadequate. Now gifts from the German Baptists of America have made it possible to secure a church. The gypsies themselves have taken a large share in the undertaking, including the manufacture of 32,000 bricks. The Sunday of the dedication was a historic occasion in the village and the semi-barbaric finery of the gypsies provided abundant material for photographers attracted by a unique event. The Sunday School gathering and the distribution of a small hymn book—the first in the gypsy language—and of the gypsy Gospel of Matthew were special features. The response of gypsies in Golenzi to the presentation of the Gospel message is remarkable and significant, but this race is scarcely yet touched. They represent an opportunity, a problem and a challenge. In Bulgaria alone there are 150,000, nominally Orthodox or Mohammedan, but practically without any idea of God.

—*The Watchman Examiner.*

A Stirring Appeal from Greece

Evangelical work in Greece was started eighty years ago, amidst terrific opposition and persecutions, and has been maintained under heavy sacrifices both on the part of the Greek evangelicals and by the help both of British and American missionary societies.

The Greek Evangelical Synod has sent out a stirring appeal for help in this time of financial distress. They say:

These are days of unusual opportunities in Greece. The fields are white unto the harvest and we are praying the Lord of the harvest to send forth more laborers. To help each worker to have the strongest influence among men, and also to free his mind from financial anxiety there should be funds to cover expenses.

We are pressing our churches to learn the joy of giving to the Lord. But this year these people are suffering under problems of unemployment and failure in business. Unlike the rest of the world, most of our communities have a background of deportation and worldly losses, from which they have had no chance yet to recover. Out of their poverty they have done wonders, and three evangelical churches are already entirely self-supporting.

The Executive Committee of the Greek Evangelical Synod finds itself with a deficit of 143,000.00 drachmae (or, the equivalent of \$1,857.00); and, they are faced with the necessity of cutting off the salary of nearly half the preachers and two Bible women. All the ministers, with one accord, declared they could not give up their work, but were willing to live on half, or no pay, and to try to earn their living in other ways, still keeping their hold on their congregations.*

After a thorough examination of the situation, six workers of congregations that are able to maintain their work, unanimously agreed to offer 10% of their meagre salaries into the general fund, to aid in the support of their brethren, and the other eight workers accepted the conclusion that they should confine themselves to the \$5 or \$10 a month their starving congregations can give them until outside help comes. This all means that the workers and their families are facing starvation. About \$1500 a year would save the situation.

*Contributions may be sent to Rev. P. G. Longinides, 50 Amalias Ave., Athens, Greece.

Christian-Jewish Students in Warsaw

Dr. Prentky of the Warsaw Station of London Church Mission to the Jews writes:

The Society for the Approach of Jews and Gentiles is passing from its babyhood into vigorous youth. We have come into touch with several groups of students of different political and religious opinions: we have gathered around us Roman Catholics, Protestants, Greek-Orthodox and Jews, the last representing Zionism and Assimilation, Orthodoxy and Liberalism. We have drawn up our status and presented it to the Government for legalization and we are assured that the Government regards our activities with sympathy.

The number of students attending our weekly meetings grows steadily. We have endless opportunities of discussing religion and Christ. One meets there young people not as a profes-

sional but as one of themselves and it makes a great difference. We have already sympathizers in Cracow and Vilna and may be able to organize branches there. Our meetings are very helpful not only to the Jews but also to the Gentiles who are drawn closer to Christ. In the heat of discussion they have to define their own position towards Christianity and they learn to look up to Christ for support.

Bank Directors Open With Prayer

The small Protestant group of which Rev. J. S. Porter, Prague, Czechoslovakia, is the shepherd has started a bank in that city. The meetings of the directors are always opened with prayer. The government inspector was present officially at one such meeting. Afterwards he expressed himself as surprised and pleased with such a start. All of the net income of the bank is used in the interests of church and benevolent work. There are but two paid clerks—the remainder of the officials give their services.

Russian Activity

The following items are taken from the *Allgemeine Evangelisches Lutherischen Kirchenzeitung*, which is in a position to obtain certain facts:

The Russian authorities have been making great efforts to spread communistic teachings among the German population, which is found notably in the Volga region. A communistic paper, *Neuland*, published in German, brings the complaint that notwithstanding the greatest efforts it has not been able to raise its circulation to 5,000.

In consequence of the uninterrupted workday week, many church services have had to be transferred to the evening hours. Attempt is being made to prevent such services on the ground that the electric current should be refused churches and prayer houses, since 100 churches consume as much power as a large factory.

The question of the child and the school in the Soviet Union is entering on a new phase. A child attaining the age of fourteen years may join the Union of the Godless. Parents who would hinder this are deprived

of their work and their children are taken away. From the age of eight years on children may be entered in junior groups of the ungodly.

In anti-religious effort these Soviet schools have accomplished much. At the same time in all other lines they have been woefully inefficient. The Soviet school gives only a fraction of what the public schools in other countries offer their pupils.

At present *Pravda* is agitating for an accurate registration of all the children of school age, with the view of enforcing a system of compulsory education.

