

THE MISSIONARY REVIEW OF THE WORLD

The Present Missionary Outlook

Robert E. Speer

How An African Preacher Preaches

Mrs. John M. Springer

Some Recent Changes in Mexico

Ralph E. Diffendorfer

The Dynamic of Home Missions

John McDowell



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CANADIAN PACIFIC

Personal Items

Mr. James Frederick Talcott, the son of the late James Talcott, has been elected president of the American Bible Society, succeeding Mr. E. Francis Hyde, president for the last seven years. Mr. Talcott comes to his new position with a deep interest in the work of the society.

* * *

Rev. Robert O. Franklin, for 17 years a missionary in Siam and for five years president of Bangkok Christian College, has been appointed secretary of the American Bible Society in charge of the agency in Siam. He succeeds Rev. Robert Irwin, who retires after 20 years of service.

* * *

Dr. F. H. Otto Melle returned to Germany in November after having traveled through the United States effectively presenting the situation in Germany, especially the interests of the Theological Seminary at Frankfurt-on-Main, of which he is the president.

* * *

Rev. Dr. L. Myron Boozer, of Iowa, has been elected President of the Board of National Missions of the Presbyterian Church, U. S. A., succeeding the Rev. Joseph A. Vance, D. D., of Detroit. Miss Ann Elizabeth Taylor of New York was elected Vice-president, succeeding Mrs. F. S. Bennett.

* * *

Dr. W. W. Yen, the new Chinese minister to the United States, has been for a number of years the chairman of the Board of Managers of Yenching University.

* * *

Gipsy Smith, "the world's foremost evangelist," has recently closed his Philadelphia revival campaign of three weeks.

(Continued on 3rd Cover)

Dates to Remember

March 7 and 8—First Annual Meeting of the COMMITTEE ON PROMOTION, HOME MISSIONS COUNCIL and COUNCIL OF WOMEN FOR HOME MISSIONS, Fort Pitt Hotel, Pittsburgh, Pa. Rev. J. S. Stowell, Chairman.

March 7-9—National Conference of JEWS AND CHRISTIANS, Washington, D. C.

May 2—General Conference of the METHODIST EPISCOPAL CHURCH, Atlantic City, New Jersey.

May 15-21—CHURCH CONFERENCE OF SOCIAL WORK, Philadelphia, Pa.

May 18—Annual Conference, METHODIST PROTESTANT CHURCH, Columbus, Ohio.

May 18-20—THE COMMUNITY CHURCH WORKERS OF U. S. A., Buffalo, N. Y.

May 24-28—A GENERAL SYNODICAL MEETING OF THE REFORMED CHURCH IN THE U. S., Cleveland, Ohio.

May 26—General Assembly, PRESBYTERIAN CHURCH IN THE U. S. A., Denver, Colo.

May 26—General Assembly, PRESBYTERIAN CHURCH IN THE U. S., Montreat, N. C.

June 2—General Synod of REFORMED CHURCH IN AMERICA, Kingston, N. Y.

June 16-20—Annual Convention of the WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH, Columbus, Ohio.

June 23-July 4—COMMITTEE OF THE INTERNATIONAL MISSIONARY COUNCIL, Herrnhut, Germany.

July 12-17—Annual Meeting, NORTHERN BAPTIST CONVENTION at San Francisco, Calif.

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

August 23-28—General Conference of SEVENTH-DAY BAPTIST CHURCH at Adams Center, N. Y.

October 18-24—FIVE YEARS MEETING OF THE FRIENDS, Richmond, Ind.

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Editorial Chat

The February REVIEW received even a warmer welcome than was given to the January number. The list of enthusiastic readers and boosters for the REVIEW is increasing. Are you one of them?

Does your pastor take the REVIEW? Is it circulated in your missionary society? Are you taking advantage of the "Effective Ways of Working" so helpfully suggested by Mrs. Aitchison for increasing missionary interest at home?

BE A BOOSTER

Here are some of the recent comments on our February number:

"We wish to congratulate you on the appearance of the REVIEW as well as upon its contents. The material it contains is very interesting indeed."

JAMES V. CLARKE,
Managing Editor of the
Presbyterian Advance.

"You have wonderfully improved the REVIEW in its form and its articles."

PROFESSOR HARLAN P. BEACH.

"I like the new form very much and think you have improved the contents. The February issue is splendid."

WILLIAM R. KING,
Executive Secretary of the
Home Missions Council.

"The REVIEW in its new apparel arrested my attention at once and I think it is a very great improvement. The articles arrest attention."

MRS. JOHN FERGUSON,
President of the
National Council of
Federated Church Women.

"I congratulate you on the last two issues of the REVIEW. I like it very much better in its new dress."

MILLS J. TAYLOR,
Associate Secretary,
Board of Foreign Missions,
United Presbyterian Church
of North America.

WHAT IS YOUR REACTION?

Most of the *Authors* in the present number need no introduction. Do not fail to read the article by Mrs. Springer who has been for over thirty years a Methodist missionary in Central Africa. American preachers and speakers will find some valuable suggestions on how to keep their audiences awake.

Mr. Max I. Reich is a Hebrew Christian, a scholar, a man of unusual Christian spirit and a leader among the Hebrew Christians of America.

The article by Dr. Thomas C. Moffett tells a thrilling and a heart-rending story of the murder of two American missionaries and a little child by Indians in the Amazon valley.

The Rev. Wm. M. Miller, a very effective Presbyterian missionary in Persia, has been spending some months working among the students in North American colleges. He tells interesting facts that he has observed.

WHICH ARTICLE DO YOU LIKE BEST?

Every month we are obliged to omit as good papers as we have room to print. Look for these in the coming numbers—for example:

"The Rural Situation in Canada," by the Rev. J. R. Watts.

"A Tense Problem in Persia," by Bishop J. H. Linton.

"The Effect of a Divided Church on Missions," by Dr. Cleland B. McAfee.

"Does Christ Approve of Institutional Missions?", by Sam Higginbottom.

"Do Missionary Hymns Need Revision?", by Dr. Samuel M. Zwemer.

"When Burmese Students Preach the Gospel," by H. I. Marshall of Rangoon.

"Gandhi and Christianity in India," by C. L. Sury of Simla.

"A Woman Fighting the Devil in San Francisco," a book review by Dr. Arthur J. Brown.

WHAT SUBJECT WOULD YOU LIKE TO SEE TREATED?

THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, Editor

Vol. LV

March, 1932

No. 3

	Page
FRONTISPIECE—Shanghai—and the Present Scenes of Conflict....	130
TOPICS OF THE TIMES.....	131
Opposing Forces in China	Mr. Gandhi and Christian Missions
Studying Foreign Mission Problems	
ASPECTS OF THE PRESENT MISSIONARY OUTLOOK.....	135
By Dr. Robert E. Speer, Secretary of the Board of Foreign Missions, Presbyterian Church, U. S. A.	
HOW THE AFRICAN PREACHER PREACHES.....	140
By Mrs. John M. Springer, a missionary of the American Methodist Episcopal Church at Jadotville, Belgian Congo	
THE CHRISTIANS AND THE JEWS.....	144
By Max I. Reich of Morrisville, Pa.	
SOME RECENT CHANGES IN MEXICO.....	145
By the Rev. Ralph E. Diffendorfer, Secretary of the Board of Foreign Missions of the Methodist Episcopal Church	
CHRISTIAN PROGRESS IN PUERTO RICO.....	147
By Jarvis S. Morris of San Germán, Puerto Rico	
THE DYNAMIC OF HOME MISSIONS.....	149
By the Rev. John McDowell, D.D., President of the Home Missions Council and Secretary of the Board of National Missions of the Presbyterian Church, U. S. A.	
WHAT PROGRESS IN HOME MISSIONS?.....	155
By the Rev. William R. King, D.D., Extracts from the Annual Report of the Executive Secretary of the Home Missions Council	
ADVENTURES AMONG THE AMAZON INDIANS.....	159
A review of "The Challenge of Amazon's Indians" by Mrs. Arthur F. Tylee. Reviewed by Dr. Thomas C. Moffett, Secretary of the Com- mission on the Indians of Latin America	
STUDENTS AND MISSIONARY INTEREST.....	161
By the Rev. William M. Miller, a Presbyterian Missionary on furlough	
FACE TO FACE WITH HUMAN WRECKS.....	163
By the Rev. Walter Amos Morgan, Pastor of the First Congregational Church, Chicago, Illinois	
WORLD FRIENDSHIP BOOKS FOR CHILDREN.....	166
By Hazel V. Orton, Secretary of Elementary Work, Missionary Educa- tion Movement	
FAIR PLAY IN LATIN AMERICA.....	168
EFFECTIVE WAYS OF WORKING.....	169
Edited by Mrs. Estella S. Aitchison	
WOMEN'S HOME AND FOREIGN BULLETIN.....	173
Edited by Helen M. Brickman and Florence G. Tyler	
OUR WORLD-WIDE OUTLOOK.....	177
A Missionary Newspaper of Current Events	
OUR MISSIONARY BOOKSHELF.....	189
Recent Books Reviewed for the Readers' Information	

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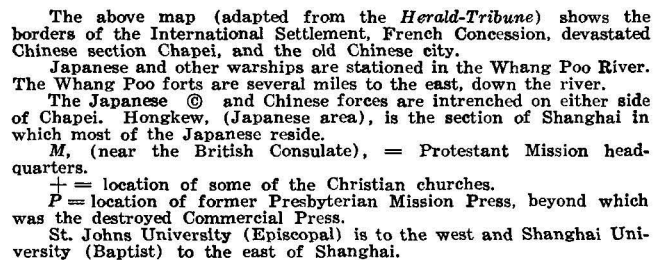
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THE MISSIONARY REVIEW of the WORLD

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VOLUME LV

MARCH, 1932

NUMBER THREE

Topics of the Times

OPPOSING FORCES IN CHINA

A warless war is being fought in the Yangtze Valley and in Manchuria. No war has been declared between China and Japan and yet fighting goes on between the forces of the two nations. The Chinese National Government has appealed to the League of Nations to help settle the dispute by peaceful means—since both China and Japan are members of the League and have signed the Kellogg-Briand Peace Pact and the Nine Power Treaty. But Japan seems to be bent on settling matters in her own way—by force of arms.

The Manchurian muddle is apparently due to Japan's demand for full protection of her subjects and what she claims to be her rights in the three Eastern Provinces and to China's inability to guarantee such protection. Small mobs in various centers of China have now and then attacked Japanese subjects and damaged some property. Floods, bandits and civil strife have hindered the maintenance of peace and order. The Chinese replied to Japanese aggression—not by force of arms—but by declaring a boycott against Japanese goods.

This boycott has hit Japan harder than armed resistance. It is an economic war that Japan is not prepared to wage. As a result the Japanese are carrying the military conflict into the heart of China, sending warships, marines and airplanes to Shanghai, bombarding Chinese forts, dropping destructive bombs on Chinese sections of the city, patrolling the streets, and killing Chinese, even non-combatants in the International Settlement. A ruthless and unnecessary piece of destruction was the bombing and burning of the great Commercial Press in the Chapei district of Shanghai. This modern Chinese and English press—owned and controlled by Christian Chinese—was probably the largest in Asia. It was equipped with modern cylinder presses, linotype machines, binders and other up-to-date machinery. It had a

valuable library and club rooms for employees, and on the presses were printed millions of pages of Christian literature every year. The loss to the missionary enterprise alone cannot be measured.

The Japanese marines are reported to have invaded and damaged the Chinese School and other mission buildings of the Methodist Episcopal Church, South. War vessels proceeded up the Yangtze to Nanking where they bombarded Chinese forts and landed marines. In spite of appeals and warnings from the League of Nations Council gathered at Geneva, and in the face of strong protests from the American, British, Italian and French governments, the Japanese refuse to withdraw or to cease their military activities until their purpose has been attained. Possibly they are hoping to obtain a Japanese concession in Shanghai, similar to that controlled by the French. Recent press reports state that the Japanese propose international control over five large Chinese cities—Shanghai, Canton, Hankow, Tsingtao and Tientsin. They refuse, however, to intrust their nationals to the protection of an international force and will not consent to submit the Manchurian problem to the League of Nations Commission.

As a preliminary to peace Japan demands:

1. Japan and China shall mutually pledge themselves to non-aggression and guarantee each other's territory.
2. All forms of anti-Japanism in China, including the boycott, shall be called off permanently.
3. Assurances to be given of the safety of Japanese lives and property in China.
4. Payment for railways built in Manchuria with Japanese money, and recognition of existing agreements for railway construction in Manchuria.
5. Recognition of existing treaty rights, including the question of Japanese land leases in Manchuria.
6. The withdrawal of all Chinese military forces to a distance of twenty miles from Shanghai.

These demands are not extreme and have been accepted by China, but Japan is not satisfied with the assurances and continues her military activity. In the meantime the lives and property of

American and European nationals are threatened and there seems to be danger of embroiling many nations in this conflict. Meanwhile the Disarmament Conference sits in Geneva.

Japan is proud and headstrong; her army and navy are large and efficient and have never yet been defeated. Her military officers are imperious and opposition to the forces under their control are looked upon as an insult to their country. But Japan cannot afford to go to war with Europe or America or to disregard the rights and opinions of other nations. Already her course has wrought havoc with her trade, has caused her to be suspected and to lose friends. China may be weakened because of internal difficulties, but China is better as an ally than as an enemy.

A force quietly and persistently working for peace and righteousness, both in China and Japan, is the body of Christian missionaries. Those in each land love and serve the nationals among whom they are working. Shanghai alone contains some five hundred Protestant missionaries with their children. They are non-combatants and peace makers. These are connected with over fifty American and British missionary societies. Most of them reside in the International and French settlements, for Shanghai is the missionary headquarters. The total American and European population of Shanghai is forty thousand.

Japan and the League

Governments feel their responsibility for the safety and rights of their citizens, even though protection requires recourse to arms. It is to be hoped that diplomacy, justice and wisdom will prevail; love may be thought to set too idealistic a standard. An international commission—including Japanese and Chinese members—might well be intrusted with the settlement of the present difficulties. Such a commission would lessen the danger of injustice from prejudice, self-interest and injured pride. The League of Nations Covenant provides that members of the League shall submit to the Council any dispute likely to lead to a rupture and the signers "agree in no case to resort to war until three months after the award by the arbitrators or the report by the Council." (Article 12.) The Covenant also provides that "should any member of the League resort to war in disregard of its covenants under Articles 12, 13 or 15, it shall *ipso facto* be deemed to have committed an act of war against all the other members of the League, which hereby undertake immediately to subject it to severance of all trade or financial relations." (Article 16.)

This very definite agreement is one which, if carried out promptly, would bring the invasion of

China to a speedy end. The League of Nations is itself on trial to test its efficiency and its courage in carrying out the provisions of its own Covenants.

In the meantime Christians in Japan, in China, in America and England are uniting in prayer that God will point the way to right relations between men, and that men may have vision and courage to follow His way. Now is the time to show the effectiveness of a united movement for peace—which is better than disarmament. Best of all is the movement for international, interracial and national goodwill, based on justice and love under the banner of the Prince of Peace.

STUDYING FOREIGN MISSION PROBLEMS

For the past thirty-nine years the executives of the leading foreign mission boards of the United States and Canada have been meeting annually to confer on their common task and problems. The churches they represent number about twenty-three million members and spend over thirty-five million dollars a year in foreign mission work. The problems and methods have changed greatly in the past forty years; missionaries have increased fivefold and expenditures sevenfold. Mission boards have been brought into much closer cooperation through these conferences and the "science of missions" has developed.

From January 12th to 15th this year about two hundred and sixty executives and missionaries met in Atlantic City. They represented seven Canadian boards and eighty-three boards of the United States. In place of platform addresses, the conference resolved itself into a "platform round-table conference" to consider, first, the "Values and Problems in the Use of Foreign Money" on the mission field; second, the "Problems and Possibilities of Rural Missionary Work"; third, the "Important Qualifications of Missionaries Under Present Conditions"; and, fourth, the "Proposals of the Commission on Christian Higher Education" on the mission fields. These discussions were unusually fruitful. While the conferences do not legislate, the results of these round-table deliberations will be reported to the several boards for their consideration and action.

Among the special features of the conference were addresses by Dr. Oscar M. Buck of Drew University on "Present Inescapable Issues"; by Dr. T. Z. Koo of China on "Spiritual Implications of These Issues"; and by Prof. D. D. T. Jabavu of South Africa and Dr. James H. Franklin of the American Baptist Foreign Mission Society on "The Meaning of the Cross in the Life of the World Today."

Among the outstanding subjects that require

most careful and prayerful thought by missionary leaders today are the following:

(1) How far shall national Christian churches in mission lands be under foreign direction and assisted with foreign funds? All recognize the necessity for promoting their independence and self-support and for developing strong, intelligent spiritual leadership. Many believe that too much financial aid has been given in the past and that this aid should be drastically reduced in order to promote independence from foreign control.

(2) How can educational mission work, especially in higher education, be made more fruitful in winning students to Christ and in training native evangelists and Christian teachers and preachers so as to build up strong national churches? This question involves the problem of non-Christian teachers and pupils in mission schools and colleges, government subsidies and regulation of these Christian institutions, and the use of short-term missionary teachers, many of whom have no evangelistic purpose.

(3) What type of missionary should be sent out today to represent Christ and His Church among non-Christian peoples? Shall they be more highly trained for special tasks than formerly, or shall more emphasis be placed on spiritual equipment and devotion? The general conviction is that it is a mistake to try to reproduce foreign churches and institutions in mission lands. The aim is rather so to present Christ and His message of life that the people of these lands will accept His claims and will follow His teachings in all their activities and relationships, as set forth in the New Testament.

(4) Another problem, which is today greatly hampering the work, is due to a decrease in missionary gifts. There is great need to stimulate Christians at home to deeper interest, more earnest prayer and more sacrificial giving to advance the cause of Christ throughout the world. The subject of the present shortage of missionary funds, which is so embarrassing the work, was not upon the program and there was almost no reference to it, but between the sessions many groups at Atlantic City discussed it seriously.

In recent years this Foreign Missions Conference has been less and less an occasion for the transaction of routine business or for the passage of resolutions having to do with interdenominational and international missionary cooperation. Such business is now referred to the Committee of Reference and Counsel, which is highly organized with an Executive Committee and subcommittees, and which holds several two-day meetings during the year. Their report was presented to the conference and was disposed of in less than

an hour. The International Missionary Council, through which the Foreign Missions Conference cooperates with twenty-nine similar groups throughout the world, also presented its printed report calling attention to some important matters.

Resolutions were adopted expressing deep sympathy with the Kingdom of God Movement in Japan, the relief of suffering in China, the need for the abolition of traffic in narcotics and alcoholic drinks throughout the world, and for work in behalf of world peace and the reduction of armaments.

The conference appointed a committee of seventeen to study the future program and organization of the conference. Some advocate the advisability of meeting every two years, in place of annually, and advise the selection of a less expensive resort for these gatherings.

The chairman of the conference this year was Dr. A. E. Armstrong of the United Church of Canada. For next year the chairman selected is Dr. P. H. J. Lerrigo, a secretary of the American Baptist Foreign Mission Society, who is also chairman of the committee on the future program and organization. The chairman of the Committee of Reference and Counsel is Miss Sarah S. Lyon, secretary of the Foreign Department of the National Board of the Young Women's Christian Association. This year the Federation of Woman's Boards of Foreign Missions met separately at Yonkers.

MR. GANDHI AND CHRISTIAN MISSIONS

At a meeting between Mr. Gandhi and representatives of the British missionary societies held in London during the Nationalist leaders' attendance at the recent Round Table Conference, he spoke frankly of the reports that have been circulated in regard to his attitude toward Christian missions. He said:

"From youth upwards I have enjoyed the friendliest relations with missionaries throughout the world. In South Africa I came into close touch with some of the finest of Christian missionaries. I attended your churches most regularly and also private prayer meetings. . . . The recent report about my attitude to missions was an unconscious misrepresentation. I have had letters from all parts of India and from England and the U. S. A. asking if it was true that I would prohibit all missionary enterprise and especially proselytizing. What I meant was just the contrary. Any suggestion that I should want legislation to prohibit missionary enterprise or to interfere with the beliefs of other people is unthinkable.

"The idea of converting people to one's faith

by speech and writings, by appeal to reason and emotion and by suggesting that the faith of his forefathers is a bad faith, in my opinion, limits the possibilities of serving humanity. I believe that the great religions of the world are all more or less true and that they have descended to us from God. Having come to us, however, through human media they have become adulterated. . . .

"Whilst I criticise part of the missionary work I willingly admit that missions have done indirect good to India. There is no doubt about this. But for my having come under Christian influence, some of my social work would not have been done. My fierce hatred of child marriage and 'untouchability' is due to Christian influence. I have come into contact with many splendid specimens of Christian missionaries."

The Rev. William Paton, editor of the *International Review of Missions*, read the resolution passed in 1924 by the Delhi Unity Conference on religious freedom, which Mr. Gandhi helped to draft and which he said still represent his views. The resolutions read:

This Conference is emphatically of opinion that the utmost freedom of conscience and religion is essential, and condemns any desecration of places of worship to whatsoever faith they may belong, and any persecution or punishment of any person for adopting or reverting to any faith, and further condemns any attempt by compulsion to convert people to one's faith or to enforce one's own religious observance at the cost of the rights of others. . . . This Conference records its opinion:

That every individual or group shall have full liberty to hold and give expression to his or their beliefs and follow any religious practice, with due regard to the feelings of others and without interfering with their rights. In no case may such individual or group revile the founders, holy persons or tenets of any other faith.

That every individual is at liberty to follow any faith and to change it whenever he so wills, and shall not by reason of such change of faith render himself liable to any punishment or persecution at the hands of the followers of the faith renounced by him.

That every individual or group is at liberty to convert or reconvert another by argument or persuasion but must not attempt to do so, or prevent its being done, by force, fraud or other unfair means, such as the offering of material inducement. Persons under 16 years of age should not be converted unless it be along with their parents or guardians. If any person under 16 years of age is found stranded without his parent or guardian by a person of another faith, he should be promptly handed over to a person of his own faith. There must be no secrecy about any conversion or reconversion.

If Mr. Gandhi Were a Christian

"If I were a Christian missionary (and I can enter into the hearts of Christian missionaries)," said Mr. Gandhi, "I would go and work among the 'untouchables,' establishing Christian ashrams among them, with a church in a mud, living among them as God may guide.

"Language fails to convey meaning; the uttered

word is the limitation of thought. There is room for both writing and speech. Though my conviction is strong enough in me for me to die for that conviction, that force does not carry me to the goal of believing that the same thing should be believed by my fellowmen. I know how impertinent it is for an utter stranger to speak to those to whom the message of the Bible is sacred as life itself. I am speaking to you as a seeker after God, just as you also are seekers after God. Religion is a personal matter, and I am not going to ask another man to become a Hindu or a Parsee. I am sharing with you my own experience and trying to show you as fellow workers that probably, if you could see eye to eye with me, your work would flourish more and more. You have amazing self-sacrifice. You Christian missionaries are good men. I want to multiply occasions for your service. I want to work closer with you, but I do not want you to get India to change her faith. God is Father to the 'untouchable,' to all of us, but He appears to you in another garb. . . . I adore the same Father though I may not adore him as 'God.' To me that name makes no appeal, but when I think of Him as Rama, He thrills me. My forefathers have known him as Rama, and when I take the name of Rama I arise with the same energy. The name 'God', as it is written in the Bible, is contrary to experience. My whole soul rejects the teaching that Rama is not my God. Go to the 'untouchables'; give them schools. If anyone were able to show me that God the Father had to be approached in one particular way I would not hesitate a moment, I would go to the whole world, but my life would have to be rewritten. My search is for peace and to show God through the life I live. I give myself to my fellowmen. This is the secret of peace and happiness also."

A member of the conference referred to the command to Christians to go out to all the world and preach the Gospel to every creature. Mr. Gandhi's reply to this was that if the questioner believed that these were the inspired words in the Bible then he was called upon to obey implicitly.

Mr. Gandhi made it abundantly plain that the issue between himself and the Christian missionary movement lies much deeper than is sometimes supposed. Mr. Gandhi is desirous only that the missionaries should be courteous and self-effacing, and should identify themselves with the people of the country, but is opposed to the effort to win disciples to Christ—something which is fundamental in Christianity. The content of the Christian message is not the superiority of a foreign civilization, but is the Person, the Words, the Work and the Power of Jesus Christ.

Aspects of the Present Missionary Outlook

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

Secretary of the Board of Foreign Missions, Presbyterian Church, U. S. A.; author of "Some Living Issues", etc.

THE clash of Japan and China in Manchuria has turned the eyes of the world again to the Far East. It is illustrative of the new world unity which has come into being, that each country has striven to justify itself before the conscience of mankind and each has charged the responsibility for fault upon the other. In the case of large elements in each nation the charge is made with undoubted honesty. In China the student class has been convinced that China was wholly innocent and Japan the indisputable offender, while in Japan groups which have been clearly sympathetic with China's struggle and which have steadily opposed the militaristic temper, have nevertheless felt that in the present case the whole blame was not on Japan.

Japan has contended that she was only protecting her own nationals and treaty rights in Manchuria, and that China was seeking to use the present situation and the machinery of the League of Nations so to confuse the issue that she would escape from her treaty commitments. Japan could quote a Chinese, P. C. Hsu, as saying, "China will never tolerate the treaty rights that have been based upon the notorious Twenty-one Demands."

On the other side China has contended that these treaty claims were iniquitous and that Japan has seized the present world situation, as she seized the opportunity of 1915, to take advantage of China's weakness and to invade still further her integrity and sovereignty; she contends that Japan's present activity in Manchuria was un-

provoked save as Japan herself manufactured the provocation.

The League of Nations has sought earnestly to find a solution of a problem whose complexity and difficulty are known fully only to those who have knowledge which the general public does not have. Fair-minded people must sympathize with both nations and wish for a just settlement that will help each nation to meet its grievous problems, so that both of them will live together in friendship and good will.

It is difficult to see how Japan's real interests are to be met by military measures or any territorial expansion won at the price of China's hatred and distrust. Dr. Harold Moulton, President of the Brookings Institute and recent adviser of the Japanese Minister of Finance, set forth this issue in a speech last November before the Chicago Council on Foreign Relations. He said:

The whole world is upset. Men's attitude toward religion and politics, toward social and economical conditions have undergone a radical change in the past twenty years. Should we conform our view of the mission of Christ and the Christian Church to fit some fixed standard? In this paper Dr. Speer deals with some of the present problems in Asia and their effect on the present religious and missionary outlook. There is a greater danger that threatens than the danger of anti-religious influences. There are dangers that threaten the very roots of the missionary undertaking. These he deals with frankly and constructively. What is the need of the hour?

From 1920 to 1929 Japan had a period of extraordinary expansion and was able to absorb and support her population in a rising standard of living. The population is about 65,000,000 and the increase has been a million a year for the last decade. With the end of economic expansion the population problem became one of acute concern. Under the present situation 500,000 new workers must be given employment each year in Japan. The population increase is one each 15 seconds, or faster than the entire merchant marine could carry them away if given this task.

Dr. Moulton then took up Japan's colonial history. He showed that Formosa and Korea have not proved an outlet for population and that they are an economic burden. He continued:

What of Manchuria? They have had twenty years of development there. It has not proved a population outlet. There are only 200,000 Japanese there in a population of thirty million.

Manchuria is like our middle and northwestern states, largely a wheat growing country. Japan lives largely on rice. There is coal in Manchuria but the Japanese have sufficient.

My conclusion is that the possession of Manchuria by Japan is of secondary economic importance. Japan would be at a permanent disadvantage through seizure and permanent occupation.

The Japanese people cannot migrate. They cannot compete with Chinese and Korean labor. Their great problem is to find employment for their people at home. This cannot be in agriculture. It is only possible in an increase in manufactures. Her chief outlets for manufactured goods are in China and India. Her only opportunity is to manufacture finished products by skilled labor for sale abroad.

This is recognized by most of the members of the parliamentary government. Any possible gain in Manchuria would be more than offset by losses in trade with the rest of China. The Chinese boycott is a very serious thing.

The best interests of Japan, as of all the rest of the world, require friendship and cooperation between Japan and China.

And assuredly China needs peace and justice. It is an infinite pity that she cannot be let alone and will not be satisfied to deal with her own internal problems so as to establish unity and order and a just and prosperous national life. It is tragic that she should have energies and resources and attention drawn away to straighten out foreign relationships when she needs all her thought and strength for the enormous tasks of her own development. The single problem of the family organization and life is tragic enough and it is only one of a score hardly less important. Mr. Chang, Chinese Consul General in San Francisco, has written of this:

Of the many changes in China wrought by the forces which have been brought into play by the impact of Western civilization, none has had such a far-reaching effect on the present Chinese social structure as the passing of the family system. Admittedly, China is the last stronghold of the old family system, but even here it must give way to the disintegrating force of the world's industrial revolution. Its origin practically lost in the mist of antiquity, the Chinese family system has been handed down through many centuries virtually intact. The reason for this is that Chinese civilization has been built on the basis of the family. All ancient records of history give credit for the establishment of matrimonial rites to Fu Hsi, the legendary emperor who ruled China more than 5,000 years ago. The use of the family surnames came into existence at about the same time. It may therefore be said that patriarchal society in China, as well as the Chinese family system, came into being during this period. The centralization of the chief industries in the cities and towns has been the main cause of the breaking up of the family system. Emigrations to the less congested parts of China and even to other countries, the improved means of transportation, and the organization of agencies in various parts of the country by

large industries and banking firms have done their share in bringing about these changes.

There is another side to this matter. The old family organization in China was a positive incubus on individual initiative and social progress. The difficulty today is that the good of the institution is going with the evil before any new form of family life has been established to conserve this good and to displace this evil. The only form of family life that can do this is the Christian, and the Christian form is fighting for its very existence in the West.

Influence on Missions

The excitement of the Manchurian situation has not apparently closed or constricted in any way the Christian opportunity in either China or Japan. Mission schools and colleges in China are filled and evangelistic missionaries report audiences everywhere. In Japan unprecedented accessibilities are reported. The organ of the Kingdom of God Movement reports:

Communism is making tremendous inroads in student centres as well as in the industrial area and among the peasant class. The doors, however, are not closed to the Christian message. Some weeks ago the writer participated in a campaign in a rural town. Because the church of the town could not hold the crowds the local committee arranged to hold the meetings in the auditorium of the public primary school. When I expressed concern as to whether my message, in which I expected to major on the evangelistic note, would be welcomed in such a place, I was told that the Principal, although not a Christian, insisted that they wanted a religious message and the more Christian the better.

At the close of the message the local pastor asked that decision cards be distributed and while he made a ringing plea for decisions a good number of the audience signed cards as inquirers.

The holding of a Christian evangelistic meeting, closing with an appeal for decisions, in a Government Primary School is something which never could have happened anywhere in Japan a few years ago. It shows the turn of the anti-religious tide which has been running with such tremendous force during the past fifty years among the intellectuals and educational leaders of the Empire.

Two weeks later, the writer was asked to help in a campaign in two churches in an industrial centre. Never during almost thirty years in Japan have I seen so many laboring men in a Christian church, wearing their working garb marked with the emblem of their trade. At the close, one-fifth of those present responded to the invitation and signed cards as inquirers. In the other church the building was packed with young people from a neighboring factory.

The Kingdom of God Movement reports meetings in 1930 attended by 265,000 people, with 13,837 signing cards as inquirers. For the past six months of 1931 there were 157,942 in attendance at the meetings, and 8,842 cards signed.

The Manchurian incident, as already indicated, has shown afresh the unity of interest which now binds together the whole world. The late Profes-

sor Giddings of Columbia contended that the fundamental sociological principle was "consciousness of kind." Kin-consciousness now takes in not only one's own race or nation but all humanity. Ramsay Macdonald, in closing the debate on the speech from the throne when the new Parliament assembled on November 10, pointed out that the separatist economy of the nations was "crazy." He said that the only hope of Great Britain and of the world lay in "the necessary international conferences and negotiations." New understandings must be reached and "every nation in the world must be a party to the agreement." Even Senator Borah said, what is obvious now to all rational men but what until recently only missionary people declared, speaking in Carnegie Hall on May 5, 1931: "Our country cannot escape from this deep trough of depression and at the same time leave the balance of the human race behind. We have our own immediate problems. We have our own immediate work before us. But in a larger sense the prosperity of the United States depends upon the prosperity of other peoples. Anything like general and durable prosperity must be had in connection with the rest of the world."

But this common interest of the world cannot be expressed in mere commercial or economic terms. The new Ambassador of Peru to the United States, Don Manuel de Freyre, spoke of this at an address to the Pan-American Society:

It goes without saying that business is indeed a very important factor in uniting countries that live far apart. . . . But to join men together does not necessarily mean that they will get on well together. . . . Friendship stands on a higher plane. It would not be honest to deny that certain barriers between North and South Americans do exist. . . . We should become acquainted with not only our material needs, but our spiritual needs as well. The souls of our nations should come in touch one with another. Externals are quickly seized; the hidden reactions of the mind and heart are more elusive elements.

Indeed, as has been often pointed out, our material interests and the relations founded upon them are the most brittle of all bonds. Kipling's "Peace of Dives," embodying the idea of the irrefragable value of economic relationships, was exploded with the other axioms of our materialistic civilization in the World War. The only real unity of the world is biological and spiritual. The missionary enterprise embodies it with the doctrine of interracial respect and equality and its sanctions springing from its conception of one God and Father of all and one Saviour for the common need of mankind.

The Principle of Religious Liberty

It is a strange fact that there is increasing blindness across the world to the truth which is

most vital to the world's life and to the cause of human unity. This truth ought to be the clearest and the most welcomed truth, namely, the principle of full religious liberty, of complete freedom for the spirit of man. There are now more assaults on this principle than for many a year. It has been flatly and tyrannically rejected in Russia. It has been threatened and abridged in China. Nationalism has limited it in Turkey. In the natural reaction against oppressive clericalism some of the Latin American states have denied basic religious rights, and even in India Mr. Gandhi and Mr. Natarajan have decried the liberty now permitted for free religious discussion and propaganda. Mr. Gandhi later took pains to say that he would never wish to have his disapproval enacted as law, but Mr. Natarajan openly appealed for the prohibition by statute of all effort on the part of Christianity, at least, to divert Hindus and Moslems from the ancient faiths of India. He forgot, however, as the Christians of India have pointed out to him, that Christianity was in India long before Mohammedanism, that it is as truly an ancient faith of India as Islam, or some sects of Hinduism, and that it has the third largest body of adherents in India, exceeding the Sikhs and, in India proper, the Buddhists as well.

There is no danger in India of the abridgment by law of the right of religious liberty, both of worship and of proclamation. The Nehru Report gave assurance of that in its proposed constitution. And the agreement of the five minorities at the recent Round Table Conference provided:

Full religious liberty—that is, full liberty of belief, worship, observances, propaganda, associations and education—shall be guaranteed to all communities, subject to the maintenance of public order and morality. No person shall merely by change of faith lose any civic right or privilege or be subject to any penalty. The right shall be given to establish, manage and control, at their own expense, charitable, religious and social institutions, schools and other educational establishments, with the right to exercise their religion therein. The Constitution shall embody adequate safeguards for the protection of religion, culture and personal law and the promotion of education, language and charitable institutions of the minority communities and for their due share in grants given by the State and by self-governing bodies.

But more important than any paper agreements are the facts of life. There is not and there never will be, unless India becomes Christian, a unity of religions in India. So long as there is no unity the different groups will require and secure toleration and freedom. And when Christianity becomes the dominant religion, toleration and freedom will be of necessity guaranteed.

The missionary enterprise has more to fear from other influences than from the threat of the abridgment of religious freedom. This threat is

a hopeless battle against God and time. The road to martyrdom is always open to those to whom truth and freedom are more than life. The greater dangers lie in ideas and attitudes that cut the roots of the missionary undertaking, because they cut the very roots of Christianity. What are these ideas and attitudes? The late Professor James Denney summed them up in his downright way in his address at the Edinburgh Missionary Conference in 1910:

First of all I would say that the Church must have a revived and deepened sense that God has given us something wonderful and incomparable in giving us His Son. A great part of the weakness of the Church consists in or arises out of the diffusion in it of a kind of Christian secularism. There are large numbers of people in the Church at home to whom the Church is something of—I was going to say exactly, but at all events of very much—the same kind as a great many other institutions that exist for the amelioration of society. They can belong to a Church as they belong to any other society that does the world good, but they do not feel under any obligation to belong to it.

Very often the distinctive and specific things that ought to characterize the Church, that ought to be prominent in its testimony, that ought to be the testing things of its life—the forgiveness of sin and the presence of God in Christ and the indwelling of His Spirit and the reality of eternal life—these things are not the things that are prominent, but they are dulled and in the background somehow, and the souls of men do not live in these things, but in a kind of good works such as they might do anywhere else in the world as well as there.

There is another thing that goes to weaken the Church—and sometimes, strange to say, it is supposed to be a reflex effect of the work of foreign missions themselves. There are other religions in the world beside our own, and you are familiar with the idea that those other religions have a place and function in the providential government of the world. The whole question of the existence of other religions and of their relations to the Christian religion and of their relative right to exist and to function in the life of the world, is so difficult a question intellectually that many people make it an excuse for refusing to interpose in such a complicated situation, and even begin to say to themselves something like what Ezekiel heard the Israelites say nearly six hundred years before Jesus came, “We will be like the heathen, like the families of the countries, to serve wood and stone.” People say to themselves, “We are not going to interfere in this; we will leave the whole affair to Providence to work it out in its own way; we will not assert anything intolerant or exclusive in our faith; we will take our chance and sink or swim with mankind.” That kind of feeling has tainted the mind of Christendom, and even the mind of the Christian Church.

Now those two things have done a great deal to weaken the Church, and I believe we need in the home church preaching directed against them both; preaching that will bring out what is distinctive and peculiar in the revelation that God has given us in His Son, preaching that will make men feel that we cannot evade the responsibility of that incomparable gift that God has given, preaching that will make everybody feel that the difference between the Christian and the non-Christian attitude to Jesus is not the difference of more or less, or the difference of better or worse, but the difference of life or death. And

it is because that is not believed; it is because the distinctiveness and exclusiveness of the Christian religion has been allowed to fade to a certain extent out of men's minds, that the compulsive attraction of the Christian faith is less felt at home, and that the men are not coming into the Church by whom the work of missions ought to be done.

These are things that need to be said in the plainest way today against the adulation of Mr. Gandhi and his exaltation to a place with Christ and against the preparations that are even now making in India for his apotheosis. The *Hindustan Times* of September 17, 1931, closes an editorial on “Gandhi—The World Teacher” with the words:

If the manner in which he has captured the hearts of the Western people is any indication of the future, it is quite possible that while his present visit may mark the culmination of his political career, it may also inaugurate the beginning of a greater and more glorious career, namely, of a saviour not only of the teeming millions of India, but of the teeming millions of the world. Has not the saint of Sabarmati much in common with the Saint of Galilee?

The *Allahabad Leader* on August 12, 1931, quoted from an Indian paper an article by Ramaswanis Aiyar entitled “Gandhi and Christ—Each Is Practically the Other.” A mass of such literature has appeared both in India and in the West. Mr. Gandhi is not Christ, nor is he a Christian, though he is a good man and ought to be a Christian. But he is no evidence that Denney's view of Christianity is not true. It is the New Testament view. It is the historic Christian view. It is the true view. And the Christ of the Gospel is to be made known to all men and all men are to be invited and entreated, “beseeched” as St. Paul said, to become His disciples, to accept the redeeming deed of God in the Gospel and to help build Christ's Church and Kingdom in all the earth.

Missionary Propaganda

If this is propaganda, then it is exactly the business for which the Christian Church was established and exists in the world. There is a great deal of loose and unexamined thinking and speaking today on this matter. “Propaganda” is denounced and the whole missionary conception of the New Testament is decried as imperialism. We are told that Christianity is no longer to be conceived as the final and absolute and exclusive religion, but only as one of many, and that our business is to “share,” not in the sense of sharing Christ, but in the sense of interchanging ideas with the non-Christian religions and setting up a pantheon which will contain Christ, to be sure, but also Buddha and Mohammed and all the “prophets.” Men may hold this view now as they have held it before, but they may not call it Christianity, nor will they find in it the dynamic to

produce the "saints, apostles, prophets, martyrs" whom the Church has known in the past. In his recent Yale Lectures on Preaching, entitled "Jesus Came Preaching," Dr. Buttrick sets forth a different view. He said:

To the apostles, Jesus, by their experience of Him, was *alone*. Phrase it as you will: for them Jesus had His own relationship with God—and He was as far above a pantheon as the heaven is above the earth. He came to have absolute value for them. . . . The Gospel is an eternal Gospel, from everlasting to everlasting the overture of God to men in Jesus Christ, and like Him who inscribed it in the ink of His blood, "the same yesterday, today and forever."

William Newton Clark set forth in his "Study of Christian Missions" this New Testament conception in its bearing on the duty of the Church frankly to go out and to win the world to a faith in Christ different from men's faith in other religious teachers, because Christ is different and alone and His religion is different and unique.

But the question is raised whether this faith is any longer held by the Church at home. Dr. Denney intimates that it was waning and that with its wane the missionary passion goes out. A recent publication of the Foreign Missions Conference of North America asks:

The Jerusalem Conference postulated the Message as formulated by the Lausanne Conference. In what measure, if any, is the difficulty today connected with the postulates of missions? Is the future of missions tied up with:

- a. The continued emphasis and re-emphasis of the long-accepted bases of motivation as found in the inherited standards of faith? or,
- b. A discovery of the pre-suppositions actually implicit in the present-day thinking of the constituencies at home, and the implication of these positions with respect to efforts to meet human need abroad? Are we to try to build missionary motivation on the presumptive or on the actual faith of church people?

In other words, were the Lausanne and Jerusalem Conferences wrong in adhering to the historic and New Testament view of Christ and the Gospel; ought we now frankly to recognize that these old postulates are forsaken and try to build the missionary enterprise on whatever attitudes and opinions we find now current in the Church? Some are seeking to do this. There are others who do not believe that the song about the "faith of our fathers" is to be mere words. They hold as their own the convictions embodied in the Lausanne

and Jerusalem reaffirmations of the historic belief of the Church. And on those convictions they rest the missionary movement today. The fact is that the great body of our Christian people in many of our denominations distrust some of the leadership of today, because they think it would shift the missionary enterprise away from its foundations on the New Testament conception of the Gospel. Those missionary agencies and activities will best weather the present storms and move out into larger things which satisfy their constituencies that they are holding fast to the faith of the fathers and that fearlessly bring that faith to bear on new problems, new tasks and with ever new and living adaptation.

For this position today there is ever abiding and ever enlarging need and opportunity. The Church wants the real Gospel preached. And it is the real Gospel that the world needs. Idolatry is not mere symbolism. It is the worship of idols and needs to be in part destroyed and in part sublimated by the knowledge of the God who is Spirit and Truth. Suffering and want are real—in China with its famine, in India with its poverty, and in Africa with its disease. Let any one read Albert Schweitzer's "The Forest Hospital at Lam-barene" and he will have a first-hand authentic picture of human misery. There has been too much glossing over the facts of the world's abysmal need of what, in history past and present, does not come into human lives or human society apart from Christ and His influence.

The present-day issue is whether the Church will continue to hold the Gospel which can meet this need, the Gospel of God's redeeming love and salvation, and build its missionary enterprise upon it. There will be some earnest men and women who will not do so, who will believe that the time has come to supersede or reconstruct this Gospel and the world mission built on it. But there will also be earnest men and women and Christian churches and missionary agencies that will seek to meet the issues of the new time in new ways, but with the same Gospel with which Paul went off across the Roman Empire, and with which Cary and Duff laid the foundations in India and David Livingstone lifted the sombre fringes of the night in Africa—the old and ever new, the everlasting Gospel.

THE TECHNIQUE OF BEING A CHRISTIAN

Dr. Stanley Jones tells of a lady who became a Christian and asked: "Now what are you going to do with me? What is the technique of being a Christian?"

Dr. Jones was not prepared to answer at once, but now he feels that he can reply to such a searching question. India has taught him that one must "disentangle Christ from the accretions which the centuries had gathered around Him" so that faith may be "simplified and centered in a person." A second outstanding lesson he learned is that the Sermon on the Mount "constitutes the technique of being a Christian," that it must be made the Christian's working philosophy of life. The goal that it sets before man is "to be perfect or complete as the Father in heaven is perfect or complete."

How the African Preacher Preaches

By Mrs. J. M. SPRINGER, Jadotville, Belgian Congo
Missionary of the American Methodist Episcopal Church

AT the recent Kassai-Katanga Sectional Missionary Conference held in Elisabethville, the discussion regarding the emerging Native Church had a large place. There was no disagreement among the thirty delegates from the eight different societies represented as to the progress that was being made among the Africans toward a self-sustaining church, and plans to bring about the consummation of that desirable state were discussed with intense interest.

Among these missionaries, one alone belonged to the second generation. Mr. Singleton Fisher of the Garanganze Brethren Mission is the son of Dr. Walter Fisher, who pioneered this country as a contemporary of Frederick Arnot, who married Dr. Fisher's sister. Arnot's strenuous pioneering experiences took heavy toll from him and he died years ago, but Mrs. Arnot is still in Africa and was present in May, 1931, at the jubilee commemorating the setting out of Mr. Arnot for Africa in 1881.

Having been born in Africa, learning to speak a native language before he learned his mother's tongue, Mr. Singleton Fisher was able to make a valuable contribution to the discussion from his own experience.

"It is my profound conviction," he said, "that there will be a strong African Church in the future and that we are on the eve of tremendous things." He went on to say that though he was born in this country and had lived among the Africans so many years, he had of late been surprised to find the native evangelists launching out on new and independent lines, reaching the people with illustrations totally outside of his own ken.

"The native still needs far, far more training than he has ever had up to the present—in the Bible, in church history and in many other things. But given those, with the native background so familiar to him, he is able to present the Gospel message as no missionary can possibly do.