Open Doors in Italy

The Spezia Mission has never faced a winter's work with greater opportunities than at present. Conditions make for larger liberty in missionary operations, and God is speaking to men's hearts and granting a real revival. Many who this year have taken their stand for Christ are giving, by lip and life, a testimony that is stirring all those about them.

Some students of a government departmental college, lively, riotous young fellows, heard of our Protestant meetings and came with the idea of creating a disturbance. But the Lord met them, and it is a thrilling story of modern miracles to hear how He showed them their sinfulness and brought them to a knowledge of Jesus. They have publicly confessed their Lord in baptism in crowded gatherings, at which were present many of their college companions. The whole college is stirred. Some are feeling it their duty to write to their parents and relations in other parts of Italy to tell them what has happened, and so the fire is spreading.

Nearly five hundred children are thronging our Bible day schools, and we have been compelled to close our doors to more for sheer lack of space.

Our central aim is to preach the Gospel and to bring the good news of salvation to those in ignorance and superstition.

—Rev. H. H. Pullen in *The Christian*.

AFRICA

A Closed Land

One of the least known of Moslem areas is the Spanish Colony of Rio de Oro with its protectorate. Although the population is small, it is practically all Mohammedan. A French traveler reports in *The Geographical Journal* his attempt to penetrate this area:

One of the most inaccessible tracts in the whole of Africa at the present day is the country known as the Rio de Oro, south of the Wed Dra on the southern frontier of Morocco. It is inhabited by fanatical tribes and exposed to the raids of brigands. Last year a young Frenchman, Michel Vieuchange, set himself the task of pushing south of the Dra to the mysterious town of Smara, built last century in the midst of the desert by the rebel Marabut Ma el Ainin. He undertook the journey with the minimum of equipment, aided only by a small party of natives, the fidelity of some of whom was open to grave suspicion. He disguised himself as an Arab woman—there were two women also in the party—and so reached the frontier post of Tigilit, where he underwent wearisome delay, lying hid in a native room too low for him to stand up in, while his guide bargained for the necessary camels. Smara was deserted, though native encampments were seen on the plain, and M. Vieuchange made a hurried inspection before starting back. The traveller reached Tiznit, in Southern Morocco, completely worn out, was taken by aeroplane to Mogador, where a fortnight later he died at the military hospital.

African Medicines

A number of the herbs used by the African witch doctors have been found to have a definite medicinal value. The roots of a plant known as the wild sweet potato were used to expel the devils from a person supposed to be bewitched. The plant is both poisonous and dangerous.

Umlanjeni, the evil genius of the Chief Sandili in the Kafir War of 1850, persuaded the Africans that the purple and white roots of one of the pelargoniums would ward off the white man's bullets. This pelargonium is still called by them *ikubalo lika Umlanjeni* (Umlanjeni's charm).

He also gave them pieces of the plumbago shrub to chew for the same purpose. Today they

use plumbago to prevent inflammation in a wound and the stitch.

The bark of the root of the red dagga plant is one of the native cures for snake-bite. Europeans value it even more than natives for this purpose, who also make a tincture from its flowers for coughs, chest complaints, and nervous headaches.

But the plant's greatest value is when it is used with an herb which is called *ubuhlungu besigcawu* (by itself another snake-bite remedy). The combination is used as an antidote to blood-poisoning, and some remarkable cures are recorded even where the patients have seemed to be *in extremis*. The herb is strongly antiseptic, and a paste from its leaves relieves toothache.

—*South African Outlook*.

In the Sudan

Archdeacon Archibald Shaw went to the Southern Sudan in 1905, to work under the C. M. S. among primitive tribes, with funds contributed in memory of General Gordon. He believes that Christianity can best be spread by education. He says:

Our two and a half million people are scattered over a vast area. It is not much good to preach to them under a palm tree for a day or two, and then not to revisit the spot for a year or more. If we can influence our boys and girls in the schools they make much better missionaries to their own people, especially as they are going back and multiplying the little bush schools. In one or two areas, as a result, there have arisen "mass movements" on a small scale, and in these areas the natives are clamoring for baptism and teachers. We find that in the boarding schools nearly 90 per cent of the boys come to us for baptism before they leave.

We are planning for the coming winter to put a mission station amongst the Nuers, probably the wildest people of Africa today, who have constantly and recently defied the Government. It is hoped that the present policy of "pacification" may be aided by the establishment of mission schools.

The British Government is subsidizing the missionary education already begun. We have our bush schools which give what is called a "sub-grade" education. There are now also one C.M.S. and two Roman Catholic "intermediate" schools in which the whole of the teaching is in English.

In these the boys are mainly trained as schoolmasters and clerks, and are prepared for further training as medical assistants.

Double Shift Christians

This name is given to an increasing number of Sunday school officers and teachers in Johannesburg, South Africa, who, in addition to working in their own white Sunday school in the afternoon, conduct Sunday schools in the morning for the black children. These native schools are promoted by the Witwatersrand Methodist Native Mission. The children are the first generation of completely town-dwelling natives, and the whole European church must be mobilized to meet this intense situation. Few natives have either the knowledge or the gifts which qualify them to teach children. At present this mission has 27 Sunday schools with 2,174 scholars and 105 teachers, 57 of the latter being European and 48 native.