"For example: We were having a service one day out in the villages and one of our evangelists was preaching on sin. The natives were not particularly interested, for the sense of sin is notably lacking in the native consciousness. All at once the young man startled the missionary, and his

audience as well, by shouting *munyayi*. It was inexplicable to me, but it was perfectly evident that it had a particular significance to the natives, who became instantly all attention.

"I knew," continued Mr. Fisher, "that *munyayi* was the name of a certain fungus growth on trees, but what it had to do with sin in this sermon, I could not imagine."

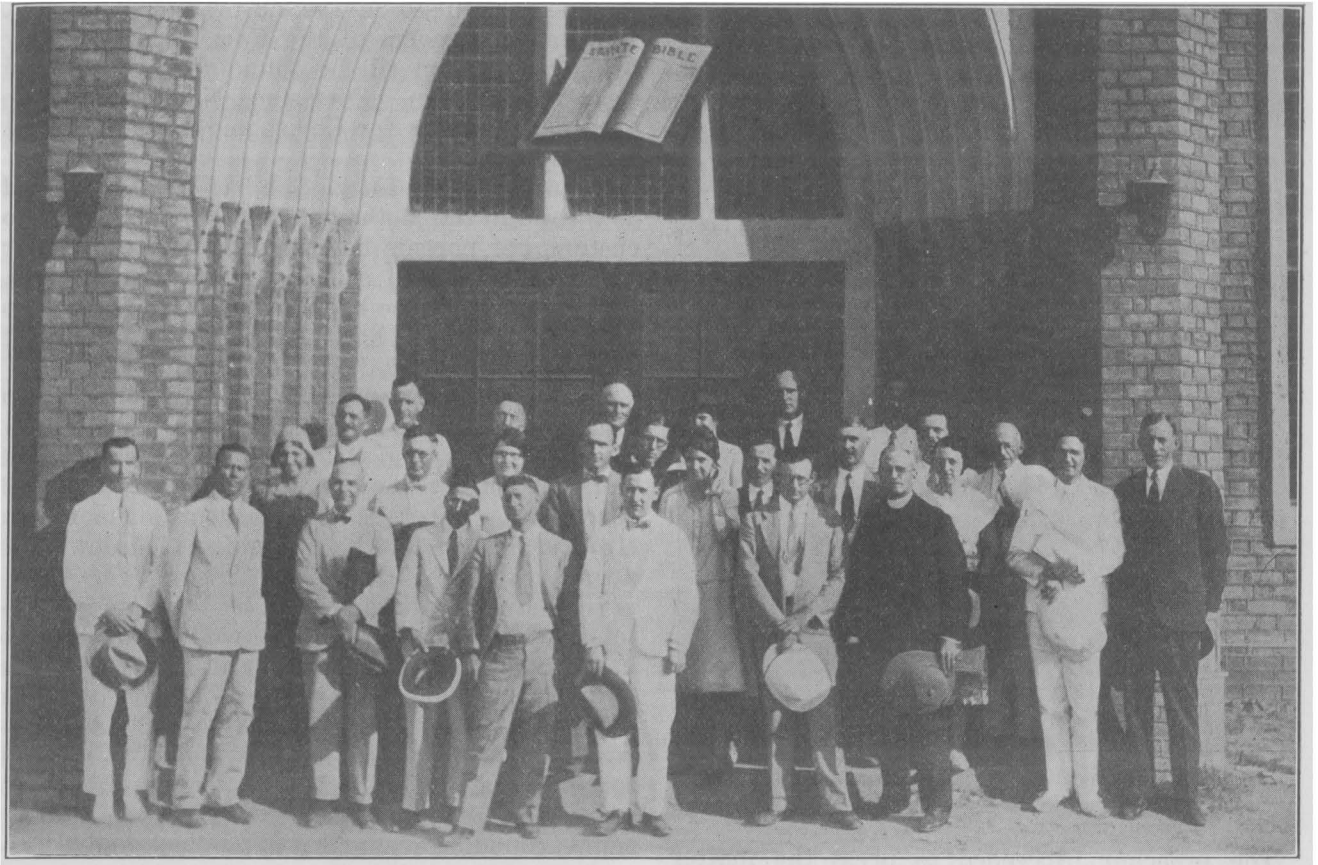
Later, when he had the evangelist alone, Mr. Fisher learned the whole story and wondered that he had never thought of its application before. In their folk lore the *munyayi*, after it attaches itself to the tree for a long time and has got its nutrition from the tree, becomes rotten at the heart and loses its power to cling to the tree. Then it cries out to the tree, "See, I am falling, falling; don't push me off!" The tree replies, "I am not pushing you off; it is your rotten heart that is the cause of your falling."

On another occasion Mr. Fisher heard a native preaching to the people about their need of God and calling on them to love Him for His own sake. Any native will acquiesce most cheerfully to this outwardly, while inwardly making the mental reservation that that is just a white man's notion and not pertaining to the life of himself at all. So they listened with their accustomed politeness till suddenly they were startled into genuine interest by the word *Sansembo*.

The preacher did not recount the story of *Sansembo*, for there was no need. The word itself was enough for them to see the application to the text.

Sansembo, so runs the legend, was a mighty hunter. But one day while he was living far, far from the land of his father's people, a plague swept over the country—possibly smallpox—and swept away all of his family, so that he was left alone. This being the case, he thought he would go back to the tribe from which he sprang and hunt up some of the relatives there. A native especially wants his own kin with whom to live.

But *Sansembo* was shrewd of wit as well as clever with the gun, so he decided to test these relatives and see who was who and which ones were worth cultivating. He took a small boy along who spoke two languages, the one of the distant



PROTESTANT MISSIONARIES OF EIGHT SOCIETIES, IN CONFERENCE AT THE WALLACE MEMORIAL CHURCH
ELISABETHVILLE, BELGIAN CONGO

tribe where he had been living and also of his father's tribe. The lad was to conceal the fact that he understood the latter language.

When he reached the first village of his father's people, he was greeted and welcomed most effusively, for the news had spread that he was a mighty hunter. They begged him to settle among them, but he made no promises.

One day he said that he wanted to go hunting, but he had lost his gun on his long journey, and asked to borrow one of theirs. He wanted the best gun in the village. With some slight hesitation they let him have it and he went off and bagged his game.

On his return, instead of entering the village, he stopped some distance out on the veld and sent the small boy to tell the villagers that Sansembo had shot an eland and a roanbuck. They shouted with joy at the news. "But," added the boy, "the gun burst." At that news the people began to grumble irritably. "And Sansembo himself is dead," the boy concluded.

"Served him quite right," they retorted angrily to one another, "for breaking the best gun in the village. We will go out and get the meat and have that much, but we wish he had never come here."

The boy ran ahead of them and told Sansembo what the people had said. When they came to Sansembo and the meat and found the gun intact, they turned on the lad and berated him soundly for having broken their hearts over the account of Sansembo's death. They told Sansembo how greatly they rejoiced that he was still alive and how they were his devoted relatives and they wanted him to live with them always.

But Sansembo gave them back the gun and told them to cut up the meat for themselves. It was evident that all they wanted of him was the meat that he could get for them. So saying, he pursued his search for more desirable relatives, following the same plan, and with the same results, until at last one village was found where, when the lad told the people the story, they wept and cried, "What do we care for the gun? We can never eat that meat because of our sorrow at losing Sansembo. Show us where the body is and we will go and bury him like a chief and weep for him for a month as he so deserves."

They were in genuine grief over his loss. So Sansembo knew that he had found real kinsfolk who loved him for his own sake.



SINGLETON FISHER OF THE GARANGANZE MISSION,
CENTRAL AFRICA

The preacher proceeded to press the matter home on the people as to whether they had really ever loved God for His own sake, or were merely trying to get all the benefits they could from Him and wanted nothing more. Such an illustration was obvious to the dumbest old heathen in the village. Incidentally, it is also an illustration that would not come amiss in some of our most exclusive churches in America.

An illustration something like this pierced the sodden brain of Ndakala, who was an addict of hemp-smoking till he had seemingly lost all moral and human sense. He came upon a native who had a New Testament, and as it was read to him he became strongly convicted of sin. He had heard the missionary preach what was probably a much better sermon many times, but he had merely thought, "Oh, that is just the white man's religion; it has nothing to do with me."

After some days of agony over his sins, he sought out a devoted Christian and began to tell him what a wicked man he had been. The native Christian went on calmly working at his job as a carpenter and after awhile remarked laconically, "It is not your *sins* that is the matter with you, but *sin*."

Ndakala went away more stricken than ever, and for two weeks wept and prayed without any relief.

Then he went to Saveye, an evangelist-teacher, who called in some of the Christians and they prayed with him till he found forgiveness and cleansing from sin. Ever since, Ndakala has been an ardent witness for Christ and a very efficient soul-winner.

Then there was Lucy. She had been converted as a child in the Methodist Mission. According to custom, her parents had married her to a trader when she was still scarcely more than a child. The trader had once been a Christian, but had so backslidden that he hated the very name of Christ and everything pertaining to religion.

Lucy and her husband travelled around from village to village, selling their wares. Lucy rarely saw a Christian and was much less able to attend church. Finally they drifted onto the railroad construction, where there was plenty of money in circulation, and Lucy's husband settled down for a time.

Here Lucy found a woman by the name of Fotoma, who used to call all the women together to have meetings. As Lucy heard her speak, the dying embers of her soul were quickened into a blaze of love for her Saviour. She had learned to read and write at the mission and now Fotoma told her that the first thing she must do was to buy a New Testament. When the native colporteur came around, she bought a hymn book and a Testament, and as she read the Gospels her heart became so overcharged with joy that she had to find an outlet and began to testify to those whom she met. This made her husband so furious that he gave up his flourishing trade and took Lucy far away from "that ranting crowd."

However, Lucy kept right on testifying and telling about Jesus in the heathen villages where they were. Many reviled and jeered at her, but she was not dismayed. She worked hard every day in her garden, just like the other women, but she began to work early and finished early and then went forth evangelizing. Finally she ran across two young men who had also been at a mission and had backslidden after they returned to their villages. As they heard Lucy they, too, were smitten and turned again to Christ. A large stream of converts has followed.

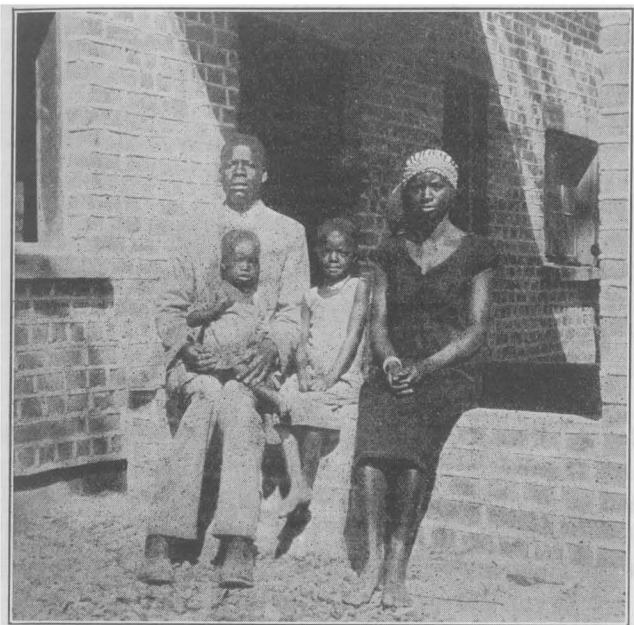
What the African Preacher Needs

Mr. Fisher concludes his interesting story: "We must give the natives the best we have, especially of the Bible. We missionaries need to be saturated with the Bible.

"But we must not only give them a thorough introduction to the Bible, especially of the stories and facts, but we must teach them the facts of Christian history, notably the accounts of the martyrs and of devoted followers of Christ. They

need as much as we can give them of general knowledge, of elementary science, etc. It is not so much that we should teach them all that is in the Bible as that we must train them to get out of it for themselves the nourishment it contains.

"You can trust the native to make deductions. He is well trained in that process. He is called on to draw his deductions from the slightest factors that are wholly beyond the range of the white man.



DEMAS CHAMA, AN AFRICAN PREACHER, AND HIS FAMILY

"For example: A man is walking along the trail and sees a broken leaf on a shrub. To us it is only a broken leaf. To him there is the deduction that a wild pig has recently passed this way.

A faint touch of white clay shows that it has come from a certain stream and is headed toward some feeding grounds on ahead. Further he reads that it is a female and that she has five little ones with her, but the male was not with her. All this he gathers from a broken leaf or twig which first caught his eye.

"The native pastor needs to be so inducted to Bible study that he can draw his own illustrations first hand. He needs a good background of church history and he needs to learn many, many things from the missionary by example as well as by word of mouth. It is the emerging native pastor who must and will eventually lead his own people and head up the emerging Native Church."

There is, however, still a very pressing need and ample scope for all the missionaries now on the field and for many more in order that we may do this necessary training of evangelists for the great demand that is being made for them. The Christian Church is not keeping pace with the increasing population. There are actually more heathen in Central Africa today than there were fifty years ago when Arnot and Swan entered the country, in spite of the fact that then there was not a single native who had even heard the Gospel and now there are thousands of native Christians. The native pastor must truly increase, but he can not go forward unless he have the missionary behind him to prepare him for the work of getting his own deductions out of the Bible. The Word of God must first be put into his language by the missionary and then taught and the historical background given him.

God speed the day when the Church at home will realize this tremendous need for more missionaries.

LORD IRWIN ON MISSIONS

It is a common thing to hear the work of Christian missions disparaged. Generally the work of disparagement is done by those who have no knowledge of the facts, who probably never read a book on missionary work, never contributed a cent to the support of missions nor breathed a prayer for the extension of Christ's Kingdom throughout the world. It is those who are most vitally in contact with the work of missionaries who are the greatest supporters of them. They see the work of the Lord in heathen hearts, they see His arm bare in saving and redeeming power, they see lives changed, redeemed and sanctified, and souls saved for time and eternity. These facts are apparent to every one who cares to take the trouble to investigate. It is the stay-at-home arm-chair critic who shuts his eyes blindly to the blessed results of the Gospel preaching around the world who "does not believe in missions."

Recently Lord Irwin, former Viceroy of India, addressed a gathering in London and paid a striking tribute to the work of the missionary in that great land. He said among other things—

"While I was Viceroy I was able to see a good deal of their work, and appreciate not only its moral and social results, but the spirit in which it was conducted. Among outcasts and lepers, among criminal tribes, or aboriginal dwellers in jungle tracts, in crowded cities and remote places in the hills, I have seen men and women slaving devotedly to translate the message of Christ into the practical language of Him who went about doing good. In spite of the tragedy of disunity within the Christian ranks, they are doing work of quite incalculable value to India, and their most powerful sermons are in their lives."

Evangelical Christian.

The Christians and the Jews

By MAX I. REICH, Morrisville, Pa.

CHRISTIANITY is a divinely instituted missionary religion. The Church of Christ believes that she has been entrusted with a wonderful message to all peoples. To make an exception of any particular nation is to be untrue to her calling and to harm her deepest life.

Yet voices are heard today saying that the Christian Church ought to make such an exception with regard to the Jewish people.

Time was when the attitude of the so-called Christian world towards the Jews living within her borders was that of unfriendliness. Grave wrongs were committed against that people, wrongs that were sanctioned and even encouraged by those claiming to represent the Christian Church. Is it to be wondered at that, as a result, the Gospel message was prejudiced in Jewish eyes? We may even say that during the dark centuries, when the so-called Christian world penned up the Jews in filthy ghettos, there was more real piety and purity of life inside the ghettos than outside.

But should the Christian Church of today decide to withhold from the Jewish people the message of salvation in the Messiah, who is the true "Glory of Israel"? Even though Israel does not yet see that glory, Christians would commit a greater wrong against the ancient People of God than when the Church systematically persecuted and oppressed them.

What are the facts? The mass of the Jewish people today are religiously adrift. Hundreds of thousands of them are either altogether irreligious or are seeking to slake their spiritual thirst by turning to strange shrines and drinking of alien streams. The synagogue no longer meets their need. Judaism is felt to be a misfit in our modern world.

Is the Christian Church to be blamed or to be commended if she says to these Jews not only, "Come and join our quest for God and truth," but, "Come and share our discovery"?

There is another side to the question. The

Church is the daughter to the synagogue. Has she always been a respectful daughter? The Church's approach to the Jew must necessarily be different from her approach to the nations of the heathen world. For "salvation is of the Jews," and if salvation has come to the Gentiles, it is "to provoke them to jealousy." So far Gentiles, professing that salvation, have failed to make the Jews "jealous." They have given them the impression that Christianity is a gentilish fabrication instead of the fulfilment of the deepest quest in the Jewish heart.

The religion of Christ is not intended to be the destruction of Judaism, but its glorious fulfilment and transfiguration. It should not detach Jewish believers in the Messiah, foretold in their own Scriptures, from their people, but rather it should make them Israelites indeed.

It is far better to be a good Jew than a poor Christian. We have, perhaps, been too anxious to "convert" the Jew. Rather awaken the God-consciousness in his soul, so that he will seek to rediscover the secret of the prophets, the psalmists, the saints, the seers and mystics of his wonderful past. That will put him in the way that leads straight to the greatest self-revelation of the God of Israel—the Messiah.

Many of the modern missionary methods, which our Jewish brethren so deeply resent, may hinder rather than help forward the attainment of this goal. Perhaps we may have to change our methods. But should we also change the original charter of our commission, to testify to both Jews and Greeks, repentance towards God and faith towards our Lord Jesus Christ?

Let us rather hasten the day when it will be possible to have a Jewish-Christian community, inside the environment of Jewry, and in loving touch with everything Jewish, and recognizing all the "good" there is in the synagogue, but a community that is able to demonstrate by transfigured lives the "better" things that are found only by union with the living Christ.

Some Recent Changes in Mexico

By the REV. RALPH E. DIFFENDORFER, D. D.
New York

*Secretary of the Board of Foreign Missions of the
Methodist Episcopal Church*

TREMENDOUS changes have taken place in the social, industrial, rural and educational life of the Mexican people. There are evidences on every side of the practical working out of attempts to reconstruct Mexican life and to lay the foundations of a new, unified, progressive state.

One cannot understand the deep significance of what is going on in Mexico without some knowledge of her history and the social, rural and industrial heritage which nearly four hundred years of foreign influence—ecclesiastical, political and commercial—have left upon Mexico.

The revolution in Mexico has been essentially an effort to give the twelve or more millions of peons or serfs the essentials of life. This means that they must have access to the soil and must be trained in responsible farming. Labor must no longer be exploited. The people must be educated and the health of every community must be safeguarded.

This revolution has involved the complete divorcing of the Church from all political movements and civil institutions. These religious regulations were first being enforced five years ago. Those regulations forced a changed status upon all clerical missionaries, the separation of all schools from Church control, the elimination of religious teaching from elementary schools, the confiscation of Church property, and the registration of this property with the state, and the giving up of all civil rights by Church ministers. Naturally, those days brought much confusion, uncertainty, and many difficult problems.

The Evangelical Christian Movement has become well adjusted to the new conditions. The decision of the evangelical leaders quietly to adjust themselves to the law, including all the regulations regarding property, schools, registration, etc., contrasted with the attitude of the Roman Catholic hierarchy and the so-called strike of the Catholic clergy. The Evangelical Movement now has an acknowledged place in the life of Mexico and evangelicals have an increasing influence, as is evidenced in the strength, initiative and sense of responsibility shown by evangelical leaders, both ministers and laymen. The evangelicals have

long been teaching that human welfare is an essential part of the program of Jesus.

Protestant churches have gained in leadership and are growing in self-support. Most of the work of the Church is now in the hands of Mexicans. They lay emphasis on personal loyalty to Jesus Christ as Saviour and Lord, an evidence of salvation in personal living, and a deep interest in all social problems.

The increased emphasis on education by the government, so manifest throughout the Republic, will sooner or later make it necessary for the evangelicals to define the purpose of the Church. Schools in Mexico have the same problem which is appearing throughout the world. In both teaching method and in character building, the church schools have something very much better than those controlled by the government.

One cannot speak too highly of the Protestant educational institutions. It is amazing what is being accomplished with such a small financial investment. Most of their income is from student fees, but all of these schools must soon have some endowment if their equipment and teaching staff are to be kept in high order.

Out of these schools are coming not only the lay and ministerial leaders of the evangelical churches but also many of the intelligent and sympathetically minded group of influential people in the social and educational and political life of Mexico who do not ally themselves with the Protestant churches.

New opportunities are arising in modern Mexico which are a distinct challenge to the evangelical forces. Outstanding among these is a new approach to the young, educated Mexicans—the products of government schools, the rural and state normal schools for teachers, and the national university. This group is increasing by thousands each year. Many have long since lost interest in the Roman Catholic Church in Mexico, and the coming generation of young Mexicans, educated, influential and modern in every respect, are likely to grow up without any religious education whatever. Some will be antagonistic to all religion, for the influence from Russia and elsewhere has already penetrated Mexico and is common talk in

educated circles. This need can be met only by a sympathetic approach outside the ordinary evangelical church circles.

Another opportunity of almost equal importance is the provision of good Christian literature for children, boys and girls, young people, and educated adults. This will vary in type, but the chances now for this service will never again appear to quite the same degree. There is also the opportunity of creating a really indigenous curriculum for religious instruction of children and youth. Two kinds of literature are needed: one for the Christian nurture of the evangelical community and the other for the increasing thousands who are able to read, but for whom little is to be found in the Spanish language. Much that is obtainable now is positively vicious, lustful and poisonous.

Dr. Elisha A. King writes that today there are at least seventeen Protestant organizations at work in Mexico. The American Baptist Home Missionary Society entered in 1861. The American Friends Board of Foreign Missions and the Domestic and Foreign Missionary Society of the Protestant Episcopal Church began operations in 1870. The Presbyterian (U. S. A.), the Methodist Episcopal (South) and the American Board (Congregational) entered in 1872. The Presbyterian Church South entered in 1874. The American Bible Society began its activities in 1878 and the International Committee of the Y. M. C. A. started its work in 1902. The Southern Baptist Society did not enter until 1880. The Christian (Disciples) Woman's Board of Missions began work in 1895. Other denominations, such as the Seventh-Day Adventists, the Nazarenes, and the Church of God, also carry on missionary work.

At first the missionaries carried on their activities anywhere they pleased, but a time came when it was felt that there ought to be some better way of evangelizing the country. Consequently a conference of denominational leaders was held in Cincinnati in 1914 and it was agreed to divide Mexico among the Congregationalists, Presbyterians, Methodist Episcopal (South) and Methodist Episcopal (North) and the Disciples and Friends. The other denominations decided to continue to go their own way and locate where they pleased. The plan has worked well so far as the denominations accepting it have been concerned.

One of the most interesting Protestant developments is the Union Theological Seminary, organized in Mexico City in 1917, with Dr. John Howland, a Congregational minister, as its first president.

Another interesting development of this cooperative plan is the Union Evangelical Church in Mexico City. It was originally made up of

Methodists, Presbyterians and Congregationalists, but now there are other denominations represented. Anyone from the States may join this American church by bringing a letter of recommendation without disturbing his active membership at home.

Still another cooperative Protestant organization is the Young Men's Christian Association, which was started thirty years ago and has become a very large and influential Christian force in Mexico City and throughout the Republic. The association has over 4,000 paid members and has had a large influence in shaping Mexico's new recreational development. It has had a considerable influence upon the lives of present-day Mexican leaders who have been members of the association.

The Committee on Cooperation in Latin America, under the able secretaryship of Dr. Samuel Guy Inman, is composed of representatives of the American Protestant groups serving in Mexico, Central and South America. It has done much to foster a better understanding and a more Christian cooperation between the two continents, and has promoted evangelization, Christian education, and the production of Christian literature for these lands. It has also helped place the longings and needs of the people of these southern republics upon the hearts and minds of North American friends.

It is difficult to secure accurate statistics as to how many Protestants there are in Mexico today. The number is about 50,000, of whom 18,000 are Presbyterians, 15,000 Methodists and 700 Congregationalists. The balance is divided among numerous other denominations. Very likely there are 50,000 actual church members and a very large constituency of interested people.

The methods of work used are evangelistic preaching, church services, Sunday schools, day schools, industrial schools, higher educational institutions, social settlement work, hospitals and dispensaries, and, of course, the diversified activities of the Y. M. C. A. and the Y. W. C. A. G. Baez Comargo, Secretary of the Mexican National Christian Council, an outstanding religious leader of Latin America, has done wonderful service for Protestant Christianity in Mexico, especially in the field of religious education. He has the support of all the Protestant bodies at work in Mexico.

Rev. Victoriano D. Baez, in "The Genius of Mexico," says truly: "Protestantism in Mexico is not fighting to impose its creeds on Catholicism or any other branch of religion, but is trying to enter into cooperation with all the living forces in the country—social, philanthropic, cultural and religious—for the moral elevation, social betterment and complete redemption of the Mexican people."

Christian Progress in Puerto Rico

By JARVIS S. MORRIS, San Germán, Puerto Rico

IN the matter of evangelism the Presbytery of Puerto Rico is the most active presbytery for its size in the whole General Assembly. While the whole Church won one member on confession of faith for every 20.4 members, the Puerto Rican Church added one for every 7.6 members. Only four presbyteries made a better average than this: North Arizona, Jonesboro (Ark.), Rendall (Canadian Synod), and Birmingham (Tenn.). All of these are very small, the largest having 730 members, whereas the Island Presbytery has 3,266.

Twenty-five presbyteries in the Church have between 3,000 and 4,000 church members, and among these the average number of new members received on confession was one in every 21.2. The record of the Island Presbytery is almost three times as large; it actually received 428 on confession.

Admitting that the Kingdom of God cometh not with the counting of heads, we find cause for thanksgiving in the evangelistic leadership of this insular presbytery which is only a short generation old. The rapid growth may be attributed to a number of causes:

1. The ministry is distinctly Puerto Rican. There is only one continental American serving a church in the whole presbytery—the English-speaking church of the Polytechnic Institute at San Germán. There are only four American members of the presbytery. The chairman of the mission is a Puerto Rican, the Rev. Angel Archilla y Cabrera, D. D. A people can best be won to Christ through its own leaders.

2. The presbytery is made up almost entirely of young men. Nine-tenths of the churches are served by pastors under forty years of age, and many pastors are under thirty. Whatever their other faults, young men are enthusiastic and active.

3. In spite of its ancient Roman Catholic tradition and heritage, Puerto Rico is not Romanist by conviction, but only by habit and sentiment. Many of the people are beginning to think independently and to search for a larger way of life. Some who reject Roman Catholicism as a means of salvation go into the evangelical churches.

Many educated and refined people are no longer tied to the old religious customs and yet have not found spiritual homes in the evangelical churches.

They strive toward an evangelical code of morals, but feel that they cannot give themselves over to the churches because of social, political or commercial considerations. Large numbers of the men are Masons, despite the opposition of the Roman Church. Probably less than five per cent of the people who call themselves Catholics regularly attend the confessional or the mass. Only when the images of Christ, the Virgin, and the saints are being carried through the streets at Christmas and Easter do the people attend the worship in any large numbers.

If a Puerto Rican leader, with a personality resembling that of Gandhi or Kagawa, should arise to lead a movement of evangelical thought, couched in the aesthetic forms so dear to the Latin imagination, he would no doubt find a large following and could build a church on liberal lines something like the Old Catholic Church. Would it be called the Evangelical Catholic Church?

To this unchurched group the evangelical churches could appeal effectively if they would unite in one United Evangelical Church of Puerto Rico. Last year three of the nine denominations—the United Brethren, the Congregationalists, and the Christians—united to form a church by that name and invited the others to unite with them. Thus far, however, the union is made up of only the three denominations. The Presbyterians have not accepted because they fear a lowering of the educational standards of the ministers, a decrease in ministerial salaries, and the loss of their fellowship with the church in the north. The Presbyterians number as many as the three denominations combined in the union. To enter the union would mean sacrifice at a number of points, but the gains of presenting a united front to the people would far outweigh such a loss.

Evangelical churches could further strengthen their effectiveness by placing more emphasis on worship—form and ritual, pageantry and those beautiful forms in which God's truth glows. It is difficult to build a great Latin Evangelical Church upon the plain Anglo-Saxon lines. The religion of an artistic people must contain more aesthetic and emotional elements than that of a practical, work-a-day people. Few of the Protestant Church edifices compare in beauty with those of the Roman

Church. The evangelicals have been careful not to cause offense by having pictures, statues or other forms of adornment in the churches. They have certainly offended none, but they may have failed to inspire many.



SAN GERMÁN—THE OLDEST CHURCH IN THE WESTERN HEMISPHERE. BUILT IN 1530

From the days of the "conquistadores" there have been in Puerto Rico the owning class and the laboring class. Even the rapid progress of democracy has not destroyed the line of demarkation, as it has scarcely done even in the United States. As the common people heard Jesus gladly, it was the common people who heard gladly the first evangelical missionaries. The so-called upper classes, the old families, have held back, since the first cause of this holding back on the part of the wealthier and more socially elite was that the common people were there first. The officers of the churches were shoemakers, share-croppers, and the like. The aristocrats would have had to sit in the pews beside their servants, perhaps, for the young Church demanded democracy and would not provide two types of seats as the Catholic churches did. So social barriers kept them out of the churches.

There is another reason: The common people heard the emotional without the aesthetic appeal, but the upper classes wanted the intellectual and aesthetic as well.

Today the social barriers to the Gospel are breaking down slowly but steadily. Every year sees an increasing number of the educational and many political leaders of the island embracing Protestantism.

The struggle between the Gospel and social customs has brought forth a number of interesting developments. The women have accepted far more readily than the men, because of the moral standards upheld by the evangelicals. The old double standard obtains to a marked degree in Puerto Rico. Whereas these standards keep many working men out of the Church, when their wives and daughters enter, the social customs keep the women and girls of the higher class out of the Church, whereas the men of the same group accept more readily. A mother urged a pastor to

talk to her boy and lead him into the Church, but when the pastor asked if she wanted him to try to persuade her daughter also, she replied: "Oh, no! My girl must remain a Catholic." They fear that the girls cannot marry men of the better families if they become *Cultistas*. Even this distinction between the social requirements upon the different sexes, however, is becoming less noticeable.

At the beginning of the work the churches suffered from the lack of trained leadership. The first pastors were poorly trained, but now two growing institutions insure intellectual and spiritual training—the Polytechnic Institute and the Union Theological Seminary at Rio Piedras, both interdenominational. The former offers a liberal arts course of four years with a distinct Christian tone, granting the A. B. degree. An organized student Presbyterian Church has in its membership about sixty-five per cent of the student body. Bible and Christian education courses provide for a major, and twelve term hours are required of each student to receive the degree. Daily morning prayers, weekly Y. M. and Y. W. C. A. meetings, and Sunday school and church provide religious instruction, inspiration, and opportunity of expression. The Polytechnic Institute has graduated five classes of college-trained young men and women, who are taking their places of moral leadership in their respective fields.



MARQUIS SCIENCE HALL, POLYTECHNIC INSTITUTE, SAN GERMÁN

The Evangelical Seminary offers a three-year theological course. An increasing number of ministerial candidates are taking a full college course either in the University of Puerto Rico or in the Polytechnic Institute before they take the theological course.

The future of evangelicalism in Puerto Rico is hopeful because of the growing spirit of unity, the vigor of the churches and ministers, and the developing equipment to train capable leadership. The Church will rise as her leaders encourage and lead her upward.

The Dynamic of Home Missions*

By the REV. JOHN McDOWELL, D. D., New York

President of the Home Missions Council and Secretary
of the Board of National Missions of the
Presbyterian Church, U.S.A.

IF WE define opportunity in terms of needs and problems, the Christian Church in America never had such an opportunity as it has today. Never were the needs of the home mission fields so great and the problems of administration so vital to the nation, to the world, and to the Kingdom of God, as in this critical hour. The Master is saying again to His representatives: "Say not ye four months, and then cometh harvest." This is the word of agriculture, of industry, of commerce, of government today, but it is not the word of religion if by religion we mean Christianity and by Christianity we mean Christ. This is His word to us today: "Behold, I say unto you, lift up your eyes and look on the fields, for they are white already unto harvest."

The present is not only an hour to look out, it is an hour to look up; not only an hour to look up, but an hour to look within, within ourselves, our churches and our Home Mission organization, to discover not only our needs, but our supreme need—the one thing without which we cannot fulfil our mission or realize our purpose, namely, *an adequate dynamic for our work.*

If ever Christianity in terms of home missions had its chance, it is now. The present national and international conditions are demonstrating conclusively that human resources at their best are unequal to the demands of this tragic and bewildering hour. We see more clearly than ever that with all our getting and planning, our doing and striving, we are never really happy, even in the palmy days of prosperity. It is evident that

we have turned aside from the paths of joy, for everywhere discontented, weary faces tell the tale. Selfishness has born its unfailing harvest of grief and wrong and injustice. One phase of evil succeeds another, or an outer evil changes to an inner, until it seems an endless, hopeless task to reform ourselves or our nation or our world.

This is a conclusion to which we are being gradually, slowly, unwillingly driven. If ever the universe conspired to press any truth upon the mind of man, it is conspiring at this moment to convince him that he is not sufficient unto himself, that he was not meant to live and work apart from God; that human nature is so constituted as to be dependent upon the transcendent God.

It is well that these facts are slowly finding their way into the consciousness of the Church, the nation and the world. Practically, if not theoretically, we have repudiated our dependence upon God. As a

result, our spiritual disaster has already come. We have banished joy, peace and order from our midst.

Despite increasing knowledge and more perfect machinery, greater skill and larger expenditure in religious ministry, more thought and culture in the Church, nothing avails to put inward life and movement into the Christianity of today. Everywhere there is tentativeness and hesitation, a want of initiative, of heartiness, and adventure. Pathetic withdrawals, retrenchments, and timid compromises mark the track of missionary effort and Christian service. The strong, positive, sustaining, inspiring, sacrificial, courageous note is lacking. The power to produce a spontaneous and effective spiritual impulse does not seem to be available in this very challenging and critical time.

This is an age when men worship power—political, financial, mechanical, electrical power. They are tired of theories or methods that do not produce results. The missionary cause is sometimes criticised today for lack of power to change conditions—whatever may have been achieved in the past.

Dr. McDowell, the President of the Home Missions Council, delivered, at the recent conference in Toronto, an address that struck fire. It gave the secret of power—the "Dynamic of Home Missions"—and it is the same that transforms churches and individuals. It is worth reading.

* Delivered at the Annual Meeting of the Home Missions Council at Toronto, Canada, January 4-6, 1932.

Let us hope and pray that by our woes and disillusionments we are being made ready to return to God; that we are beginning to desire that He should come and take the reins out of our weak hands; that the time will come, and come soon, when "the government shall be upon His shoulders." Society, pierced with a thousand wrongs, sees in this its cure.

At this great crisis in the moral and spiritual history of our race, let us make no mistakes as to what we need. It certainly is not more science, more knowledge, more machinery, more money, but a new spiritual power that this torn world of ours—wary with efforts and struggles, with methods and mechanics, with figures and facts, with pronouncements and programs—insistently and persistently demands. All religious organizations must face the fact that there is nothing this distracted and distressed world needs more, and would more heartily welcome today, than an influx of spiritual power. *The supreme need of the hour is spiritual power.* Other needs, great as they are, sink into insignificance beside this urgent, vital and imperative need.

In the consciousness of the unparalleled opportunity offered to the home missionary enterprise today, and the need of an adequate dynamic to meet this unparalleled opportunity, I soaked myself last summer in the Book of "The Acts," the "Life of Dwight L. Moody," and the last Annual Report of the Home Missions Council. I wanted to discover, first, the supreme need of the home mission enterprise, and, second, an adequate dynamic to meet this need. Out of this experience the following convictions registered themselves relative to the dynamic of all missionary service.

What Made the Apostolic Age Unique

1. *The Apostolic Age is the greatest age in the history of the Christian Church.*

Measured by whatsoever standards you please, the Apostolic Age stands unique in its task, its difficulties, its achievements, and its influence. It was this age that gave us the Christian Church, the New Testament, the Christian Lord's Day, and made Christendom possible. Apart from the Apostolic Age it is impossible to understand Christian civilization. What made the Apostolic Age?

2. *The Apostolic Age was made by the Apostolic Church.*

According to the Book of "The Acts," the Apostolic Church was a converting, transforming, inspiring, conquering Church. It changed not only individuals, but communities and ultimately nations. It is clear, also from the book of "The

Acts," that certain things *did not make* the Apostolic Church.

Numbers did not make it; its membership was never large.

Organization did not make it; it had little or no organization.

Equipment did not make it; the Apostolic Church was not noted for its buildings and facilities.

Wealth did not make it; its membership was from the poor.

Prestige did not make it; in all probability one would have had great difficulty in locating the Apostolic Church in any one of the cities or centers at that time.

What, then, did make the Apostolic Church?

3. *The Apostolic Church was made by the Apostolic ministry.*

It is obvious from the record that the Apostles were men captured by the reality of Christ's claims, the beauty of His life, the adequacy of His teaching, the value of His death, the power of His resurrection, and the supremacy of His Spirit. It is utterly impossible to explain the power and progress of the Apostolic Church apart from the Apostolic ministry. Here, again, the book of "The Acts" makes it clear that certain things *did not make* the Apostolic ministry.

Learning did not make it; outside of the Apostle Paul, none of the Apostles were learned men.

Official position did not make it; none of them held official positions in either the Church or State.

Money did not make it; they had no budget; they were numbered among the poor.

Influence did not make it; Peter and John did not have enough influence to keep out of prison.

What, then, did make the Apostolic ministry?

4. *The Apostolic ministry was made by cooperation with the Holy Spirit in making Jesus Christ a living reality to all men.*

The Holy Spirit to the Apostolic ministry was more than a religious phrase or a theological term. When God promised the Holy Spirit to man, it was the deepest, holiest reality of His being that He meant—not only His thought, His words, His benefits, but the very ground of them. What He has given to humanity in the Holy Spirit is His heart and life and power.

Cooperation with the Holy Spirit made Christ a definite, personal experience in the life and work of the Apostolic ministry. It made fellowship with Christ a transforming power. It also made the Gospel of Christ "the power of God unto salvation to everyone who believeth"; it made the Great Commission of Christ an inescapable obli-

gation, and self-sacrifice for Christ a privilege and a joy. Apart from cooperation with the Holy Spirit, it is impossible to explain or understand the life, work and power of the Apostolic ministry.

Power for the Present Day

5. *The only adequate dynamic for home missions in our day is a spiritual dynamic that will make Jesus Christ a living reality in the life of all men, regardless of creed, color or condition.*

Experience has shown conclusively that the scientific mind, the philosophic mind, the economic mind, and the social mind, without the glow of spiritual truth and spiritual power, cannot save man or regenerate the nation. Our age has more comforts, but it lacks satisfaction; it has more ease, but it lacks peace; it has more science, but it secretly hungers for Christ.

Organized Christianity has been shaken to its foundations. The ordinary course of practical experimental religion has been arrested and has separated into innumerable shallow streams that meander aimlessly and feebly over wide tracks of human life, but without power to fertilize and renew them.

Experience has shown that it is not enough to be occupied with the machinery of the home missionary enterprise, with the multiplication and improvement of home missionary organizations and institutions. These are not primarily the means by which the new heart and a new state of society will come into being. They are rather the instruments that will be used when it has come—the home in which it will dwell, the temple in which it will worship, the body in which it will serve. Such agencies have a great function, but that function is not the creation of life itself. If we ask them to create the living impulse, we are imposing upon them a task of which they are incapable. We shall be disappointed—finding again, as we have found in the past and are finding now, that with every outward appliance and equipment in missionary service there is but little stir or movement; that while perfect organizations abound, the life that should fill and use them lags far behind.

We are more and more convinced that we cannot go on living as we have done in the past. If the future of North America is to be Christian, we must recover the spiritual impulse that has been lost. Nay, it is not enough to recover it, we must have a far mightier spiritual power in this day of complex needs, multiplied problems, and challenging conditions than we have ever had in the past.

We have everything else. Never was the church so well equipped as today. She is wealthy

and cultured; the moral life and intellectual capacity of her membership are keyed to a higher pitch than ever before; her preaching is the best the world has ever heard from an intellectual standpoint; her services are beautiful and attractive; her organization is well nigh perfect; her equipment surpasses that of any other age; but what of results? Are they not pitifully meagre by comparison with the outlay? Are not many of our churches living on from year to year without any additions on confession of faith in Christ, and without any perceptible influence on the communities in which they are located?

In lands like ours we rightly expect the Christian Church to be the all-potent influence controlling in every department of life, shaping politics, guiding industry, molding society, swaying commerce, commanding the loyal services of all intelligent persons and banishing all unchristian forces. But it is not so. Why? Because, with all her equipment of wealth and machinery, with all her purity and culture, with all her prestige and persistence, there is not sufficient spiritual power in the Church to make this effective. Of what avail is the most perfect organization, the most complete equipment, the most accurate knowledge, the most attractive service if there be no dynamic within to make them effectual?

"In this world of shallow believers and weary workers," says Phillips Brooks, "how we need the Holy Spirit. We may go on our way, ignoring all the time the very forces we need to help us do our work. These forces still may help us. The Holy Spirit may help us, will surely help us as far as He can, even if we do not know His name or ever call upon Him. But there is so much more He might do for us if we would only open our hearts and ask Him to come into them."

We need, as representatives of the home missionary enterprise, to hold our faith in the Holy Spirit as the dynamic of our work, not as a form of words but as a *living power*, inspiring our lives, vitalizing our efforts and making us instruments in the hands of God for the conversion and saving of souls.

What Is Required of Us

It is evident that the primary problem confronting home missions today is in the realm of dynamics, rather than in the realm of mechanics. The need of the hour is not more knowledge, but more action; not more campaigns, but more consecration; not more statistics, but more spirituality; not more councils, but more cooperation with the Holy Spirit. What, then, does cooperation with the Holy Spirit demand of us today in home

missions? Let us make it clear that it demands at least the following things:

1. *Consecrated personality.* History shows that God has always worked through persons, persons who are possessed by His purpose, fired with His principles, and filled with His spirit. Consecrated personality in home missions is the only thing that makes the goodness of God visible, the forgiveness of God genuine, the sympathy of God natural, and the love of God irresistible. The Spirit of God today is seeking for men and women in whom Christianity is more than a set of correct views, more than a system of philosophy, to whom it is a way of life, of discipline, of service, and an utter self-committal to a career of unceasing service and unlimited sacrifice. Every problem confronting the nation today is waiting, in the last analysis, for consecrated personality. This call has been nowhere more pointedly stated than in the following excerpt from a letter recently addressed to the members of the Clergy Club of New York by the Rev. Charles H. Parkhurst on the occasion of the unveiling of his picture by the club:

I feel that this is an unusual occasion. I understand that you plan, first, to unveil me, and then to hang me. It hardly seems right for me not to be around at such an intimate ceremony. The least I can do is to appear by proxy, so I send you this affectionate greeting.

Seriously, there are not enough unveilings or enough hangings in New York City. The whole world knows that our politicians have degraded the word "corruption," but we need chapter, verse and telephone numbers to prove it. There are charges aplenty, but not enough of the kind that go in cannon. Our moral powder only makes a pretty bon-fire, unless we ram it down a pointed nozzle before igniting it. When shall our corrupt city put on incorruption? When all of you, my dear friends, decide with your whole soul that it shall do so.

The personal touch is at the beginning of every new departure in individual and national life. Consecrated personality is the crowning wonder of this wonderful universe. Men make history; men make home missions. It is personal character that counts. Nothing is so potent as soul force in the establishment of the Kingdom of God. The new man and the new nation are bought with price—aye, with the price of consecrated personality. There is no substitute for consecrated personality in home mission service and civic service.

2. *Creative thinking.* Let it not be forgotten that the home mission enterprise is primarily one of missionary thought. It is a philosophy before it is an activity. We cannot expect to have our nations based on Christian principles so long as our social philosophy is made by anti-Christian philosophers and materialistic socialists. The times are appealing to home missions to capture

the thought of our lands, to proclaim that there is not a thought in philosophy, not an ideal in ethics, not a principle in sociology, not a program in practical reform worth considering that is not implicit and explicit in Christianity. The most urgent appeal of our day to representatives of Christ is to bring *every thought*—social, political, economic, intellectual, national and international—into captivity to Jesus Christ. A program of exclusively external betterment is often declared to be synonymous with or a sufficient substitute for essential Christianity. Such a claim is a contradiction to the truth that "man shall not live by bread alone."

If home missions is to bring every thought into captivity to Jesus Christ, home mission representatives must know the mind of Christ regarding the social problems of our day, such as the problems of wealth, poverty, industry, unemployment, and insecurity of economic position in industry. These problems combine to create a strong demand for a social as well as an individual expression of the Gospel of Jesus Christ, and this demand creates an obligation from which no individual or institution bearing the name of Jesus Christ can consistently escape. The hour is calling, and calling loudly, for Christians who are not afraid to reason or ashamed to believe. The ultimate foundation of every nation is a way of thinking. As a nation thinketh in its heart, so is it.

The home missionary enterprise cannot establish the Kingdom of God in North America on hearsay, or convert the world by those who can only tell what other people are thinking. It demands apostles, not reporters; men of convictions, not echoes; original witnesses, not men who can sift and state the judgment of others; heroes by the compulsions of the soul, not straws floating on the stream of current opinion. The home missionary enterprise can do nothing with mere traditionalists. It demands men who do their own thinking, toil through to their own conclusions, and go to their work with the impact of a personal conviction and the conquering energy of a personal character. A man's religion is not worth much until it is more than an echo. It may begin with that. It often does so begin, but it must not stop there. It must not simply be held by him; it must hold him, master him, sway him in all that he is and does in the city and in the state, in the home and in the Church. Religion in the home missionary enterprise is not a set of opinions, it is a life; not the recitation of a creed, but the repeating of the work of Jesus; not the function of a fingerpost, but a person becoming for others the "way" and "truth" and "life". We

must capture the thought of North America if North America is to be genuinely christianized.