The movement grew out of a business man's query about what could be done to meet the situation. In many instances native schools were adopted by European schools in the same area and staffed by those who taught black children in the morning and white children in the afternoon. By an adaptation of mining phraseology, these have been described as "double shift Christians." The difficulty of language was solved by placing the native day school staff, many of whom enlisted, in charge of the smaller children who had not as yet acquired a working use of the English language.

Every Sunday morning native townships and locations are invaded by all sorts of consecrated vehicles which discharge at the door of all sorts of edifices their loads of European workers. There has grown up among these people a delightful comradeship. The staff of one school includes a hospital sister, a lady journalist and a minister's wife.

The Blind in Egypt

The Church Missionary Society has received from Gindi Efendi Ibrahim, himself blind, an account of the efforts to help the blind of Egypt, who number half a million. Since 1923 Gindi Efendi has been in charge of this work. In 1925 he opened a school near al Azhar University, the great centre of Moslem learning. Not only did he teach the sheikhs who came to him to read the Bible in Braille, but also taught them some handicraft to enable them to gain a living. Many of these sheikhs afterwards came to ask questions relating to Christianity.

Rhenish Mission Growth

The Rhenish Mission reports that the number of members in the Naama and Herero country has grown to 52,644 during the past year, an increase of 3,143. Besides this, at the end of the year there were 2,542 persons more being instructed. The number of pupils also has increased. The report states especially that all these increases have come "in spite of the stress of the times."

Instruction is being given to 2,445 children on farms by migratory evangelists. This is an institution of great service in this mission. The people are seeing the advantages of education and say that a child that grows up wild—"like a jackal in the field"—has no prospects for advancement.

In an area as large as the state of Texas there are 30,352 whites, of whom 12,352 live in communities and the larger number on farms. There exists a police zone. Outside of this zone there are 117,000 Ovambos who migrate to find work, and more than a hundred thousand among whom no mission society does any work at all. In the case of the migratory children, it is felt that migrating evangelists would do the most effective work. In the police zone in the Southwest there are 102,392 natives, composed of Hottentots, Hereros, Hildamas, Bastards,

Ovambo and Bushmen. There are among these at least 77,000 human beings to whom evangelists must be sent.

Famine in Zululand

The Rev. John Hawkins of Somkele, Zululand, South Africa, writes: "This district has been proclaimed by the government 'a famine-stricken area.' Nearly all the rivers and water holes were dried up; no grass, no planting, no money, lack of employment, and cattle too thin to be accepted as barter. It is reported that 1,000 head of cattle are dying daily in Zululand. Ours also, including donkeys, have been dying daily, so that we were unable to raise a team of either to fetch a load from the railway station. It is reported that the government is sending in maize at twelve shillings a sack of 200 lbs., the price here today being seventeen shillings. The outlook is serious for us and for the people; and yet our water tank is full and overflowing, while most springs are dried up."

—*The Christian.*

"Mothering" 250 Malagasy Boys

Pastor Hallanger of the Norwegian Lutheran Church of America has recently assumed full responsibility for the erection of the boys' school in Mantantely, Madagascar, and finds that the task "piles up before me a great deal more work than I can do properly." Among the things which he is compelled to oversee are the health of the boys, the cleanliness of the building, the teaching, the discipline, the spiritual life of the school, and even matters of clothing. This with a total enrollment of about 250 boys, 190 of whom are boarding pupils, is no small task.

"The boys themselves teach each other the intricacies of the sewing machine and tailoring. The boys are at present busy sewing their suits of clothes. In the normal school they get about five meters of unbleached cotton cloth—about enough for a coat and a pair of trousers. These

they sew themselves without any help. It is surprising how well they get the suits to fit; it seems that there is a tradition handed down from generation to generation as in the days of the guilds. The school has two sewing machines, which are at present running every minute that the boys are free. It is interesting to watch new boys being initiated into the mysteries of running a sewing machine and making a pair of pants that won't split when they sit down. In the primary school, too, many prefer to take cloth instead of a shirt and make something a little more stylish than the 'dress' style shirt furnished by the school. I like to believe that these boys will be able to furnish themselves with well-sewed clothes when they get out."

WESTERN ASIA

Arabic Bible for the Blind

After five years' labor the National Institute for the Blind has completed the first edition of the Bible in Arabic Braille. The work has been carried out under the British and Foreign Bible Society, who will distribute the book to blind readers in Arabia, Palestine, Egypt, and North Africa generally. The Arabic edition occupies thirty-two volumes, as compared with the seventy-four volumes of the National Institute's Bible in English Braille, but the size of the volumes is larger and about double their thickness. To obviate language and other difficulties, an English lady living in Jerusalem first transcribed in manuscript the whole Bible into Arabic Braille, and it was from her copy that the Institute's staff worked on the metal plates from which the book sheets were printed.

What Is a Mohammedan?