3. *Commanding objectives.* Reconciliation of the individual soul with God through the work and influence of the Holy Spirit is the foundation upon which any effective christianization of the nation or the world must be built. Home missionary work is always the immediate duty of the Christian Church. The evil that lies at the heart of the nation and the world is a moral evil, and it will only be driven out by a moral conqueror. The Gospel of Christ meets this evil with the prayer: "Create in me, O God, a clean heart, and renew a right spirit within me." This does not imply that Christianity is indifferent to right conditions, but that we have learned from experience that right conditions are impossible without the clean heart and the right spirit. Regeneration, therefore, of the individual is the basis of all moral progress and enlightenment, the necessary first step toward every good, whether personal or public, social or political, commercial or religious.

The Christian Church has no right to abate one jot of zeal or faith or effort in home missionary work so long as there remains in all the land one unchristian community, in the community one unchristian household, in the household one unsaved soul.

The Good News for Society

The Christianity of the New Testament aims at not only a perfect man, but a perfect society—the Kingdom of God. While the Gospel of Christ addresses itself to the conscience and affection of the individual, it must not be forgotten that it addresses him as a member of a social organism. "God and one man," says Dr. Charles H. Parkhurst, "could make any other religion, but it requires God and two men to make Christianity." The entrance of the second man into Christianity makes necessary the social Gospel, and this fact was undoubtedly in the mind of Jesus Christ throughout all His life and ministry. In the summary of the law, Jesus combined the personal and social objectives of His Gospel. "Love the Lord, thy God, and love thy neighbor." Obedience to the first command saves the individual, and nothing else can save him; obedience to the second saves society, and nothing else can save society. Such facts as these make it evident that Christ intended His Gospel to be not only a way of life for the sinner, but a law of life for society. The ministry of home missions must be to the whole man, body, mind and soul; it must look to the betterment of his environment and make secure his opportunities for self realization and improve-

ment. The home mission enterprise, therefore, should be satisfied with nothing less than a saved soul in a saved body, living in a saved community. Only as we make the nations of North America spiritually strong can they serve the world.

4. *Cooperative spirit.* It has become obvious that there must be something more than cultivated and saintly individuals in the home mission enterprise, valuable as they are, if the work of christianizing the nations of North America is to be successfully carried forward. Men must join hands to inspire one another, and also to create the volume of power needed to sweep obstacles from the path of progress and to conquer the enemies of truth and right. The emancipation of the individual is a great gain, but the best part of his emancipation comes when he begins to work in common with and for others. Cooperation represents not simply addition, but multiplication.

Team work always tells, and especially in missionary work. Marching together, the distance is shorter; singing together, the cheer is louder; standing together, the temptations are more easily resisted; lifting together, the burden is gladly borne; praying together, the victory is surely won. Cooperation both multiplies and hallows the energies of men and organizations.

The hour has come in Protestant Christianity when we must heal our divisions, combine our resources, and unite our forces if the Protestant Church is to bring the Kingdom of God into the life of North America. Competition may be the life of trade, but it is the death of morals and the disgrace of religion. We must have a cooperation today not only in terms of spirit, but in terms of actual operation which will eliminate overlapping and overlooking, not only in mission fields, but in all fields of work. The needs and claims of North America should lead the denominations now to submerge all ecclesiastical animosities, and non-essential demands. The time and strength spent in controversies are needed today for aggressive and constructive work in the interest of the Kingdom. The time has come when we must end the waste of spiritual energy and consecrated money.

Cooperation in missionary work multiplies the power of each in the service of all, and therefore should be welcomed by all churches bearing the name of Jesus Christ. Bigotry, dogmatism and sectarianism cannot feed the soul of the nation. Nothing but conference, cooperation and combination will meet the needs of the nations now.

Whatever may be our views about organic unity, there certainly should be no difference among those who believe in Christ about the need and the wisdom of cooperation in every effort to

make men like Christ, earth like Heaven, and the kingdoms of this world the Kingdom of Christ.

The gigantic iniquities of modern society are thoroughly organized and directed by able leaders. To accomplish its purpose, the home missions enterprise, therefore, must excel all other organizations in the value of its objectives and the wisdom and power of its representatives. No Christian body should stand apart from any other followers of Christ today on account of differences of belief respecting non-essentials. No mere speculative dogma should separate our Christian denominations from one another in the battle for righteousness. It is more necessary to help the soul that sins and suffers than to assert our peculiar notions about metaphysical subjects. The various religious bodies in our nations ought to appreciate one another more than at present, and cooperate toward common ends more than they do. God's army today is marching in too many disconnected divisions and under too many petty flags. Denominations need not disband, but they must work together if the Spirit of God is to have an instrument through which North America is to be saved. Love for the Incarnate Christ ought to be a sufficient passport for every soldier of Christ. That, alone, ought to make him welcome in every camp and at every altar.

The Need of the Present Situation

This present situation constitutes a great trumpet call that is bidding all who care about the issues of the present world-wide crisis to rally to the standard of Christ; bidding them renew their hope, enthusiasm and power at the one great source, and then go forth and throw themselves heart and soul into the spiritual service of their country; recognizing that it is a national service of the highest order and calls for self-sacrifice and devotion that is on a par with the greatest demand that any other branch of the Kingdom service can make on men.

It is the news of a transcendent God that our age supremely needs, the Gospel of a God who can and does break through into human affairs in a supernatural way, bringing order, peace, power and abiding gladness into human life. This is preeminently a time for taking bold, strong, vigorous steps, for initiating positive action in the great work of publishing the Christian evangel, for seeing how to surround it with every circumstance of compelling, constraining, and convicting power. It is high time to overcome the nervous

fear of pressing the Gospel of Christ upon the people, fear that has sealed our lips when everything around us is whispering of God, of the Cross, of redemption through sacrifice; when human hearts are softened and ears bent to listen and only our enlightening and confirming word is needed to interpret and apply the great truths of Christianity to the souls of men and the life of nations.

Let us see to it that the hesitancy and half-heartedness of our religious appeal is succeeded now by a strong and positive call on all men to seek God. Let us go forth throughout the land on an embassy of peace, saying to all sorts and conditions of men: "Be ye reconciled to God" for "now is the accepted time," "now is the day of salvation." We need not fear rebuff or indifference as the right spiritual note is struck in this hour—that note which is in harmony with the elemental spiritual need of man and of society. There will be a ready response, men will flock into the Kingdom, and a religious revival will break out that will go through the length and breadth of the land. The most urgent need of our day is not for service but for spirituality. A soul filled with the spirit of God will certainly bow down and lift the lowly. But a generation that discounts the spirit of God and ceases to love Jesus Christ will not long serve humanity. What makes Christianity a triumphant religion is not the law of love, but its love of Christ. The heart of Christianity—what gives it creative power, what sends out missionaries, what saves sinners, what builds churches, what produces character, and enriches civilization—is not so much a precept as a personality, and that the personality of Jesus Christ. The supreme thing in Christianity is not Christ's teachings, however superior, but the spirit of His life; not interest in an ethical code, but loving, sacrificial discipleship; not a system of doctrine about Christ, but a profound devotion to Him as the giver of eternal life, the only Saviour of the world.

The home mission enterprise, in the last analysis, must depend not upon its pretensions, but upon its performances; not upon its attitude, but upon its activities; not upon its sacramental holiness, but upon its spiritual helpfulness. Its appeal will be effective in proportion to its rationality, humanity and spirituality, and its authority will be recognized in proportion to its vision, inspiration, conviction, power and love. If we capture the present for Christ, the future of North America will be safe.



What Progress in Home Missions?

By REV. WILLIAM R. KING, D. D., New York

*Extracts from the Annual Report of the Executive
Secretary of the Home Missions Council*

THE North American Home Missions Congress, which met at the close of 1930, was most significant. Its power and influence is being proved and its findings are accepted as the best word on home missions.

The follow-up of that Congress is most gratifying. The Missionary Education Movement is majoring this year on "The Challenge of Change," by Dr. John M. Moore, written with the deliberate purpose of promoting the findings and message of the Congress. It is being studied in thousands of churches throughout the country. In a Teachers' Manual on the Data Books and Findings Books of the Congress, Dr. Casselman of the Reformed Church in the U. S. Board has made an exhaustive study of this material and has arranged it in shape for use in mission study classes.

A series of conferences and public meetings, looking to the enlistment of all the denominational groups in a great Home Mission advance, is a joint effort of the Home Missions Council, and the Council of Women for Home Missions and the Federal Council of the Churches of Christ in America to carry down to the local churches the message of the Congress, and the results of the studies of the Five Year Program of Survey and Adjustment. The first of this series was held in Cincinnati in November and was followed by the Pacific Coast series in December to include Seattle, Portland, San Francisco, Oakland, Berkeley, Sacramento, Los Angeles and Denver. In the nine conferences held during November and December there was a total attendance of approximately 3,000. We heard in every place such remarks as "this is the best conference we have had for years," and "you are bringing us fresh and interesting information and making us see home missions in a new light." The unanimous judgment of the team is that these Continuation

Conferences should be followed up. The first Continuation Conference scheduled for 1932 was held in Indianapolis, Ind., in connection with the Ministers' Convocation and five other conferences were set up for February in strategic centers in Ohio. It is our hope to hold twenty or thirty of them throughout the United States.

Several cooperative projects are under way, in-

cluding the Cooperative and Religious Center at Boulder City, the new town which is to be the home of the people employed on that great Hoover Dam in Southern California. Representatives of six denominations met and set up a tentative organization of the Hoover Dam Interdenominational Religious Council to present a program of worship, religious education and social service. Later the Southern California Superintendents' Council enthusiastically approved the movement and other denominations expressed the desire to cooperate. As a result of several conferences with government officials about this

Has the day for home missions passed? What is being done for the twenty million foreign born in the United States? Are we overlooking or conducting rival missions for the Indians, the Negroes, the Spanish-speaking people, the Mormons, the miners and lumbermen, the Orientals and Europeans, the migrant workers and dwellers in mountains and in city slums? Dr. King tells the story of progress made by the united effort of mission boards cooperating in the Home Missions Council.

project, and visits to Hoover Dam, Las Vegas and Los Angeles, the Cooperative Religious and Social Center of Boulder City has been established and is now well under way with the following denominations cooperating: Presbyterian U. S. A., Methodist Episcopal, Congregational, Baptist, Disciples, United Brethren, United Presbyterian. The Rev. Thomas E. Stevenson, pastor of the Presbyterian Church of Burbank, California, has been elected pastor and director and began his work October 1, 1931. Meetings are being held at present in the mess hall of the six companies and the Sunday School of 127 is meeting in two bungalows. A movement is under way to secure a building for the religious program and for a parsonage for the director, "Parson Tom," as he is called. There are 300 children of school age in the town. Mr. Stevenson has attempted a difficult task but great service can be rendered. The attendance at his

first evening service was about 100 and at the second evening service was 127. If some churches could donate hymn or travel slides for the stereopticon, this would help in his work.

An Every Community Survey of Maine was made under the auspices of the Interdenominational Commission of Maine and the Home Missions Council, and was considered by various conferences. The Interdenominational Commission has proposed a Five Year Program of Interdenominational Christian Service "directed particularly toward the areas unreached by any of the Protestant mission agencies and designed to do that most needed work which our present missionary agencies cannot do both because their resources are insufficient and because the work must be done interdenominationally." An attempt is being made to raise from individuals approximately \$45,000 a year in addition to \$50,000 a year expended by denominational boards, to be distributed among sixteen counties in Maine. This would be an outstanding demonstration on a state-wide basis of cooperative home missions in rural communities.

Cooperative work has been promoted also in other centers. In a remote valley of the Southern Mountains, bordering northeast Georgia and the Carolinas, there is a large farm school which is closely tied up with three small churches. The superintendent of this school asked for assistance in bringing about cooperation in this community. As a result it would seem as if the three churches will be placed on a cooperative community basis.

The second annual conference of the Ozark Interdenominational Committee, held at Hollister, Mo., last July, dealt with the situation in the Ozarks and the possibility of a cooperative program for the region. It was later suggested that there should be community visitation by field supervisors and county seat rallies in the interest of a better rural religious life.

The Home Missions Council has taken over the work of the Department of Building Fund Campaigns of the Board of National Missions, Presbyterian Church, U. S. A., to form an Interdenominational Church Building Campaigns Bureau. This did not involve any increase in budget or office space since the Bureau retained its office in Philadelphia for the present.

The Joint Committee on Indian Work, under the leadership of Miss Helen Brickman, has worked out a curriculum of religious education for our Religious Work Directors in the Government Indian Schools, and has rendered valuable service in administrative work. Another outstanding accomplishment of the Committee has been the setting up of a service committee to serve as

a *liaison* committee between the Councils and the Indian Department of the Government.

A joint committee representing the International Missionary Council, the Federal Council, the Home Missions Council, the Council of Women for Home Missions and the Missionary Education Movement has been formed "to make a careful and comprehensive study of the Jewish situation in America in its relation to the Christian Church." The chairman is Dr. John S. Conning. Other committees rendering valuable service to the cause of Home Missions, under the auspices of the Council, relate to the city and New Americans, General Promotion, Alaska, Spanish-speaking Work, and Negro Work.

Under the auspices of the Committee on Comity and Five Year Program of Survey and Adjustment, surveys have been made in about a score of states. In some cases the entire state has been surveyed, in some of the larger states only cross-sections. Surveys are now under way in six states and conferences are held following the completion of each state. This Five Year Program is vitally connected with all the work of the Council and is closely related to the work of all other committees.

One of the most active and efficient committees is that on "Town and Country," made up of representatives of constituent boards. One of the oldest and the most important activity is the Summer Schools for rural pastors and last year the Committee sponsored nine full standard schools and two partial standard schools, besides seven full standard schools of practical methods for Negro pastors. At least two new schools will be added to the list in 1932—Corvallis, Oregon, and Davis, California. This Committee also promotes Rural Life Sunday, the fifth Sunday after Easter, which has been observed for the past three years. Some governors of states have issued proclamations calling upon people to observe Rural Life Sunday and 10,000 leaflets on the subject were distributed last year.

The Federal Council in appointing members to the Town and Country Committee has recognized this as its channel of operation in this field and has added to the efficiency of the Committee.

The past year has been a trying one for Home Mission Boards. The depression is telling upon budgets and programs. Most of the boards, if not all, have had to reduce expenditures, eliminate work and workers, and cut down appropriations all along the line. New advances have been impossible, yet the needs were never greater and the opportunities never more inviting. These are days that are surely trying the souls of board administrators as well as the endurance of faithful

missionaries in all parts of North America. May it not be that our extremity will be God's opportunity. We believe that in some way the home mission cause will come out of this trying experience triumphantly. We may have to make readjustments and work out economies and "endure burdens as good soldiers" but out of it all will come greater and better home missions.

Would it not be wise to begin now to plan definitely for another national congress to be held at the close of our Five Year Program in January, 1934, to review the results of this five year study and to consider advance steps? By that time, it is hoped, we will be emerging from the depression and will have learned "through the things we have suffered," as well as through the surveys and studies, what changes, if any, should be made and what advance steps should be taken.

PROPOSALS FOR THE COMING YEAR

Extracts from the Report of the Findings Committee at the Toronto Conference

A Christian world depends mightily upon a Christian America. America lives not to itself, but for China, Japan, Africa, India and the uttermost parts of the earth. If Christendom has betrayed Christianity, then it becomes imperative to christianize Christendom. That is our united task. For their sakes we must sanctify ourselves.

Sitting, as in a reviewing stand, as the forces for christianizing America pass before us and make their reports, what have we discovered?

The Committee on Comity and the Five Year Program brings before us the following recommendations:

1. In view of the response to the Continuation Conferences, this plan with some modifications should be developed widely during the coming year and if possible, such conferences should be held in practically all of the major cities of the country.

2. The success of the Interdenominational Conference held now for two years in the Ozarks leads us to believe that in other states in the more distinctively mission areas there should be interdenominational gatherings of from two to four days duration for the consideration of the common problems of missionary work. In most cases these conferences would not be held annually.

3. We recommend that constituent boards consider the advisability of bringing to the attention of their highest judicatories the comity resolutions adopted during the past year by the Presbyterian General Assembly and the Congregational-Christian National Council. In order that these Councils may be prepared to deal with the increasing number of comity cases brought to

them on appeal after local efforts for adjustment have failed, we recommend:

First, that the Joint Committee on Comity and the Five Year Program be constituted a Sub-Committee on Comity, to which shall be referred all cases of comity presented to the Councils.

Second, that this Sub-Committee arrange for three stated meetings a year, other meetings to be held as needed.

Third, that this Sub-Committee prepare and distribute a form indicating the information which should be furnished it concerning any case brought before it for consideration.

Fourth, that this Sub-Committee, in passing upon cases, take into account not only such general principles as have been adopted by these Councils, but such principles as may have been adopted by the state or city organizations within whose jurisdiction the particular cases originated. It is understood that the decision rendered in any case is to be advisory only.

The Councils urge that City, State and Regional Councils, through Comity Committees of their own creation, be prepared to deal with comity cases arising within their respective bounds and only bring to these national Councils those cases which fail of local adjustment.

Strictly speaking, the Five Year Program was initiated at the Comity Conference in January, 1928, and will come to an end at the time of the next annual meeting in January, 1933. Although much has been accomplished, it is still in its formative stage. It might be well to extend this period to cover five years dating from the Home Missions Congress, that is, to the end of 1935. Before the end of that period, say in January, 1934, we should hold a "check-up conference" to do specifically four things:

a. To review the results of the Five Year Program to that date.

b. To use the Findings of the Home Missions Congress on the various fields of missionary effort as the basis of an intensive study of practical programs for these various fields of work.

c. To consider the cooperative relationships of home missions with other agencies which have become so essentially a part of our modern program of church work, as the religious education and social welfare agencies.

d. To propose plans for the future work of these Councils.

For many years our Town and Country Church Committee has been carrying on its researches and has given us a fund of invaluable information. We therefore would especially call attention of the several boards to the importance of a program of adjustment that will enable our rural

churches to cope with the rapid changes that are upon them. It is a matter of supreme importance that some way be found to provide the children and youth of our rural areas with a teaching ministry. Toward this end we would suggest that cooperative parishes be established where the several denominations would share in such a ministry. This, together with the re-organization of rural areas into stronger units of life, constitute imperative demands upon the mission boards at this time.

There has been a growing consciousness of responsibility toward Spanish-speaking neighbors in the West Indies. We therefore commend to the boards at work in Cuba a fresh study of how to cooperate more closely and especially in the organization there of a Union Theological Seminary such as now exists in Puerto Rico. We commend to the boards a further study of their responsibility in Santo Domingo and that those already working in Puerto Rico may well consider whether their responsibilities do not also extend to Santo Domingo.

We commend the union which has been perfected between the Christian, the Congregational and United Brethren Missions into the United Evangelical Church in Puerto Rico and urge other denominations as speedily as possible to shape their policies toward uniting in this movement.

We welcome the changes made in the national government administration of Indian affairs which seeks the highest welfare of the Indian, thus enabling him to achieve an abundant and well balanced life in terms of his own racial resources. We appreciate the cooperation of the Indian administration in the task of religious education in Government Indian schools. The increased responsibility assumed by the Indian student for planning and carrying courses of instruc-

tion is developing qualities of leadership. Student churches and student councils, expressing the religious needs of the young people, are promoting Christian living.

The coming year of Missionary study centers around the work among the Indians and we urge on our churches these studies in their future programs.

It is evident that the future of the Christian Church, not only in the pulpit but in the pew, rests in the hands of the youth of today. We therefore urge upon the Councils that our programs shall give full recognition to the importance and the problems of the religious life and training of our youth. We suggest that a session be set aside at the next Annual Meeting for the consideration of our young people in relation to the Church and its missionary work.

We cannot close without adding our influence to those who are attempting to create a warless world. We believe that war is wholly wrong; we believe that war and Christ travel opposite ways and stand at opposite poles in any possible moral universe. The Christian Church must be the chief agency for abolishing war for to the Church is committed the Gospel of love and brotherhood, of peace on earth and goodwill. We call upon all the churches to take an unequivocal and an unapologetic opposition to the spirit of militarism wherever it exists.

We urge upon our governments the necessity of immediate cooperation with and full membership in the World Court and the League of Nations and that every power be used to influence all the signatory nations to faithfully carry out their obligations in the Peace Pact. . . . The Christian Church must lead in the abolition of war or prove itself inadequate to the needs of the world today and tomorrow.

CHURCH BUILDINGS AND BENEVOLENCES

Many churches in the United States have incurred very heavy indebtedness in their building enterprises and have thus hampered their philanthropic, evangelistic and missionary activities. In the Presbyterian Church, U. S. A., out of a turnover of sixty-odd million dollars a year, about fourteen million have been reported under building enterprises. The denominational budget for missions and other benevolences calls for twelve million dollars, on which only about ten million are paid, and, in the depression, less than nine million. In four years this church has spent over fifty-two million dollars for building operations. This represents an annual load per Presbyterian of \$25.35, while the annual load for benevolences has been less than five dollars.

In the Methodist Episcopal Church over fourteen million dollars was spent in 1929-1930 for buildings and improvements and over seven million dollars paid on past indebtedness. This means that over twenty-one million dollars was involved in the improvement of the equipment of the churches for one year. This very heavy burden may account for the situation of diminished support which is baffling the World Service Commission. The Methodists are apparently giving more than they gave under the Centenary drive, but out of the eighty-five million dollars their reports seem to indicate that only ten million, as against twenty million in 1921, go to benevolences of all kinds. Presbyterians have held their benevolence contributions static at about ten millions.

Adventures Among the Amazon Indians

A Review of "The Challenge of Amazon's Indians" by Mrs. Arthur F. Tylee*

By the REV. THOMAS C. MOFFETT, New York
Secretary of the Commission on the Indians of Latin America

THE Indians of the Amazon Valley in Northern Brazil are illiterate, untamed and isolated from civilization. Missionary work among them is a task of great difficulty because of the distance from civilization and the character of the people. "The long journey to reach them is not dreaded as much as the isolation after the journey's end has been reached," writes Mrs. Tylee, who has recently returned to the United States after some thrilling and harrowing experiences.

Seldom is the loneliness relieved by the visit from an explorer and never, in some places, by a commercial traveller. But such isolation means more than just loneliness. It means that the missionary has to trust God to bless and use the simple remedies he can carry for himself and family, for no physician is within a thousand miles. This, too, in a land of fevers and tropical diseases, to say nothing of the painful and often serious results from insect bites.

It was in such isolation and among these wild and savage Indians that Arthur F. Tylee and his two-year-old daughter, Miss Mildred P. Kratz, a missionary nurse, and three Brazilians were attacked and killed at the mission at Juruená, Brazil, on November 3, 1930. The crime was committed by a small group of illiterate, wild Indians of the Nhambiquara tribe in the state of Matto Grosso. This story of missionary adventure, of heroic dedication to a task of unbelievable hardships and privation, endurance and sacrifice is told by Mrs. Tylee simply but graphically in a book which presents a succession of surprises, the greatest of which was unsuspected hostility of these few Indians, led by their chief.

This primitive tribe of Indians is described with admiration by Mrs. Tylee even after the savage onslaught of the massacre in which a few of their number participated.

The Nhambiquaras are of average height. They are very slender. They have the coarse, straight, black hair, dark brown eyes, and dark bronze skin characteristic of the Indian; but their features are not those which are considered typical of the North American Indian. Many of them have facial characteristics not unlike their white brothers, while a few have slant eyes and flat noses like the people of Asia. They can be silent and taciturn upon

occasion, but are often talkative and jolly. They have a keen sense of humor and enjoy a good joke even when it is on themselves. Although at times, some of them try one's patience as might a spoiled child, yet many of them are most lovable.

The pioneer expeditionary party which explored the territory, seeking a suitable location for the mission station, consisted of Rev. Leonard L. Legters, Field Representative of the Pioneer Mission Agency and of the Indian Mission of America; Rev. Alex. R. Hay, Superintendent of the Inland South America Missionary Union, and Arthur F. Tylee. Their trials in penetrating the interior country are suggested by this record.

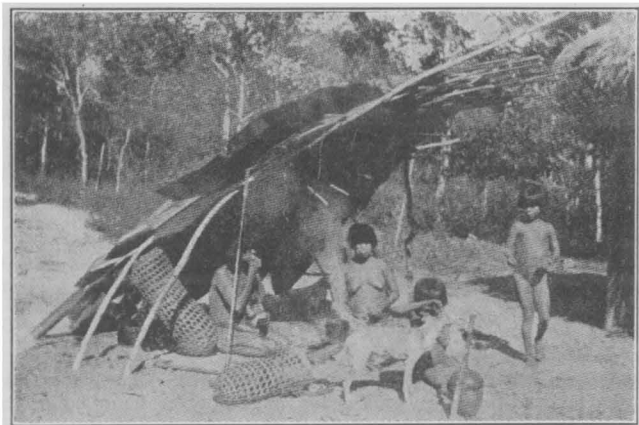
"After crossing the Sepotuba River the road lay through a strip of very dense jungle and bamboo thicket and came out at the foot of a bluff. It took three weeks to go the first thirty-two miles and the last half of this was taken with the cart unloaded. Part of the time it was bad roads that hindered, again swollen streams, or a thick growth of bamboo, and part of the time the oxen simply refused to pull."

Of another experience Mr. Tylee wrote: "The past week has been a nightmare; the constant struggle, strain and despair over the perversity of the oxen having taxed our patience and sapped our strength. Twenty miles in one week! Working day and night in rain and heat, and this after the month of trial in the woods below the plateau."

In the loneliness of their first labors on the field the two men hoped for the time when the small mission force would be increased. "For the first time in several months Mr. Tylee received word from his fiancé, whom he had left in Paraguay. Now he learned to his joy that she was in Corumbá. They had been fellow-students at Moody Bible Institute, Chicago, and had gone together to South America. The lady remained in Paraguay while her fiancé went on to Brazil to explore the new field. It had now been almost two years since he had seen her and five months since he had been able to receive her letters."

Mr. Arthur Tylee was a graduate of Amherst College. After serving in Europe during the war he returned to enter Harvard Law School, but

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A NHAMBIQUARA INDIAN FAMILY AT HOME

during his studies there he grew dissatisfied with the prospect of giving his life to self-appointed pursuits and the acquiring of fame or money. He felt the challenge to devote his energies to the biggest and noblest service of which he was capable, and his love of the Bible led him to enter Moody Bible Institute of Chicago. While a student there, Rev. Alex. R. Hay, Superintendent of the Inland South America Missionary Union, visited the Institute and told of the need for messengers of Christ in South America. This led to Mr. Tylee's decision for Indian service and the following spring he went to Brazil.

Mildred Kratz studied at Coe College, Iowa, and later took her Bible courses at Moody Institute and her nurse's training at Augustana Hospital, Chicago. "She was strong and healthy, with a happy disposition and a buoyancy of spirit which made her always a pleasant companion. She was not the shallow type of person, incapable of sharing the sufferings of another, but, on the contrary, was deeply sympathetic."

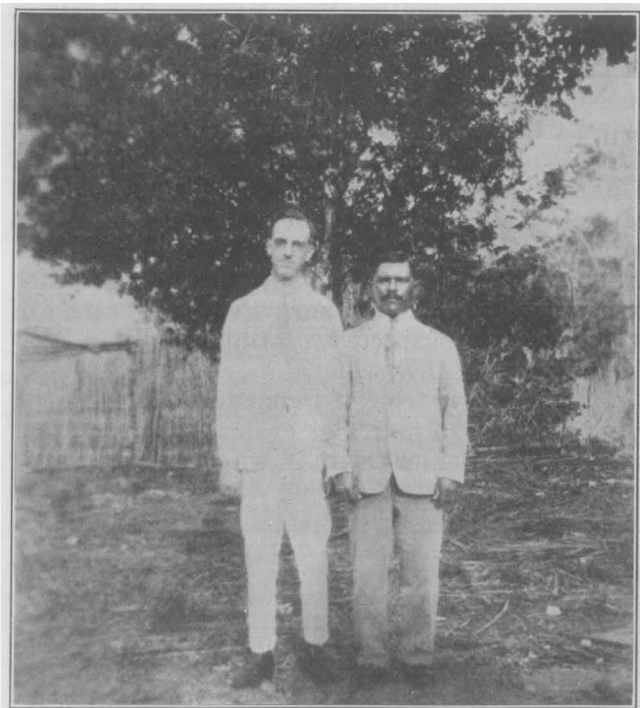
The romance and pathos of the intimate experiences narrated by Mrs. Tylee with a rare literary gift are best portrayed in the diary from which she freely quotes. An entry of July 12th reads: "Without all staple foods." From that date until the latter part of October they were dependent upon their own efforts and God's special provision for their needs. No day passed without their being able to obtain food for at least one meal. Not once did the little group of new native Brazilian converts waver and there was no spirit of fault-finding. The men spent much of their time hunting and fishing and thus brought in food which was shared with the whole community. Later oxen arrived and, for a time, supplied meat if nothing more. Several times Indians came to the station bringing grated mandioc from which a sort of bread or flat cake could be made. This, as the narrative states, "was not unpalatable if

the ingredients could be properly cleaned and not allowed to ferment in the tropical heat."

The missionaries left their difficult field for a brief furlough at the end of four years, and on their return met fresh assaults. Only prevailing prayer enabled them to reach their station. When Mr. Tylee and Miss Kratz were both down with fever they had been allowed to occupy a room in one of the buildings belonging to the telegraph line. It was bare of furniture, except for their packing boxes and trunks. Here Mrs. Tylee cared for them while the native helper cooked the beans and rice in the shade of a tent. When they resumed their journey they were met by three friendly Nhambiquaras, who brought fruit, mandioc and sweet potatoes. Finally they reached the mission about ten o'clock at night, almost three months after leaving New York.

"The first months in her new home following our furlough were hard on baby Marian," writes Mrs. Tylee.

She was not well and the insect pests made her very uncomfortable. Satan had found a new weapon with which he tried to drive the missionaries from his territory. They had suffered much themselves and were ready to suffer more if need be, but to see their precious baby girl tortured was the severest test their faith could know. But in this as in all other tests that had come to them, He proved Himself as the One "Who giveth more grace." But if she was to suffer for some of the conditions that could not be changed nor avoided, life for her was not without its compensations. She loved the wild life that she saw everywhere about her—woods, flowers, birds and animals of all kinds. She was not timid and fear was



ARTHUR F. TYLEE AND JOAQUIN ANTUNES, A BRAZILIAN CONVERT



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ANNE SEESHOLTZ, Executive Secretary.

unknown to her. She went for long walks in the woods with Mr. McDowell and Candido, and always came back with her hands and pockets full of flowers and bright berries she found along the path. She was very fond of animals and many were the pets the Indians brought her, besides the dogs and chickens with which she played daily.

The work went forward and progress seemed to be made in winning the friendship of the Indians. The missionaries ministered to the sick and undertook to teach them of God, whom they knew not as He is revealed through His Son Jesus Christ. Then one day an Indian was brought into the station seriously ill. In spite of all their careful nursing he died. The Indians seemed to take this matter very much to heart and some showed their belief that the missionaries were responsible.

Three months after the death of the Indian some members of his tribe from a distance came to the station and without warning fell upon the little band. They murdered Mr. Tylee, Miss Kratz and the baby and three Brazilian Indian friends. After seriously beating Mrs. Tylee and leaving her for dead, they departed. Upon regaining consciousness, Mrs. Tylee had to grope half blinded, dragging herself to the telegraph station to spread the word of the calamity. Here she lay for days, hovering between life and death. Finally she was able to make her way to the coast and sail for home. Her faith and courage never failed.

The closing paragraph of her narrative reads:

As for God His way is perfect. The work in Jurueña is His work; the missionaries His workers; is not His the right to say whether they should continue at their post or be called to higher service? May the grassy mounds beneath the Ajusta Conta trees at Maloquinha be our solemn pledge to God that we shall carry on the work they so courageously began, until the last tribe of Indians hidden in the depths of Amazon's forests has heard the good news of peace and eternal life.

The tragic scene of the eventful morning when six of the mission group lost their lives, and the savage Indians as suddenly departed into the wastes and jungles, is briefly depicted in words which the reader can never forget. When the story is perused in the quiet of one's own solitude, then heroism and the sacrifice of martyrs for the faith is luminous and convincing.

Is it any wonder that this absorbing narrative was no sooner issued from the press last October than a new edition was required? Dr. Kenneth Mackenzie, President of the Missionary Union, writes in the introduction:

The martyrdom of these missionaries gave to them marked distinction. They were ready for sacrifice, if only life laid down might be translated into the salvation of the lost whom they saw and yearned over. So, as we recall the many hours of prayer and striving which have engaged our thoughts and purpose as we have pleaded for the myriads of souls in darkened and long-neglected South America, we cheer our hearts with the assurance that the future of the Inland South America Missionary Union will justify their sacrifice and our profound hope that just where they so bravely fell, there shall spring a glorious harvest of redeemed men and women.

Students and Missionary Interest

By the REV. WILLIAM M. MILLER
Meshed, Persia

LAST autumn I had the privilege of visiting nearly forty colleges of various types in different parts of the United States in the interests of the Student Volunteer Movement. These included large state universities and large denominational colleges, medical schools and theological seminaries. I spoke in classrooms, in chapel services, in college churches, to special groups and with individuals. While my stay in most colleges was too brief to give me an opportunity to understand thoroughly the religious situation among students, yet I was able to learn certain facts which I have been asked to share with the readers of the REVIEW.

The thing which impressed me most deeply was the *lack of missionary interest among students*. In

most of the state schools I was not surprised to learn that there were almost no students preparing for the Christian ministry or for missionary work. But what profoundly troubled me was the discovery that in many of the church colleges also there is no missionary spirit. In several flourishing denominational colleges I was not able to find one student who expected to be a missionary in a foreign land. Several theological seminaries were almost as barren as the colleges. Some of these educational institutions have had a great missionary past and have sent many of their sons and daughters to the foreign field.

What has happened to cause the streams of missionary interest to dry up?

There are exceptions. I was occasionally re-

freshed to find groups of devoted and eager young volunteers. In one college seventeen students are intending to become missionaries, and forty or fifty others attended the Student Volunteer meetings. This is a college where chapel and church attendance are required, and where every student is obliged to work a number of hours each week to help pay for his education. If a healthy missionary spirit is possible in some schools today, why is it not possible in every Christian school?

A few students appear to be hostile to the whole idea of foreign missions. They have been told that all religions are equally good, and that Christians have no right to "force" others to accept their beliefs, so they are opposed to missions. But there are few of this sort. The great majority of students are not opposed to foreign missions but they are absolutely unconcerned about the whole business. They listened attentively to descriptions of social and economic and political conditions in Asia, but the thought of spending their lives there as Christian missionaries seemed as remote and impossible to most of them as that of visiting the moon.

What are the causes of this decline in missionary interest among students? Three things seem to be in large measure responsible for the present situation.

First, there is the failure of pastors and college preachers and professors to press upon the young people who come under their influence the needs of other lands and the obligation that rests on us all to help meet those needs. One college pastor confessed that he never preached a missionary sermon, except when the time came around for the missionary collection. A professor said that he did not feel he could ask his students to consider missionary work when his board was recalling missionaries from the field. Unless young people are challenged to overcome the difficulties, whatever they be, and press forward with the message of Christ into every part of the world, very few will offer for foreign service. If the call for volunteers is sounded clearly and persistently by men of conviction and passion, I believe there might be a great response on the part of students to the missionary appeal.

The second cause is the failure of parents to dedicate their little children to the cause of Christ and to give them in childhood an interest in the people of other lands. It is a well-known fact that most of those who go as missionaries first became interested long before they went to college. Unless students already have such an interest on which one can build, a missionary speaker will not be able to make much impression on them. The

paucity of missionary candidates today is due in large measure to the failure of parents and pastors of ten years ago to put this passion into the hearts of their children.

The third and most fundamental cause of all is the lack of vital Christianity in our colleges and in our churches. Interest in world affairs is not enough. The appeal for world brotherhood or world service will not prove a strong enough motive to send many students to the ends of the earth. There must be a sense of the constraining love of Christ, the passion to save the lost, and joyous obedience to the Great Commission.

Too often we have depended on human devices, and cheap ones at that, to stir up missionary interest. We have trusted in pictures and plays and popular appeals. Prayer and the spirit of sacrifice are needed to touch the heart and move the will. An intimate knowledge of Christ and deep devotion to Him is the motive which will lead young people to go to distant lands to tell men of Christ. Therefore, if we wish to get more and better missionaries, the only way is to pray and labor for a revival of faith and love in our home churches. The decline in gifts to missions and in the number of volunteers for missions is an indication of a serious decline in the spiritual power of our American Christianity. When the fires of real devotion to Christ begin to burn at white heat again in our churches, missionaries with flaming hearts will go out in increasing numbers to other lands, kindling new fires everywhere they go.

In a recent letter to me Bishop Linton of Persia states his conviction that the ordinary type of missionary deputation work in England has yielded very poor results of late because of the lack of spiritual foundation on which to build. He plans on his next furlough to stay in each place he visits a week or ten days. The first three-fourths of the visit will be used to preach Christ and to urge people to accept Him as their personal Saviour and Lord. Then in the closing days he will present to those who have been really converted the claims of missionary service.

Such a plan, followed in missionary promotion work, would bring us into touch with fewer churches and colleges, but we would touch them more deeply and probably accomplish much more in the end.

Students and young people today are more ready to listen to a simple, sincere and courageous Gospel message than they have been for years. Let us challenge them now to full obedience to Christ and to service in His Kingdom, not only at home, but also abroad. We need to attempt greater things for God and expect greater things from God.

Face to Face with Human Wrecks*

By the Rev. WALTER AMOS MORGAN
Pastor of the First Congregational Church, Chicago, Illinois

THE bum is a human problem. What shall we do with him? To ignore him is impossible. To kill him is illegal, even if there are times when it seems as though society would be better off if he were out of the way. To reform society so the bum will be impossible and a fact of social history is a far-reaching necessity. To reform the individual as he presents himself in his rags and full of bootleg liquor is a present obligation upon the Christian forces in society. Often this obligation presents itself with all its tragic and pressing immediacy.

Not long ago I faced a mission room full of down-and-outs and found that the experience was like unto a conversion to my own soul. Where Halsted Street crosses Madison, on the near west side of Chicago, is the haunt of homeless men. Sprinkled among them are many of the former crooks who have lost their standing with the gangs or their former initiative for singlehanded thuggery. Some have been upon the line between life and starvation ever since they can remember. Others have known better days and have sought this jungle of reeking woe to hide themselves and to mingle with others of their kind.

An Oasis in a Moral Desert

The Christian missions in this area are oases in a moral desert. Here consecrated men and women seek, with the aid of Christ, to perform the ancient miracle in mending broken lives and making the crooked straight. To preach in such a mission is an experience that sears into the very soul and probes the depths of life.

When the invitation came to me to preach upon a certain evening in the Chicago United Mission, I accepted it with joy, mingled with the sense of humiliation that I had not sought the opportunity long before. During the days preceding this particular evening, I asked myself, "What have

I to preach to a drunken bum? Is my Gospel for the well-to-do and the social elite, matured through sixteen years of experience in pulpits where a bum is only a passing phenomenon, sufficient for such a need? Is my modern interpretation of Christ gripping enough to reclaim a soul that knows the fires of hell?"

When I arrived, the meeting was in full swing.

McQueen, the superintendent of the mission, was behind the battered pulpit. "Sing to the Glory of Christ, men," he called out, just as I entered. And how those men sang! I am minister of the church that rejoices in having the largest choir in Chicago, and they sing the masterpieces of sacred music with beauty and ardor. But there was a difference. These men sang the old hymns of the blood and the Lamb with a fervor that was contagious.

Soon I was led to the platform. McQueen greeted me briefly and with warmth. His great palm grasped my hand and I felt the thrill of strength and the warmth of a devoted heart. "We shall be ready for you in about an hour. Sit here," was all he said. He had more urgent business than that of spending time with me. "Sing, men; sing *When the trumpet of the Lord shall sound.*" They sang, and I heard the trumpet, sounding the call to something unsung in my own soul.

McQueen kept the meeting in his own hands, never for a moment permitting the men to forget that they were to receive a blessing in newness of life. If they only were willing, Christ was able to save. The testimonies were voices out of the deeps. A few were formal, cold and professional. But most of them were exclamations of joy out of former despair. Something had happened to the men who testified, and they knew it. "I thank God that Christ saved me and that he keeps me" was the oft-repeated refrain of their new song. I faced these men, sitting in an old chair, unobserved and forgotten by everybody.

If you were called upon to speak before a crowd of homeless, hungry bums, what would you say? Such a question confronted Walter Morgan at the Chicago United Mission, which is maintained jointly by the Congregational Union and the Presbytery of Chicago. His solution of this soul-searching problem reveals the real message of Christ.

* Condensed from *The Congregationalist*.

In the first place I was terrified. My heart-beat was greatly accelerated and my courage was as greatly diminished. The sermon I had prepared seemed to be so inadequate and out of touch with the occasion. I gave it up and tried to recall another. For a few minutes my mind was in a wild and panicky confusion. Sermons I could recall by the score, but not one came back with the joy of exclamation, "I am just what you need; take me." Soon I gave up in despair and said to myself, "When the time comes, do your best. Perhaps the Lord will take pity and help you out."

Fallen Brother Men

Then my heart went out to those men with a great compassion. One was a young chap, who sang as though he had gone to prayer meeting as a boy with his mother, even as I had gone with mine. Another was an old man with a face like the sphinx. A third reminded me of a ne'er-do-well I had known in Vermont. I glued my eyes upon the face of one whose head was as massive and as well shaped as the head of the old professor who patiently tried to teach me Hebrew. This man had fallen from great heights. He might have been a king who through folly had been compelled to abdicate his throne and whose possessions had been confiscated, until he was forced to beg his bread in a far and alien land. My heart went out to him. He had been the joy of some fond mother's heart. Some father had held him in his arms with pride. Was he sitting on the sacred hill of memory as he sang and as he looked up at McQueen? In him I saw the epitome of broken humanity as it passed to and fro before the street door. In him I saw myself, had circumstances but shaped themselves in other ways. For one moment, at least, I caught a vision of what Christ meant when He told His disciples that all men were earthly children of a common Father.

My third emotion was that of rebellion. Were these men the result of our civilization? Had they been cast up from the wreck in order that others might sail safely on? Were they human material, wasted and cast away, in order that our boasted progress might progress still further upon its relentless way? Who was I that I might enjoy a beautiful home in the suburbs, with dollars in the bank and a place in society, while these men were homeless, dollarless and with no place to lay their heads except what charity provided? Surely something was wrong. I saw it tragically portrayed in human life before me and my heart rebelled.

Where were the men, or women, who were to blame for many of these wrecks? The seed of wickedness in the human heart often germinates

in other lives. Selfishness in the breast of the well-to-do frequently drives the wanderer back again to his old companions. Society has a price to pay for its lack of regard for the undernourished and the poorly born. I sensed my guilt of neglect. My voice had been silent and my brain had been idle concerning this tide of human woe. Could its source be found and the evil thing changed at the beginning? Surely Jesus had something to say concerning this problem that so tragically affected so many of His brothers.

As I looked again at my dethroned king, and saw deep beneath the scraggly beard and penetrated below the surface of his soul, I thought I beheld the lineaments of the Son of Man. Here was my sermon. I would speak to the Christ within that man. If my message could carry to where He was buried deep I knew that he would respond, and life, like the dawning of a clear morning after a stormy night, would come to the king dethroned with new hope.

The Tests of an Adequate Message

But was my modern Gospel adequate to the need? I long had thought in social ways and preached in modern terms. My liberalism had been almost a passion. True, I had prayed that I might be spared the barrenness of a purely intellectual appeal. In my own soul there was the joy of a divine fellowship and the warmth of personal experience. But I had not developed the technique of making my own experiences live in the souls of men who knew nothing of the modern world with its modern science and its new psychology. The terms they used in their testimonies were not part of my working vocabulary, and my new interpretation of their age-old and vital experience and need was meaningless to them. My expressions to win men to the old joy of salvation were colorless and impotent for the needs of the twenty-five minutes that soon were to be mine to do my utmost for these my broken brothers.

I was brought back to present and pressing realities by McQueen announcing a hymn and saying, "After we sing this hymn Dr. Morgan of the New First Church will preach to us. Pray for him, men." The introduction stabbed me into a full realization of my own insignificance and the supreme greatness of the task before me. Again I sought out the face of my new-found brother. His eyes seemed to search mine, and behind them I read a sad and tragic story and found a small but growing hope. Just before I arose to speak I prayed: "Oh, God, help me to bring Thy Son to birth in this my new-found brother."

What had I to offer in that high moment? Surely not my theology. That were a thing dead

and helpless. They cared nothing about the Synoptic problem or the symbolism of the Apocalypse. What they needed, like their fathers before them, back to the dawn of man's first mistake in life's moral way, was help for the journey. This was to be found, first of all, in the old and ever new fact of love. And for that hour, at least, love them I did. The Christ in them called to the Christ in me and the response was a compassion I never had known before. The dethroned king became a wandering brother of a common household and the Elder Brother had sent me to bring him home again.

Then came the joy of a great discovery. My Gospel was a living thing, not only for the well fed, but for these men who seldom knew the joy of a full meal. Beneath my faith there was a radiant center of life. Its passion was the love for

Christ, living and struggling to live more fully in all human souls. I saw Him stand again by Galilee where Andrew heard Him call, and I saw Him look at me through the eyes of the bums who filled that barren mission room.

My cup of joy overflowed when I saw the former king kneeling in submission to another will at the rail before the battered pulpit, and McQueen had his arm around him, talking with him as one brother talketh with another about the things that are of supreme importance.

So I rode back to my home in the lovely suburb, with the rain falling in torrents and the lightning flashing in the streets. In my own heart there also was a mightier storm. Can our Gospel create a society that does not attain success at such a frightful cost? How can Christ be brought to birth in our modern world?