R. L. Steiner, of Persia, writes: "This year was the first time that Christian boys from the school had been sent up for the government examinations. One is an Armenian and so no

question was raised about him. The problem centered around the three Persian Christian boys.

"According to the examination manual the examination in the Koran and Shariat (Persian religious law) is only for Mohammedans. What a Mohammedan is is not defined. The three boys applied for entrance to the examinations and claimed exemption from the Koran and Shariat examinations inasmuch as they were Christians. To this, however, they received the reply, 'The department cannot know Rezas and Hoseins and Ali Akbars as Christians for their names are Moslem.' We were told to correct the 'error' by writing that we had made a mistake and that they were not Christian at all."

Moslem Congress in Jerusalem

A Yiddish paper, *The Day* (December 14) says that the Zionist Movement and the English Government were attacked in the sharpest language at the Mohammedan Congress, called by the Grand Mufti of Palestine.

At the discussion concerning Mohammedan holy places and the Wailing Wall, Said Bey Sabet, delegate of Irak, said the following: "If the Jews will keep on with their activities in Palestine, we shall be forced to treat them in a way which is well known to them. We shall allow the Jew only to sit in their houses."

The Congress adopted the following resolutions:

1. To establish a corporation of five million dollars for constructive purposes in Palestine, to counteract the activities of Zionism.
2. To reject the findings of the League of Nations with regard to the Wailing Wall.
3. To protest to the League of Nations the establishment of a Jewish National Home in Palestine.
4. Mohammedans must boycott Jewish products manufactured in Palestine.
5. To make propaganda throughout the world for the independence of the Palestinian Mohammedans.
6. To make known to the whole Mohammedan world that Zionism is a catastrophe for Palestine.

A Rival Congress

At the call of the Mayor of Jerusalem an opposition congress of more than 1,000 delegates met in the King David Hotel as the general Moslem Conference was closing. This opposition congress passed the following resolutions:

To negotiate with the Moslem countries to hold another general Moslem congress independent of any Moslem kingdom.

To safeguard Moslem holy places in Palestine and to restore to their original sacred uses the shrines which the Mufti allegedly converted to other purposes.

To ask the Palestine Government to carry out the demands of the Palestine Arab delegation to London for the independence of this country and its protection from Zionist danger.

The School at Kermanshah

The Industrial Farm School and Orphanage at Kermanshah, Persia, will be self-supporting when it has added \$5,000 more to its equipment.

A tract of over a thousand acres of land with two large plains of arable land and valleys having grazing for hundreds of sheep and cattle has been secured. The children work on the farm. They are also trained in carpentry, blacksmithing, masonry, tin-smithing, broom-making, spinning, weaving, housekeeping, according as they are boys or girls. For spinning, a wheel made in England, simple and easily reproduced, is being used; for weaving, the automatic hand-loom made by the Salvation Army in India. Rotation of crops, proper fertilization, destruction of insect pests, reforestation of hills, elements of dry-farming are guiding principles in the orphanage farm management.

The human material which comes to the school is pitiable enough. Good food, open-air life, and Christian teaching transform them. In most cases weeks and sometimes months went by before smiles and laughter became a habit. Some have become very capable so that unexpected obstacles and new situations neither baffle nor confuse them.

—*Sunday School Times*.

Advance in Afghanistan

Afghanistan is reported to be making progress in modernization. At the recent celebration of the anniversary of Afghanistan's independence, King Nadir Shah stressed the need of immediate internal improvement, and told of plans already under way for a hospital, for "the encouragement of local industries, and the attainment of internal security." *Current History* reports a school of Arabian sciences opened for Moslem learned men; the institution of a Council of Ulema, or learned men, to be elected by the people; and the creation of a new system of courts. There are at present not over 70 Europeans in the country, principally in Kabul. The present king is apparently avoiding the mistakes of his predecessor, Aman-Allah, by honoring the followers of Islam. The messengers of Christ are still excluded.

INDIA, BURMA, CEYLON

Religious Liberty

The Working Committee of the India National Congress passed a resolution guaranteeing to minority communities the "protection of their culture, language, scripts, education, profession and practice of religion and religious endowments." The *Catholic Leader* (Madras) raised the question whether the elementary right to "convert was implied in the Congress conception of religious liberty."

Mr. George Joseph informed the *Leader* "that the freedom to convert was deliberately omitted from the text of the Congress resolution," though he had suggested that the resolution be amended to include the words, "including the right of conversion." The proposed amendment was rejected. In view of recent discussions with and utterances of Mr. Gandhi this action is significant.

Indians Co-operate

Students of the North India United Theological College at Saharanpur are given practical

experience to enable them to co-operate with the missionaries in carrying on their work. Rev. R. Buell Love, a missionary, writes:

"The men are organized into parties. On Saturdays and Sundays they go out to the village within a radius of five or six miles of Saharanpur and preach to groups.

"I am thinking of organizing an evangelical team of four of the best men the seminary has. The object of the team will be to go with me into distant villages and to stay for two or three days at a time for intensive preaching. The team will have one good preacher, one musician, one good athlete, and the other man will be assigned to some particular duty. These evangelical teams have been very successful in one or two other places, but this will be the first to be organized in our mission area."