How Ginling College Was Saved

By the Rev. Clifford M. Drury, Moscow, Idaho

Looting and destruction was the fate of many foreign buildings in Nanking when the Southern army drove out the Northerners in 1927. Ginling, the Christian college, escaped as by a miracle, and the members of the faculty were spared the dreadful experiences which fell to the lot of many of their fellow missionaries. The reason for this immunity may be traced to the good influence of a Bible class.

Thirteen years before, in 1914, Ray C. Roberts, a Y. M. C. A. secretary, began his work in Hunan Province, and following one of the Eddy evangelistic campaigns, a Bible class was started in Changsha. Among those enrolled was a Hunanese boy, Wu Ching Sing, who became a Christian and, two years later, was elected president of the Bible class. The young Chinese brought his sister to the missionaries, who placed her in one of the mission high schools. As a result she also accepted Christ.

When the Nationalist movement offered great promises of relief from many of China's ills, Wu went to Canton to cast in his lot with the Southerners. Miss Wu (Shou Ching) after her graduation from the high school entered Ginling College at Nanking and was a student there when the Southern army captured the city.

It is now well known that the soldiers, under Russian Communist influence, had received orders to loot, destroy and kill. After they had looted and burned many of the foreign houses a number of them appeared before the gates of Ginling College.

Since the soldiers were Hunanese, it was natural that Miss Wu should be sent to intercede for the College, since she could speak to the soldiers in their own dialect. While the soldiers were being served tea and cakes, Miss Wu was making frantic efforts to get into touch with her brother, an officer in the army which had just occupied the city. After a time he appeared and gave orders to the soldiers not to enter the compound. Instead of destroying the school, they were ordered to protect it.

Thus the foreigners and students and the buildings, worth at least a million dollars, were saved the fate which visited other parts of the foreign community. The College reopened a short time after the disturbance and continued its good work, the only mission school in Nanking able to do this for some months. The Changsha Bible class had borne fruit.

World Friendship Books for Children

By HAZEL V. ORTON, New York
Secretary of Elementary Work, Missionary Education Movement

NOT long ago a writer in a well-known magazine on race relationships made this statement:

"When I was a baby my father had read me the story of Little Black Sambo, and I had concluded that all black boys were silly and pathetically ugly."

How many well-meaning teachers and adults, because they were not sufficiently informed or have thought it unimportant, have exposed children to harmful attitudes toward children of other races through an unwise selection of a book. Much care must be taken in the selection of books for children, especially when one is concerned with the presentation of the Christian viewpoint of life.

Few local booksellers are competent guides to the selection of children's books. A short time ago, browsing in the children's book department of a large store, I overheard a conversation between a salesgirl and a physician interested in children's books from the standpoint of health. The salesgirl was unable to grasp the situation and prattled much on the attractiveness and "cuteness" of a certain child's book printed in small type and illustrated in lurid green. Half under his breath the physician remarked: "What books! No wonder we doctors are always treating children for eye difficulties."

Almost any person with a degree of intelligence and knowledge of children can learn to discriminate between desirable and undesirable books. Two major questions should be kept in mind.

First, is it attractive and suitable in its mechanical make-up for the child?

Second, is the content of the book inherently Christian? Are Christian attitudes, sympathies and conduct fundamental to the book, and are they treated as a natural and normal expression of life?

Books which appeal to children must be attractive to the eye as well as to the mind. Content does not stand alone, for the way it is housed between the covers is also quite fundamental. Books by means of which we hope our children will develop Christian conduct must compare favorably with the other books which they read and love. Some of the less expensive books combine

simplicity and good taste which is characteristic of beautiful books. A high price is not always a guarantee of quality.

There are a few mechanical points by which an unskilled person can be guided in making wise choices. Size of type, number and kind of illustrations, relationship of illustrations to type page, binding, and the value of the book in developing the child's appreciation for the artistic and beautiful should be considered.

Perhaps the most essential point in the evaluation of the content of a book is judging whether it is within the range of ability and experience of the child for whom it is chosen. Are the incidents and the vocabulary within the understanding of the child? From the standpoint of the world friendship values to be gained, one must be careful that the content is free from ideas and suggestions which may lead to undesirable attitudes. The following tests might be applied:

1. Are the facts about other racial and national groups true, or are they generalizations from which false deductions may be made?
2. Are there statements or illustrations which hold any racial or national group up to ridicule, or portray them as stupid and incompetent?
3. Are there statements that ridicule and minimize the importance of great world issues, such as disarmament and world peace, economic justice, racial equality, prohibition, etc.?
4. Is the book sentimental and lacking in reality, or are the needs and accomplishments of other racial and national groups so presented that the reader will come to understand and respect them, rather than develop pity and superiority?
5. Are there statements that foster bigoted intolerance, either racial, national or creedal?
6. Are there statements involving criminal offense by reason of which children might generalize and come to identify a certain racial or national group with smuggling, banditry, or lawlessness, for example?
7. Is the book inherently Christian? This does not necessarily mean that it should talk about religion, but that it should picture a type of thought and conduct which is Christian.
8. Is the book well written from a literary standpoint?

It is encouraging to know that there are on the market many children's books relating to world friendship which fulfil these qualifications. Children enjoy them and they are contributing factors in the development of Christian conduct.

Books for Children

FIRST THROUGH THIRD GRADE

The Farmer in the Dell. By Berta and Elmer Hader. Macmillan. \$2.50. An excellent picture book with brief description of farm life and activities in northeastern United States.

The Singing Farmer. By James S. Tippet. World Book Co. 68 cents. A book of poetry about farm life for boys and girls.

I Live in a City. By James S. Tippet. Harper. 75 cents. A book of poems which helps city boys and girls to understand better those who help to make city life comfortable.

The Wishing Owl. By Idella Purnell. Macmillan. \$2.25. A Mayan story book. A collection of some of the children's favorite stories as they have been told for generations in Yucatan.

Little Kin Chan. By Berthae Converse. Friendship Press. \$1. The delightful story of a Japanese child, Kin Chan, and her dog, "The Crab." They have many adventures and much fun, in the course of which the missionary lady plays a prominent part.

The World in a Barn. By Gertrude Chandler Warner. Friendship Press. \$1.25. A group of nine friendly children, some of them American and some from other countries, also a highly inventive uncle who has traveled everywhere and knows how to start things, make this book a real adventure in world friendship.

The World on a Farm. By Gertrude Chandler Warner. Friendship Press. \$1. A runaway pig and a swimming race, together with delightful experiences in world friendship, complete the adventures of the Friendly Farmers at Pleasant Valley Farm.

Children of the Chief. By Mary Entwistle. Friendship Press. Paper, 40 cents. A book of delightful stories about a family of African children.

Chinese Children of Woodcutters' Lane. By Priscilla Holton. Friendship Press. The adventures of two Chinese children.

Windows into Alaska. (Children's edition.) By Gertrude Chandler Warner. Friendship Press. 75 cents. The story of Bobby and Virginia whose father is a missionary teacher in Alaska.

Friends of Ours. By Elizabeth Colson. Friendship Press. \$1. A charming book for primary children, showing their dependence on the people of home and foreign lands.

The Nursery Series. Friendship Press. 50 cents per volume. A series of missionary books similar in style to the Peter Rabbit books; an endeavor to lay the foundation of that sympathy which is the forerunner of a true spirit of Christian world brotherhood. Their titles are: Ah Fu: A Chinese River Boy; Kembo: A Little Girl of Africa; The Three Camels: A Story of India; Esa: A Little Boy of Nazareth; Mitsu: A Little Girl of Japan; and Babo: A South Seas Boy.

FROM FOURTH THROUGH SIXTH GRADE

My Indian Boyhood. By Chief Standing Bear. Houghton Mifflin. \$1.75. This story written by a Sioux chief, carries this dedication which is self-explanatory: "I write this book with the hope that the hearts of the white boys and girls who read these pages will be made kinder toward little Indian boys and girls."

North America. By Lucy Sprague Mitchell. Macmillan. \$3.50. A new kind of geography which will live for boys and girls. In the words of the author the purpose of the book is: "Trying to get children to observe and to think in terms of geographic relationships."

Cease Firing. By Winifred Hulbert. Macmillan. \$1.50. A very excellent book for boys and girls dealing with the subject of peace in an interesting and stimulating fashion.

Waterless Mountain. By Laura Adams Armer. Longmans, Green. \$3. A most charming story of the experiences of a Navajo Indian boy. Beautifully written and illustrated. This book will do much to deepen the appreciation of the cultural values of Navajo life.

Jumping Beans. (Story book edition.) By Robert N. McLean. Friendship Press. \$1. This Mexican family moved about so much that they said they were just like jumping beans.

Porto Rican Neighbors. By Charles W. St. John. Friendship Press. \$1. A collection of stories about the children of Porto Rico.

Open Windows. By Mary Entwistle. Central Committee on the United Study of Foreign Missions. 75 cents. If you would like to know about farm children in India, China, Africa, and many other places, just read these stories.

Habeeb. By Mary Entwistle. An English publication available through Friendship Press. 80 cents. This is the story of a boy of Palestine.

Uncle Sam's Family. By Dorothy F. McConnell. Council of Women for Home Missions, and Missionary Education Movement. \$1. Real live boys and girls make up Uncle Sam's family. The stories in this volume are delightful, and grown people seem to like them as well as children.

Under Many Flags. By Katharine Scherer Cronk and Elsie Singmaster. Missionary Education Movement. 65 cents. The many-sided enterprise of foreign missions will be made very real to boys and girls through the stories of these men and women who serve one great purpose by doing well their widely different tasks.

Stories of Brotherhood. Missionary Education Movement. 75 cents. **The Adventures of Mr. Friend.** Friendship Press. \$1. Two books by Harold B. Hunting for older juniors. Each is a series of good stories of men and women whose lives have been spent in service to others. In the first book they work in both home and foreign lands, and in the second book in country communities throughout America.

Periodicals

The number of denominational magazines and story papers published in America is legion. Because there are so many, it has seemed wise not to list them, but to make a few suggestions in the light of which such publications may be evaluated.

1. Is the primary aim of this periodical to educate children in Christian world friendship or to raise money?

2. Is the material selected and written within the range of interest of the age group for which it is intended?

3. Does it have literary value? Could the stories and articles stand on their own merit?

4. How does it compare with the other magazines which the child is reading?

5. Is it a periodical for which the children have respect?

It is with real regret that one is compelled to say that there is now no splendid interdenominational magazine in the United States for boys and girls on world friendship.

Fair Play in Latin America

I. A Regular Heretic and the Church Bell

The missionary had arrived at Santa Ana and invited people to the evening service. At night he was preaching to a crowd, some of whom were inside the big dark room, but most of whom were on the street. The curious, the antagonistic, the interested, all were there, but nearly all were men. The women, such of them as would listen, would hear later what had been said, and might ask the Virgin to protect them after having heard such forbidden things.

Suddenly, the big Roman Catholic church bell began to ring. It kept on ringing, and meant to keep on until the voice of the heretic should be drowned.

The preacher shouted, and exhorted until he was hoarse. The people crowded closer to catch part of what he was saying. Suddenly the bell ceased and there was a great calm. People marvelled. The preacher rejoiced and went on to finish his sermon in peace.

Everyone understood why the priest had ordered the bell to be rung, but no one understood why it had so suddenly stopped. Next day it was learned that a youth of about sixteen, indignant at the treatment meted out to a stranger, had climbed into the belfry, cut the rope, and shut down the wooden trap door. In vain the bell ringer climbed up and demanded that he open that trap door; the little heretic was adamant; he sat on it to make quite sure and the bell ringer below was powerless. Thus the Gospel message was heard in Santa Ana.

II. The Galloping Horseman and the Heretics

Abel and Manuel were selling Bibles in the saddle-making town of Chocontá, on the high road north of Bogotá. A well dressed man affably enquired about the route they intended to

follow and learned their plans for the following day. It was good to see the interest such a man took in Bible work.

Next morning, the well dressed general mounted a spirited horse, and galloped away. About mid-day the two colporteurs arrived at the town of Cumani, hours later than the general, and were astonished to find a great demand for the Scriptures wherever they went. Sales were rapid.

Next day they pushed on to San Luis, hoping for a good reception there also. What was their surprise to find that they were rejected at several little inns. The priest had given strict orders that no one should give lodging to the heretics with the corrupt Lutheran Bibles. It was cold and wet and late in the afternoon, and no door would open to them. Finally, a woman received them but hardly had they started to unpack, when two policemen came to the door. The priest had sent orders to the woman to refuse hospitality to the Protestants, and she must comply. They started to pack up again, while the rain poured down on the red-tile roofs. Suddenly the woman came to their room and said, "You can stay. After all, the priest has never done anything for me. I owe him nothing. My house is my own. He may rule on the street, but here I am boss." Hardly was the big door shut and barred, than the policemen came to enquire why the two heretics had not left. The woman replied: "I dare you to come in. This house is private property. You have no authority here."

The police went away, and the colporteurs were left in peace. They were, however, unable to sell Bibles in that town, and so they slipped away at half-past four in the morning, trudging through the cold mud away on in the misty mountain road.

The explanation? The galloping horseman, a bigoted church

man, had caught the colporteurs with guile, and discovered their plans. He wanted to merit the praise of the priest the next time they drank wine together so he had warned the people of Cumani not to buy Bibles. But as Cumani is a liberal town, and they had heard the priest condemn the Bible, he only stimulated their curiosity, and they resolved to buy.

San Luis was different. It was fanatical, ignorant, priest-dominated, and there the galloping horseman found everyone ready to defend the Holy Virgin and Mother Church against the Biblemen.

Towns so different in spirit exist side by side in Colombia because a state of constant feud exists between liberals and conservatives. Liberals cannot sell goods easily in fanatical towns, and conservatives are not happy in a liberal town, so each gravitates, mainly for economical and social reasons, to a town where life is most agreeable. Both towns are Catholic, but one is tolerant and the other is persecuting. In the first, the priest has to walk warily, or he may find himself a *persona non grata*, in the second, he wields a rod of iron. Both towns need the Gospel.

—Alexander M. Allan,
Bogotá, Colombia.

Missions Must Not Halt!

Whatever confusion may exist concerning the theory and method of missions, there must be no halting of missionary effort.

Christian missions are organized efforts, motivated by good-will and directed by the best available judgment, to give to all mankind the highest good—God's revelations of the Way of Life through Christ. Release all the guidance of trained intelligence. Release all the rapture of unselfish love. Release all possible effort to promote human welfare for time and eternity. Release increasing resources of spiritually competent manhood and womanhood for this work.

—Selected.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

THE COLLEGE COUNSELOR AT WORK

BY CLAIRE GOODSILL CHANDLER

District Counselor for the Central
District of Michigan, Illinois
and Missouri

Every religious denomination feels responsible for the Christian nurture of its own young people and the large denominations give especial attention to the spiritual needs of their student groups. Trained student pastors or secretaries direct activities for students in the local church or follow boys and girls to the college campus to throw about them the protective arm of the Church. This service, given by specialists in the student field, is usually of a high order. It is especially evident at state universities and in educational centers where the student body is large.

A Volunteer Worker

A few years ago the leaders of the Woman's American Baptist Home and Foreign Mission Societies instituted a plan for work among Baptist students, to be maintained by volunteer effort and to be carried out by college counselors in local Baptist churches in college communities. The statement of purpose of the project reads:

The work of the College Counselor is to preserve and develop the link between the denomination and the student, not only for the sake of securing recruits for the mission fields or other forms of Christian service, but for the sake of developing an intelligent, able constituency filled with missionary consecration.

In accordance with this ideal, counselors in large and small college centers in various states have helped students to keep their interest in the church and

have pointed them to the way of intelligent Christian leadership following college, through the simple medium of friendship, graciously bestowed and shared.

Two years ago college counselor work received a tremendous impetus by the authorization, on the part of the two Women's Boards, of counselors for every local church, whether or not that church was in a college community. This expansion led at once to a new and broader conception of college counselor work.

A study of some of the methods now employed by counselors will perhaps best indicate the value of the expanded plan. Methods mentioned have all been proved to be practical and many are in common use by the majority of counselors.

In a Community Without a College

The counselor working in a community without a college seeks to keep in friendly touch with college students connected with the church. To this end she will know intimately the promising young people of the church and their educational plans. When they leave for college she will inform counselors in their college churches of their new addresses. She will write and send them church bulletins, if the church itself does not make this a practice. She will see that the church recognizes in some appropriate way the departure of students in the fall. One church holds a student prayer meeting before its young people leave. Another holds a special communion service, the memory of which often helps the student to keep his spiritual poise in the

midst of perplexing campus problems.

The counselor in the home church tries to cultivate the feeling among its departing student members that they will represent the home church in their college environment. Many a counselor, when students return from vacation periods, sees to it that opportunity is given for them to report what they have done as church emissaries.

It is the custom of counselors to arrange for some church recognition of returning students. An evening in a church home, a banquet at the church, the entertainment of individual students in homes—any such interest manifested in friendly spirit brings rewards out of all proportion to the effort involved.

Some counselors bring together college and high school young people of the church during the Christmas or spring vacation, so that the younger group may judge of the value of higher education, the choice of a school, and such matters, from college folk themselves.

In a College Community

The counselor in a college community also has for her first goal to keep in friendly touch with college students connected with the church. She receives letters from counselors in other places telling her of incoming students. She secures also a list from the college or university of students giving her particular church as their preference.

She sees that early contact is made with students. She makes calls herself and has girls and men, preferably students themselves from the local church, call upon new students and extend

invitations to church activities. Many churches have student memberships which students are encouraged to take. Members of the church may act as special guardians of the religious interest of certain students for the entire year. They invite the student of their church adoption to their homes, to share their pews during church services, and introduce them to group activities such as the choir, Sunday School classes and the young people's organizations.

Usually the church as a whole welcomes the students in some social way. Many churches have student committees, headed by the counselor, and this group plans the fall welcome to the college young people. In many places a reception is the order of the day. Some churches arrange for banquets, with members of the church acting as individual hosts and hostesses to their young guests. Sometimes affairs of entirely informal character are desired and hikes, bacon bats or visits to some country or summer home are enjoyed.

As the year progresses the counselor comes to know her students and her home becomes the mecca of girls and boys who are lonely, discouraged or troubled. She shows her interest and friendliness in many simple, gracious ways. One counselor takes to the dormitory a birthday cake whenever any one of her girls is celebrating her natal day. Flowers from her garden are shared with the girls. "I never knew how much I loved apple blossoms until Mrs. — brought some to my room this spring," said one girl who was far from the orchard fragrance of her father's farm.

One counselor, through the student church school class which she teaches, arranges each year for a Home-coming Sunday for parents. The students vie with each other in bringing their parents from afar to spend a day of happy fellowship with them as guests of the church.

In seeking to find a place of usefulness and activity for her students in the local church, one

counselor asks each student to fill out an information sheet.

"What Is Your Hobby?"

Check things in the following list which you can do. (Sing; Tell Stories; Teach; Make Posters; etc.)

If you were to serve on a committee which of the following would you prefer?

These and other questions give a key to the interest and ability of the student group.

The counselor is provided with useful missionary and Christian leadership information and inspiration. From time to time she places this material in the hands of those who are choosing their life work. Most of all, in friendly conversation, perhaps before her own fireside, she is able to say the guiding word which proves to be a lamp to the future pathway of her young friend.

The High School Group

As a second objective, all counselors encourage promising high school students to go to college or to get further training along lines of their special interest, not only for the sake of their own enrichment, but also as a natural part of their religious development and training for Christian service and leadership.

Counselors arrange for church recognition of the high school graduates through church Baccalaureate Sundays, congratulatory notes to graduates, and the like. They also encourage church and individual scholarship funds for ambitious high school students without means. It is important for the church to be vitally interested in the educational equipment of its youth, and for the young people to feel the warmth of the church's interest in practical ways as they seek to train themselves for a fine type of leadership.

The Graduate Group

As the counselor's encouragement and help reaches down to the prospective college student, so she reaches forward to the college graduate. To conserve his or her interest and ability for the church's needs and opportunities is the privilege of the

counselor. She keeps in touch with graduate students, she tells pastors in places to which graduates move, of their talents and experience, and thus endeavors to relate them quickly to their new churches and communities. This service is especially valuable when removals are made to large cities, where it is easy for newcomers to lose their church interest.

The Church of the future needs a generation of young people eager to give to the work of the Kingdom of God their trained and consecrated service. The mission work of the future will be in their hands. College counselors represent one of many agencies whose effort is directed towards helping to develop that promise of beauty and spiritual force which lies latent in all young persons so that it will find splendid fruition in lives of service for Christ.

ORIENTAL STUDENTS ON MODERN MISSIONS

[Pastors, Sunday School teachers and mission study leaders may well ponder carefully these frank admonitions as indicating the method of approach necessary for a successful ministry among present day Orientals. In fact, does the matter not go deeper than mere methods into the realm of spiritual attitudes which represent most truly the mind of the Master in his dealings with man?]

Thirty Chinese students at the University of Pennsylvania were recently invited to dine with an outgoing missionary under appointment as a nurse in their native land. After a simple meal the gathering was turned into an informal round table of advice. The twenty-two students present were asked to prepare the missionary for what she was soon to meet in China, as well as to give her any advice or admonitions they deemed desirable. They were a mixture of Buddhists, Mohammedans, Christians and open-minded inquirers of no declared faith. For more than two hours they held the floor and their admonitions were a symposium of practical suggestions both for foreign workers and for their backers at home.

Do not become high-hat, giving our people the feeling that you are superior to them and that your country is greater than their country.

Have an abundance of patience, for there will be many things to irritate.

Do not go to our country feeling that just because you come from a foreign country you can boss us around.

The trouble with so many missionaries in our country has been that they are not as well prepared as the Chinese whom they try to win to their religion.

Rid yourself of all racial feeling; for the Chinese folks to whom you minister will soon sense any feeling of racial superiority.

Adapt yourself as soon as possible to the absence of all United States conveniences, such as a bath tub in every home, running hot water in abundance, etc., and do not constantly remind us that you are missing these conveniences.

Do not be overcome by discouragements. You will meet many more than we have met as students in your country.

Missionaries must show the real spirit of America to China to offset the disillusionment of our people because of the way foreign countries have treated us in the past.

Medical service makes friends much more quickly because it is an easier way to demonstrate friendship.

When you sail up the river to Shanghai, you will see the gunboats of so many nations anchored in the river. Ask yourself the question that educated Chinese are always asking—"Why? Why? Why?"

Learn to play with us, for it is the easiest way in every country to become acquainted.

We ought to do away with the term "missionary" which has come to have an unpleasant significance. I do not know what to offer, but it ought to be something like "international friend."

AN INTERNATIONAL DINNER

This program, given at a large gathering in Granville, Ohio, was an earnest effort to arouse Christian people to their obligation to create the spirit of friendship in which all international disputes may be settled by arbitration rather than by a resort to force. The program was planned and carried out in an earnest spirit of prayer and produced a profound impression.

Tables were decorated with flags, doilies, curios, statuettes, etc., to represent different nations. A ship's model, such as decorates a mantelpiece, formed the centerpiece of each table and

rested on a paper ocean stretching down the expanse of white cloth. Blue crepe paper was stretched and then crumpled to represent waves whose crests were white-capped with touches of white paint or moistened raw starch. An expansive mirror, laid flat and bordered with twigs for trees, is effective to represent water.