Testimony from a Moslem

The tribute of a Moslem patient to the work of a mission hospital in India is given to the *Chronicle* of the London Missionary Society by R. J. Ashton. The composition was written in Hindustani, in flowing Persian script; appended was a translation into English made by another patient, from which quotations are made. He says:

"It is related that Lord Jesus Christ—(on whom be peace)—is still alive and that towards the end of the world, when *Imam Mahdi*—(on whom be peace)—will make his appearance, he (Lord Jesus) will once more descend to the earth.

"Is it any wonder then that there is such marvellous efficacy in the medicines dealt out by men who are followers of such an exalted and beloved Prophet of the Almighty, called *Ruh Allah* (Spirit of God), reinforced as those medicines are by the blessings of the Lord. There is a special peculiarity in this hospital which is not to be found in other hospitals, and it is this, that every day, before commencing work the entire staff, high and low, assemble together and

sincerely and fervently pray to the Almighty through the medium of Lord Jesus Christ beloved Prophet of the Almighty—(on whom be peace)—for the recovery of their patients. This is the reason that their medicines are efficacious and all their undertakings are crowned with success. The entire staff of this hospital, from the highest to the lowest, are with one accord the followers of the religion and creed of the holy prophet Lord Jesus Christ—(on whom be peace)—Lord Jesus Christ was an exalted and beloved prophet of the Almighty in olden times, of whom mention has been made by the Almighty in the holy Koran. May God keep thee prosperous in the world."

(Signed) "Hashmat Ali."

The Burma Gospel Team

The Rev. V. W. Dyer, of Burma, recently sent the following cablegram to the Baptist Board:

"Stanley Jones and Hodge, of National Christian Council, call Burma Gospel Team three months South and West India. Notify constituency. Ask special daily prayer for us and All-India revival." We are confident that our people everywhere will pray earnestly that God's blessing may be on Mr. Dyer and his Gospel Team as they go forth on their larger mission.

Methodist Diamond Jubilee

Seventy-five years ago, the Rev. William Butler, the first missionary of the Methodist Episcopal Church, arrived in Bareilly to begin Christian service to India. On December 7, 1856, the Rev. William Butler began that eventful period.

Dr. Butler and his wife had scarcely reached Bareilly (December 7, 1856) and established their home when the Sepoy Rebellion broke loose. They and all other whites were forced to flee for their lives, finding refuge for weeks at Naini Tal. Dr. Butler's library and goods at Bareilly were destroyed, but when the rebellion was over he re-established the mission at Lucknow

and Bareilly, beginning with a class of seven members in May, 1857.

In 1860—four years after the arrival in India of Dr. William Butler—there were only sixty-seven members of the Methodist Episcopal Church in the land. In 1875 there were 2,148 members; in 1887, 4,018 members; by 1898, the number had grown to 78,000; by 1905, to 110,000. Today the total membership of the Methodist Episcopal Church in India is estimated at 350,000 persons, the largest Methodist membership in any major division of the foreign mission field.

Task Not Finished

The following paragraph is quoted from a recent book published in Germany and dealing with missions in India:

All the Protestant churches and groups, from the Anglicans to the Salvation Army, are carrying on missions today in India, side by side with the Church of Rome. The outward success of this missionary work has, we must admit, been small. Out of the 320 millions of India, five millions today are professing Christians. It is true that within the past thirty years missions have made important numerical progress. Between 1901 and 1921 the figures of the baptized rose rapidly from 2,660,000 to 4,750,000. But these figures are deceptive. The increase relates for the most part to initial success in newly opened areas, while in the old mission fields a static condition has set in, which it is often impossible to alter even by the most intensive recruiting efforts. In Ceylon there are exactly as many Christians today as there were 200 years ago. Even if numerical progress were to continue at the same pace as in the last thirty years, three thousand years of missionary work would be required in order to make India a Christian land.

—*Evangelical Christian.*

Girl's Interest in Religion

Miss Ruth Cowdrey, who has had access to the students in colleges and universities, serving for ten years as general secretary of the Young Women's Christian Association in Madras, says: "The girls of India are easy to approach on the subject of religion. They know no prejudices. A religious meeting invariably attracts great numbers. When Stanley Jones gave lectures in Madras so many girls

were in the audience that every seat was occupied, and scores sat on the floor. They attend Bible classes with enthusiasm, conduct their own discussion groups, and are keenly interested in all questions relating to the Bible."

A Young Woman's Service

Evangelistic work in Hyderabad, South India, is progressing. "Since the beginning of the year," writes Charles Rutherford of Jangaon, "we have baptized more than 100 converts in this field. Two new villages have been opened, to one of which a young woman from our Bible Training School in Nellore was assigned. She has a small school, which is being attended by children from the caste village, though her school is held in the outcaste section. Recently twelve people were baptized, mainly as a result of the faithful and untiring service of this young woman. The whole attitude and appearance of the people have improved since the coming of Martha. Other villages are clamoring for teachers."

—*Watchman-Examiner.*

A Slogan for Burma

Objections were raised at the annual meeting of the Burma Christian Council against the title adopted for the campaign: "Burma for Christ Movement." When this was first published some vernacular papers saw in it an unfriendly militant campaign. Some felt that it was placed in juxta-position to the motto: "Burma for the Burmans." However, the Council felt that it is the spirit rather than the name that will determine the attitude of non-Christians and it seemed best to retain it.

SIAM—MALAYSIA

A Siamese Christian

"In this community," writes a Presbyterian missionary from Bangkok, "lives a Christian man—head man of one of the largest establishments. He has taken his Christianity as seriously as he takes his work. If his weaving means rice to feed his body,

much more does his religion mean bread of life to feed his soul. Since he became a Christian, he has brought with him to Sunday services one after another of his employees, till finally, he had the pleasure of seeing five of them confess Christ and receive baptism at one service. At his invitation the little group of workers goes to this factory twice a month to hold services."

Seed Sowing in Siam and Malaya

The Chinese Church in Bangkok has undertaken the responsibility for the extensive distribution of the Scriptures. The workers regularly meet incoming and outgoing steamers. Canal and river boats, as well as business districts, have their distribution. One energetic book dealer offers Bible portions to every customer, and his supply needs constant refilling. Immigrants, 500 to 2,000 each week, are visited by the colporteurs during their one or two days' detention for examination and registration at department headquarters. A rare opportunity for far-reaching results is in placing Scriptures in the hands of the 300 to 700 returning to China each week.

Gospel Preaching Prohibited

Straits Settlement is an aggregation of diverse races, with Chinese predominating. Missionary work may be carried on among all except the children of the land—the Malays. The natives of the Straits Settlements and Federated Malay States are Mohammedans, and the British rules have agreed with the native rulers that the people shall be protected from interference with their faith. It is said that only the Sultan and his house are actually named, but in the outworking of the plan it has been found impracticable to establish Christian work among the people.

A joint study of the situation should render possible an approach to governing powers with a view to a relaxation of present prohibitions.

BOOKS WORTH READING

Any books mentioned in these columns will be forwarded by us on receipt of price.—The Review

The Forest Hospital at Lambarene. By Albert Schweitzer. Translated by C. T. Campion, M. A. 191 pp. \$2.00. Holt & Co. New York. 1931.

The name of Albert Schweitzer, famous as a great theologian and as interpreter of Bach, is at present before the public as a Christian physician in West Equatorial Africa.

Twenty-five years ago he wrote "The Quest of the Historical Jesus," a book that aroused considerable criticism. Today he follows in the footsteps of his Master in lowly and heroic service. "Through the spirit of Jesus I became conscious that a man can be called to a place without knowing exactly just why he has been called to it. Jesus is Lord, our Lord. What is decisive is not the theories we are teaching about Him, but the obedience with which we are serving Him; Christianity without words. For years I have been preaching about Christianity. But inwardly, I was longing to be practicing Christianity silently. This I do now, or I try to do it."

How Dr. Schweitzer is doing it, this book tells. Far more interesting than the best fiction is this account of the voyage, the first months in Lambarene, West Africa, and the tragic experiences in the old hospital during 1925 and 1926, and in the new hospital which was completed in 1927. One is tempted to quote largely from a narrative that moves on like a symphony. Pathos, tragedy, and humor follow in rapid succession, but between the lines one can read far more than is narrated.

"And now I cannot help fearing that my narrative has given

my readers far too much of the prose of Africa, but whatever one gets drowned in fills the mouth. Our life is so filled with this prose that I cannot but write about it. Anyone who wants to do good under our African conditions must fight any tendency in himself to let his nerves and temper be upset by all the big and little difficulties of daily life, and must retain his full joy in his work."

"It seems to me incomprehensible that I am leaving the natives for months. How fond of them one becomes, in spite of all the trouble they give one! How many beautiful traits of character we can discover in them, if we refuse to let the many and varied follies of the child of nature prevent us from looking for the man in him! How they disclose to us their real selves, if we have love and patience enough to understand them!"

S. M. Z.

Vanguard of the Caravans. A Life-Story of John Mason Peck. By Coe Hayne. 157 pp. Illus. \$1.00. Judson Press. Philadelphia. 1931.

This volume is written in commemoration of the one hundredth anniversary of The American Baptist Home Mission Society which had its birth in New York April 27, 1832. All too frequently anniversary volumes are stuffy, pretentious and suggestive of museum pieces. The reader is due for a pleasant surprise as he dips into this vital volume. With commendable skill the author leads back into the stirring events in the midst of which American Baptists laid the foundation of their impressive home missionary enterprise.

It was well to link up these beginnings with one great heroic figure in the person of John Mason Peck. Here is a perfect type of home missionary; a frontiersman who possesses the ability of adjusting himself to circumstances as they present themselves; an organizer of Sunday Schools, churches and a school of higher learning; indefatigable in labor, travel and preaching, and at the same time a leader of the people of his state in all moral and righteous issues. The story is so written that it cannot fail to quicken anew the fires of Baptist missionary zeal. But for such Christians as are not members of the Baptist fold this volume has also an intense interest. The beginnings of the struggle against human slavery are portrayed. What more interesting story than that of the "Cantine Creek Baptized Church of Christ, Friends to Humanity," organized in 1809, whose constitution denied "union and communion with all persons holding the doctrines of perpetual, involuntary, hereditary slavery."

A. J. M.

Perils in the Wilderness. By G. Findley Andrews. Pamphlet 25 cents. China Inland Mission. Philadelphia and Toronto. 1931.

This vivid story of the experiences of two missionary ladies, Mrs. Hayward and Miss Gomersal, in the midst of bandits gives some idea of the present situation in disturbed parts of China. We see also clearly the courage and faith of the missionaries, the faithfulness of Mongolian friends and the reality of God's care for His own. The ladies were captured by bandits in No-

vember, 1930, in the dreary Mongolian desert and were later released. What happened on their journey from Lanchow in Kansu, through Mongolia and on to Peiping makes a stirring narrative.

The End of Exterritoriality in China. By Thomas F. Millard. 8 vo. 278 pp. A. B. C Press. Shanghai. 1931.

This work presents the conditions that attended the institution of extrterritoriality in China, and the reasons and methods of the Chinese Government in bringing the system to an end. With its termination, extrterritoriality, except as it applies to diplomats and special ambassadors, probably will fall into disuse, as China is the last important country where it has been in force.

The author is a competent historian who has spent many years in China and has written several books and many articles. He served as adviser to the former Peking Government from 1919 to 1923, and was appointed adviser to the National Government in 1929. He believes that the passing of extrterritoriality in China marks the end of an era in the history of that country and the commencement of a new epoch. What this change means to China and to the complex foreign interests that are involved is indicated in this volume. Eleven appendices add valuable documents and a bibliography.

A. J. B.

Chinatown Quest. By Carol Green Wilson. 263 pp. \$3. Stanford University Press, Stanford, Calif. 1931.

This book bears the sub-title "The Life Adventures of Donaldina Cameron." The sub-title is faithfully descriptive. The book is the story of one of the most devoted, courageous, modest and useful women in America. With no trumpets or avoidable publicity, with fearlessness that has faced danger and death again and again, Miss Cameron has given a generation to the rescue and education of Chinese

slave girls and unfortunates in the Chinese communities in California. The story is naively and ingenuously told by a friend and it ends somewhat abruptly. The remarkable character of this able and clever woman is left to be gathered by the reader. It will be a dull reader that cannot do this from the wealth of exciting incidents with which the book is filled. It is a needed account of a noble woman whose unique work has been the redeeming of hundreds of Chinese girls and their training for useful and happy and righteous womanhood.

R. E. S.

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

For over twenty years Mrs. Higginbottom has lived within the sound of India's many bells and has listened with sympathetic heart to the more impelling notes of the call of India's people. As a missionary of Allahabad and the wife of a missionary, the founder of the Allahabad Agricultural Institute, she has often heard the sound of the sacred cowbells and those which are worn by the donkey, the oxen, the goat and the elephant. The bells of the temple have often clashed with those of the mission school. The memories awakened by these bells and other associations have given Mrs. Higginbottom the opportunity to describe the various customs of the people, the life on the farm, the lives of those associated with the temples and palaces and in contrast the free, satisfying life in the Christian schools. She has also given much of her time to the care of lepers and untainted children and reveals in her attractive stories the need for better medical care and Christian guidance for these sufferers and their children. She indirectly appeals for some of the needs of the Allahabad Agricultural Institute. Anyone who takes Mrs. Higginbottom as a guide will learn many interesting things about the life and customs and needs of India.

New Books

Chinatown Quest. Carol Green Wilson. 263 pp. \$3. Stanford University Press. Stanford. 1931.

Chaka: An Historical Romance. Thos. Mofolo. 198 pp. Oxford University Press. London. 1931.

The Challenge of Amazon's Indians. Mrs. Arthur F. Tylee. 92 pp. 75c. Inland South American Missionary Union. New York. 1931.

"Charge That to My Account." D. A. Ironside. 123 pp. 75c. Bible Institute Colportage Assn. Chicago. 1931.

Charles E. Cowman: Missionary-Warrior. Mrs. Chas. E. Cowman. 411 pp. \$1.50. Oriental Missionary Society. Los Angeles. 1931.

Chefoo: A Story of the China Inland Mission School at Chefoo. Stanley Houghton, Edith B. Harman, Margaret Pyle. 82 pp. 2s. China Inland Mission. London. 1931.

The Dawn Wind. Olive Wyon. 155 pp. 2s., 6d. Student Christian Movement Press. London. 1931.

Gandhi: The Dawn of Indian Freedom. Jack C. Wilson and Venier Elwin. 224 pp. \$1.50. Revell. New York. 1931.

God—The Eternal Torment of Man. Marc Boegner. Translated from the French by Morton Scott Enslein. 165 pp. \$2. Harpers. New York. 1931.

God in Freedom—Studies in the Relations between Church and State. Luigi Luzzatti. \$5. Macmillan. New York. 1931.

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

His Bequest—The Believer's Riches in Trust. Norman B. Harrison. 48 pp. Gift edition 40c, Art cover 25c. Bible Institute Colportage Assn. Chicago. 1931.

Heathen Rage. Gerald Stanley Lee. 342 pp. \$2.50. Smith. New York. 1931.

Curing the Incurable. Winifred Comber. 35 pp. 6d. Church Missionary Society. London. 1931.

Jesus Came Preaching. George A. Buttrick. 239 pp. \$2.50. Scribners. New York. 1931.

Khama—King of the Bamangwato. Julian Mockford. 322 pp. 10s., 6d. Jonathan Cape. London. 1931.

The Lutheran Hour. Walter A. Maier. 324 pp. \$1.50. Concordia Pub. House. St. Louis. 1931.

The Missionary's Charm. K. M. MacLeod. 234 pp. 2s. Pickering & Inglis. London. 1931.

Personal Items

(Continued from 2d Cover)

The Rev. Francis Shunk Downs, D. D., a secretary of the Board of Foreign Missions of the Presbyterian Church, has been called to the First Church of Berkeley as the successor of Rev. Dr. Lapsley A. McAfee.

* * *

The Rev. George W. Richards, D. D., president of the Theological Seminary of the Reformed Church in the U. S., at Lancaster, Pa., and former Moderator of the General Synod of that denomination, has been elected chairman of the Executive Committee of the Federal Council of the Churches of Christ in America, a place formerly filled by Dr. Walter L. Lingle.

* * *

Henry Roe Cloud, a Winnebago Indian, president of the American Indian Institute at Wichita, Kansas, has been appointed to the staff of the Bureau of Indian Affairs in Washington, D. C., as field secretary. He has been granted a year's leave of absence by the Presbyterian Board of National Missions, under whose direction the Institute is. Mrs. Cloud will continue at the Institute as supervisor of student work.

* * *

Bishop Motozo Akazawa, fourth Bishop of the Japan Methodist Church, has been visiting in this country as a delegate to the recent Ecumenical Conference in Atlanta, Georgia.

* * *

Dr. Helen Kim returned in November to Korea after several years of graduate study in the United States. She is the president of the Woman's Christian College at Seoul.

* * *

Mrs. Dorr Diefendorf has been elected chairman of the Foreign Department of the Woman's Foreign Missionary Society of the Methodist Church, taking the place of Mrs. Francis J. McConnell who had resigned.

* * *

Miss Harriet Halverstadt, the American missionary who was kidnapped the latter part of December, was released by the bandits after a brief period of captivity.

* * *

Elsie Schuyler, M. D., wife of the Rev. Burl T. Schuyler of Lahore, India, was the recipient of the Kaiser-i-Hind gold medal as an indication of the appreciation of the government of His Majesty, King George V, in the Panjab, for her medical work, especially in the leper asylum in Ambala City.

Obituary Notes

The Rev. Rennie MacInness, Bishop of the Church of England in Jerusalem, died on December 24th, at Burghby-Sands, Carlisle, England. Bishop MacInness was 61 years of age, was ordained in 1896 and went to Cairo as a missionary three years later. In 1914 he was consecrated Bishop in Jerusalem, serving efficiently in this capacity for seventeen years.

* * *

The Dr. William E. Witter, who went as a Baptist missionary to Assam in 1883, and who, after a six-year term there, served for 20 years as district secretary for the Baptist Foreign Mission Society in the mid-western and New England sections of the United States, died in Rochester, N. Y., Nov. 5. Following his secretarial service, Dr. Witter had returned to Assam for a seven year period, but since 1922 he resided in Rochester.

* * *

Dr. Joseph W. Cook died of typhus in Hamadan, Persia, on January 7, at the age of forty-eight. In 1912 he went to Persia as a Presbyterian medical missionary but after five years was obliged to resign on account of his health. In 1929 Dr. Cook returned to Persia.

* * *

William Sylvester Holt, formerly a Presbyterian missionary in China, died recently at the age of eighty-three. At Soochow and Shanghai he rendered valuable service for twelve years. Serious illness causing his return, he turned to work among the Chinese on the Pacific Coast. The Chinese church in Portland is known as "Holt Chinese Church."

* * *

Gaylord S. White, dean of Union Theological Seminary, New York City, died on December 6th. He was for many years head worker at the Union settlement and had a wide knowledge of the many problems in this field. His place will be difficult to fill.

* * *

Louise Bates Boomer, widow of Dr. William B. Boomer, who with her husband gave thirty-seven years of service to Chile, died September 22 at East Northfield, Mass. She sailed for Latin America in 1887, and in 1924 they were placed upon the roll of honorably retired missionaries. She assisted her husband in the preparation of the Spanish hymnal.

* * *

Julius Rosenwald of Chicago, one of the outstanding philanthropists of the world, died on January 6th at the age of sixty-nine. While Mr. Rosenwald was a Hebrew, he gave largely to many Christian enterprises, including the Y. M. C. A. and Tuskegee Institute, and to countless other philanthropies—for Jews, Negroes and others in need of friendly help.

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