A hostess in appropriate national costume sat at one end of each table and a toast speaker or singer at the other. Improvised foreign costumes were welcomed, if guests could procure them. At each plate stood a tiny Christmas candle, imbedded in a large gum drop for stability; red candles were used at the Japanese table to harmonize with the tiny Japanese flag on the ship, and an alternation of red, white and blue candles stood on the United States table.

No. 1, the key-table, was American. Columbia, resplendent in white robe, bunting cape with red and blue straps, a gilt-star necklace and a coronet, acting as hostess, the toastmistress serving as her *vis-a-vis*. From the mast of the central ship long lines of tiny U. S. flags extended to the ends of the table. Towed behind this "good ship, America," was a captive war vessel whose flag of combat had been replaced by the Christian flag.

Table No. 2, representing China, was centered by a Chinese junk made by the son of a returned missionary.

No. 3 represented India.

No. 4, Japan.

No. 5, the Philippine Islands.

No. 6, the Cosmopolitan aggregation of many other nations.

No. 7, "The New World of Universal Peace and Goodwill"—a land as yet uncharted but plainly visible to the eye of faith.

Merriment for the young folk in the way of home-made jingles, set to familiar tunes, was provided between courses. At the close of the meal the toastmistress gave the setting for the theme:

"Fourteen years since the jubilant announcement of the close of 'The War to End War.'"

Quotations from current literature were given, and reliable facts as to present armament burden, warlike attitudes of mind, suspicions, hatred, jealousies among nations, etc. She pointed out the foolishness of condemning efforts of statesmen and arbitrators looking toward disarmament of nations, since reforms are usually the product of many factors working

together. All efforts down to date have, however, proved insufficient. Every reform is born in an atmosphere previously created, but the Church of Jesus Christ is far behind the leadership of her Master in shaping the atmosphere for a warless world. *Mental disarmament must absolutely precede disarmament of any other sort.* The creation of such an attitude of mind among nations of the earth is peculiarly the task of the Church, and of America in particular.

The central ship was named "America," as the flagship of the World Peace Fleet about to be assembled to render obsolete the war fleets of the earth. But America must have cooperation. A spokesman from the Chinese table was called upon to present her auxiliary cruiser "Friendship" and to give a ten-minute talk on cultivation of friendly, confidence-filled, trustful relations with all other nations of earth. Acceptance of cruiser followed.

The spokesman for India (a young college man on whom a share of the fighting would fall in the event of another war) was called upon to present his cruiser, "Partnership," to represent our cordial, cooperative relations with other nationalities, who are our equals in endowments if not always in opportunity.

Japan next presented her toast in the form of a solo, "My Task," as expressive of "Kinship."

From the Philippine Island world came the toast on "Statesmanship," showing what our men of affairs can do.

The Cosmopolitan table presented a speaker for the climax: "Fellowship." This was a distinctively religious talk, putting the matter specifically up to the Christian Church if it would be consistent in holding its teaching of the fatherhood of God and man's brotherhood in Christ. "The New World of Peace and Goodwill" offered a soloist rendering "The Lord Is My Strength," as a toast on "Lordship."

The toastmistress then declared that the spiritual will to peace should be substituted for the war system of the nations, and that the ideals of the King-

dom of God could be brought to pass only through catching the spirit of Him who said, "I am the light of the world." In symbolism of this she lighted a candle at the masthead of the flagship before her. (This was the signal for turning off all electric lights in the room.) Two white-robed peace emissaries then appeared, bearing tall white candles, which they kindled at the Christ candle and carried in succession to each hostess in the room. As the hostess received the light for her own tiny place-candle, she repeated: "The light of World Peace is kindled in the heart of China (or India, or Japan, etc.). It glows brightly and passes on"—lighting the candles of her neighbor on the right and on the left. Each guest thus receiving a light, turned and passed it on to her neighbor until every candle in the now darkened room was glowing.

A trio of women rose and sang with deep expression three stanzas of "The Light of the World Is Jesus." At each repetition of this musical phrase, everyone in the room elevated his candle and sang the words, then lowered it again until the next recurrence. The toastmistress repeated reverentially: "As light begets light, so Friendship, Partnership, Kinship, Statesmanship, Fellowship, Lordship are passed from person to person until all the world becomes a brotherhood and World Peace through Christ, our Saviour, shall be realized upon earth."

A prayer closed this service, whose devotional and consecrational effect was very deep.

This program may be used without a dinner, though the assembling power and decorative opportunities of the gathering around the tables enhance the values. A similar program may be prepared for expressing the need and the spread of the Gospel of Christ throughout all the world.

PUBLICITY POINTERS

The best programs, plans and policies will fall short of their possibilities without adequate

publicity. This is accepted as fundamental in the business world, but religious workers often neglect or even discount advertising as savoring of "worldliness," overlooking the fact that the only culpability would consist in failing to "deliver the goods" as advertised.

Mrs. Bess Judd Doty, Pastor's Assistant in the First Methodist Church of Cleveland, says:

Publicity is of value only as you have something worth advertising and we assume that your program has been thoughtfully and prayerfully prepared, that it is alive and worth while. Who knows that you have a Woman's Missionary Society? Speaking in business terms, you are to sell this organization—first, to yourself. You must yourself believe in the importance of the task before you can convince others. As Publicity Secretary you should be a member of the program committee so that you may catch the enthusiasm and know from the start what you are to advertise.

Second, sell the Woman's Missionary Society to your pastor. . . . Give him a written, detailed notice for the church bulletin, do not rush up after the morning worship service and say: "Don't forget to put in a notice about our meeting next week." If it is not important to you, it is not important to him.

Ask him as he calls to tell what fine work your society is doing. You'll cheer his heart by your enthusiasm. . . .

After a meeting report to him the number of new folks who attended. Tell him that the budget is all pledged, and that the women packed a wonderful supply box, etc. . . . Invite him to the luncheons or dinners and invite his wife, giving them complimentary tickets.

Use the bulletin board and blackboard. Use attractive posters and get them up early. . . . Send out mimeographed notices, cleverly illustrated. Throw out the challenge of the task. . . . Present information in an attractive form. Have a "Mission School" (send out the invitations in the shape of different states and write, "What state is this? Come prepared to tell what missionary home or school is located in this state.") . . . Learn to use new members—assign tasks. Make money raising a pleasure. Talk tithing. Lay a mile of pennies—16 pennies to a foot, \$844.80 in a mile. Give out "Rainy Day Bags" in which to drop a nickel every time it rains. Raise a certain sum for a salary by dividing the amount into small gifts per month, per week, per day, etc., and ask pledges for these amounts. Make scrap books for hospitals. Save fancy envelope linings and send them to mission kin-

dergartens. Bring pieces of cloth, thimble and scissors, to cut and sew blocks for quilts to be sent to orphanages. These things sell the missionary society and create interest. When the folks are absent miss them and tell them so.

Sell the Woman's Missionary Society to the prospective members by personal letters and clever invitations. (Picture of a zeppelin with the words—"We're making a flying trip to the new Brewster Hospital at Jacksonville, Florida. Leave First Church Wednesday afternoon at three o'clock. Come along!") . . . Ask the church secretary for a list of prospective members; divide the membership into groups and assign new names to each. Ask each member to interest herself in a prospective member; to call for these women and take them to the meeting. Use the telephone. Do not criticize the society, the officers or the workers. Never belittle the work of any other organization to gain members for your own. Talk it up, never down.

Sell your auxiliary of the Woman's Missionary Society to the world. Send notes of grateful appreciation to outsiders who serve in any way. Write up accounts of special meetings or social affairs and send them to your local and denominational publications. Any news and worthwhile suggestions for securing members, for unusual programs or for raising money will always find a place in the columns of church papers. "Sell your Woman's Missionary Society!"

AMERICA FIRST?

Bishop G. Ashton Oldham, in a sermon preached at Washington, made an impassioned appeal that Americans should secure for their country "first place"—

Not merely in matters material, but in things of the spirit.

Not merely in science, inventions, motors and skyscrapers, but also in ideals, principles, character.

Not merely in the calm assertion of rights, but in the glad assumption of duties.

Not flaunting in her strength as a giant, but bending over in helpfulness over a sick and wounded world like a Good Samaritan.

Not in splendid isolation, but in courageous cooperation.

Not in pride, arrogance and disdain of other races and peoples, but in sympathy, love and understanding.

Not in treading again the old worn, bloody pathway which ends inevitably in chaos and disaster, but in blazing a new trail along which, please God, other nations will follow into the new Jerusalem where wars shall be no more.

Some day some nation must take that path—unless we are to lapse once again into utter barbarism—and that honor I covet for my beloved America.

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

PRESENT-DAY HOME MISSIONS

The Annual Meeting of the Council of Women for Home Missions held January 4-6, 1932, in Toronto, Canada, was a memorable occasion made so by the true hospitality expressed in many ways by the Canadian friends who gave the delegates from the States a most hearty welcome.

In the very opening session, Miss Anne Seesholtz was elected Executive Secretary of the Council of Women for Home Missions, succeeding Miss Florence E. Quinlan. Miss Seesholtz comes to this position with exceptional training and experience in the religious and educational fields. She assumed her office on February 1 and will in future serve as one of the editors of this "Bulletin."

Reports given at the meeting showed interesting developments in the home mission realm.

Migrant Work

The report of the Committee on Migrant Work revealed the grave effect of the economic situation upon the migrant group. Work in cannery centers has been unsteady and local workers out of regular employment have crowded out the migrant laborers. Wages were reduced as much as 33 1/3 per cent in some places.

In spite of difficult times employers and groups in migrant areas have maintained their level of cooperation or exceeded it to such an extent that they contributed actually 37 per cent of the total expenditures in Migrant Work in 1931.

This year the work under the

Migrant Fellowship, made possible through the cooperation of a grower, was completed.

In the legislative field there have been marked advances. Delaware raised the working age of children in canneries from twelve to fourteen years. The canners of the state backed this legislation. Pennsylvania has made school attendance by



ANNE SEESHOLTZ, Executive Secretary,
Council of Women for Home Missions

migrant children compulsory no matter from what state they come. New Jersey is now working on a plan of education through special classes and also a housing code for migrant camps.

In the work on the field the standards were raised. In the twenty fields in California, Oregon, Washington, Colorado, New York, New Jersey, Delaware and Maryland where the Council of Women for Home Missions has organized Christian social service work there was real achievement. Bible

stories and dramatizations, hand work, home nursery courses, infant care, carpentry, sewing, cooking, health education and recreation were all a part of the activities in the different centers.

International Relations

The report of the Committee on International Relations showed that the Council has been particularly active during the past year in this field, carrying on work in cooperation with the ten other national organizations of women constituent to the National Committee on the Cause and Cure of War. Together the Federation, Council and National Council of Federated Church Women secured over 145,000 signatures to a petition addressed to the International Disarmament Congress at Geneva, urging the Conference to gratify the expectations and hopes of the world by putting into immediate and unhesitating effect the pledges already made for the reduction of national armaments. We are rejoicing that the church women were able to more than double their quota of 60,000 signatures. Altogether over 700,000 women in the United States signed this petition.

Indian Work

The work with Indians in Canada was presented by Mrs. H. A. Lavell and Mrs. D. T. L. McKerroll of Canada and in the States by Rev. Frank A. Smith, D. D., Chairman of the Joint Committee on Indian Work and Miss Helen M. Brickman, former Director, Indian Work.

The statement was made that the Indian population of Canada, now something over 108,000, is

peaceful and happy and more and more showing an interest in public affairs. The influence of the Christian Church through her missionary contacts and the processes of education and training along many practical lines have done much to develop in these people a spirit of contentment and a desire to make something of their lives. History shows that many Indians have not only marked ability and gifts beyond the average but are ambitious to contribute something to the world's work. In these types the Indian is seen at his best with race tendencies well in control. All the churches in Canada have had a share in the work of Indian missions. The Roman Catholics were the first on the field and signs of their zeal as missionaries are evident in every province of the Dominion. Nearly half of the Indian population of Canada are Roman Catholic. The Anglican Church leads the Protestant denominations in numbers, and it is interesting to note that the very first Anglican Church in Upper Canada was the one built on the Mohawk Reserve near Brantford in 1785. The Presbyterians, too, have a long record of splendid work, and the United Church of Canada, through one of its constituent bodies, dates its work for Indians back to 1824.

In its work of the year the Joint Committee on Indian Work has kept before it the definition of its task as accepted by the Home Missions Congress, "Our task is preeminently spiritual—the bringing of every Indian into allegiance with our Lord and Saviour for worship and service in His Kingdom, that with Christians of other races they may interpret and accept the full meaning of His Lordship in their lives."

The report brought out the fact that the changes in the administration of Indian affairs have had an effect upon the religious program in the Indian schools. While there has been splendid cooperation on the part of school authorities, changes in

superintendents and principals have meant changes in the whole school set-up, including the religious program. The young Indians, too, during these last years have reflected the uneasiness and uncertainty of the school employees; the increasing poverty and suffering of their people has caused most of them the greatest distress, and one must add to these factors the utter bewilderment which these young people feel as they face life and work in their country under conditions such as exist today. Any religious program must take into account these factors. In addition to these, however, the religious work directors have faced the perplexity of administering a program of religious education which will meet the requirements of the school, which will be acceptable to local churches, which will measure up to the standards desired by the Joint Indian Committee, and which will also meet their needs as the young Indian people themselves see them.

Certain definite objectives for the religious program have been uppermost during the last few years, and definite progress toward these goals made. In the great effort to lead Indian boys and girls into a knowledge of and love for Jesus Christ, their Lord and Master, church and worship services, Sunday School classes, denominational meetings, religious clubs, and week-day courses in religious education have been emphasized and strengthened.

In order to develop religious leadership increasing responsibility for planning and assisting in the religious program has been given to the Indian young people themselves and in several of the schools real initiative has been shown.

Eight denominations through their ten mission boards now recognize the Service Committee on Indians, which serves as a *liaison* agency between the mission boards and the government, and have indicated their general willingness to work through it as occasion requires. Two inter-

denominational agencies are actively supporting it.

World Day of Prayer

"One cannot but be impressed with the significance of the World Day of Prayer for such a time as this," stated the report of the Committee on World Day of Prayer. "Every nation the world around has been passing through times of unprecedented distress. What a time is this for Christians in all lands to bear one another's burdens in united intercession—nation with nation, race with race.

"Prayer truly is dynamic. We have witnessed this united prayer service fairly leap from country to country until on February 20, 1931, Christians in more than twoscore countries had joined the fellowship of united intercession."

It was announced that Mrs. C. C. Chen of China is the author of the program for March 3, 1933, and that the Call to Prayer will be prepared by an American Indian.

Study Courses

The report of the Committee on Study Courses revealed that although the sale of home mission study books has been affected this past year by the general depression, the record of sales is slightly over last year.

The program for the coming year is as near completion as is possible at this time. The adult book, now in manuscript form, is a collaboration by Dr. Lewis Meriam and Dr. George W. Hinman, both of whom have a wide acquaintance with Indian Work. Dr. Meriam, whose survey for the government has made him an authority, has an exceedingly sympathetic attitude toward Indians. Dr. Hinman's relationships to the work of his own denomination and the Service Committee on Indians has given him an equally broad knowledge from the standpoint of Christian missions.

Miss Winifred Hulbert spent nearly five months visiting Indian schools and mission stations on Indian fields and has the

book for young people well in hand. She is also preparing a unit course for intermediates based on "Three Arrows" by E. Ryerson Young, an intermediate reading book.

A course book for juniors is being written by Katharine Gladfelter, while for primary children stories are being furnished by Florence C. Means and teacher's material by Frances Somers Riggs. An additional insert sheet of American Indian sketches will be prepared to accompany the North American Picture Map already in print.

Addresses

Stirring addresses by prominent men and women of the United States and Canada were heard.

Mrs. Orrin R. Judd, President of the Council of Women, cited many instances of devoted service on home mission fields.

Bishop Francis J. McConnell, President of the Federal Council of Churches, stoutly defended the Church's right to have a voice in all matters pertaining to national and international welfare. Speaking on "The Place of the Church in Democracy," he said that the Church should not be muzzled in her attempt to voice the Christian attitude with regard to war, disarmament, temperance and other social and industrial problems.

Miss Mabel Cartwright, L.L.D., President of the Women's Auxiliary of the Ontario Diocese, Church of England in Canada, spoke on "The Adventure in Life." She deplored the idea of many that religion has left adventure outside, stating that the Christian religion was the great adventure of the ages. One of the great adventures of the present day, she pointed out, was to be found in helping to solve some of the problems of the community such as unemployment, distribution of wealth, friendliness to the stranger in the neighborhood, and provision of wholesome recreation.

"Forced by the progress of events, we now live in a world, not a community," stated the

Honorable N. W. Rowell, K. C., Vice-President of the Institute on Pacific Relations. He pointed out the necessity for a world outlook on problems and the need for christianizing ecclesiastical, social, economic and international relations. He urged the Church to realize the importance of allaying racial prejudices and national antipathies, and to use its power to further public opinion in increasing international cooperation.

Officers

The following officers and executive officers were elected:

Honorary President—Mrs. George W. Coleman.

President—Mrs. Orrin R. Judd.

First Vice-President—Mrs. Philip M. Rossman.

Second Vice-President—Mrs. May Leonard Woodruff.

Third Vice-President—Mrs. Fred S. Bennett.

Recording Secretary—Miss Julia Florence.

Treasurer—Mrs. Edwin W. Lentz.

Executive Secretary—Miss Anne See-sholtz.

Secretary for Migrant Work—Miss Edith E. Lowry.

Western Field Secretary and Supervisor for Migrant Work—Miss Adela J. Ballard.

Assistant Treasurer—Miss G. Evelyn Morse.

Office Secretary—Miss Virginia Kaiser.

Chairmen

The following chairmen of standing committees were elected:

Administrative—Mrs. Orrin R. Judd.

Chautauqua Home Missions Institute—Mrs. Orrin R. Judd.

Finance—Miss Ann Elizabeth Taylor.

Legislative Matters—Mrs. Samuel Semple.

Study Courses—Miss May Huston.

Young People's Work—Miss Muriel Day.

As yet the Chairman of the Committee on Migrant Work has not been named. It was deeply regretted that Mrs. Kenneth Dexter Miller felt it necessary to relinquish the chairmanship of this committee.

There are joint committees with the Federation of Woman's Boards of Foreign Missions and National Council of Federated Church Women on Conferences and Schools of Missions, Inter-

national Relations, Race Relations, and World Day of Prayer.

With the Home Missions Council there are joint committees on Alaska, City and New Americans, Comity and Five-Year Program, Indian Work and Promotion.

Editor's Note: At the same time that the Council of Women held its Annual Meeting, the Home Missions Council also met, joint sessions taking place in the afternoon and evening of each day. Report of joint work and resolutions adopted by both bodies appear elsewhere in this issue.

THE ANNUAL INVENTORY

The Annual Meeting of the Federation of Woman's Boards of Foreign Missions of North America was held at the Hotel Gramatan, Bronxville, N. Y., January 9-11, 1932. This is the time when the Federation takes inventory of stock, discovers the things which have been done most advantageously through the past year and how they may be improved upon for the next year.

During this year the work of many of the committees has been outstanding and has made a very real contribution to the missionary enterprise. The Committee on Missionary Preparation has been making a study of some of the problems of recruiting and preparation of candidates and of the type of workers and training needed in specific cases. This committee recently assembled a group of twenty-five candidate secretaries, members of candidate committees and missionaries together with such specialists as Dr. Carney and Dr. Case of Teachers College and Dr. Reisner of the Committee on Agricultural Missions. The group headed by Dr. Donohugh herself had a most interesting conference on "Women Workers in Rural Areas—Their Qualifications and Preparation." It is hoped that there will be very definite results from this conference.

The Committee on Foreign Students has been doing a very interesting piece of work this year in cooperation with the Committee on Friendly Relations, the Foreign Student Com-

mittee of the Y. W. C. A., and that of the Committee of Reference and Counsel. A limited sum of money has been made available for cases of emergency need among foreign students and already a goodly number of students have been helped in the solution of their problems. Plans are going forward for two or three conferences in foreign student centers in different parts of the country, and the Committee is also working to secure hospitality for these students in Christian homes, also to provide speaking engagements for them which will bring some remuneration.

The week-end at Bronxville was a very profitable one, as the program was most worthwhile. The theme for the meeting was "Launch Out Into the Deep." Dr. D. J. Fleming of Union Seminary spoke on Saturday evening and laid before the delegates some of the problems which must be faced by mission boards in the near future in order to meet the needs of a new day. Dr. James H. Franklin, Administrative Secretary of the American Baptist Foreign Mission Society, spoke Sunday morning on "Christ's Perpetual Challenge—'Launch Out Into the Deep'"—taking up the spiritual issues facing every Christian today in making his own life tally up to the Gospel he professes—in race relations, in industrial relations, in personal relations. Dr. Franklin told of many of the Chinese Christians with whom he had had fellowship during his recent trip to the Orient and drew further illustration from Kagawa, the great spiritual leader of Japan.

Sunday afternoon was given up to a forum hour led by Miss Sarah Lyon of the Foreign Department of the Y. W. C. A. At this time many of the problems of mission boards were brought out and it was decided that this forum hour would be continued another year. One of the forward-looking projects discussed was the possibility of sending missionaries to the field without denominational labels. The de-

sire for this has been expressed by nationals speaking in this country. It has already been tried with success in the cases of union institutions and in the union work in Mesopotamia and in Santo Domingo. A committee will study possibilities, ways and means during this coming year.

On Sunday evening the Federation enjoyed a family supper with guests from Bronxville, New York, and elsewhere. The following missionaries spoke: Miss Olivia Lindsay from Japan, Dr. Hawthorne Darby from the Philippines, Mrs. Arthur Harper from India, Miss Elsie Kittlitz from China, and Miss Charlotte Wyckoff from India, while the final messages of the evening were from Ma Sa Tin of Burma and Miss Carol Chen of China.

The meeting continued through Monday with speeches from recently returned travellers from the Orient—Mrs. John MacGillivray and Mrs. Frank Gaylord Cook—and a splendid presentation of home base interests led by Miss Amelia D. Kemp of Philadelphia and followed by a discussion.

The message of this Annual Meeting is well voiced by the old hymn which had been adapted for the occasion by Mrs. Amelia Josephine Burr Elmore and which was sung a number of times during the meetings:

The power of God is an ocean divine,
A boundless and fathomless flood.
Launch out in the deep,
Cut away the shore line,
And buoyantly venture with God.

Launch out into the deep, and let the
shore line go.
Launch out, launch out on the ocean
so broad,
Out where the full tides flow.

Officers

Newly elected officers of the Federation of Woman's Boards of Foreign Missions are:

President — Mrs. Howard Wayne Smith.
Honorary Vice-President—Mrs. Henry W. Peabody.
First Vice-President—Miss Margaret E. Hodge.
Vice-Presidents—Mrs. DeWitt Knox, Mrs. William Edgar Geil, Mrs. E. H. Silverthorn, Mrs. Hume R. Steele,

Mrs. F. I. Johnson,
Mrs. H. A. Lavell,
Mrs. James C. Colgate,
Mrs. D. J. Fleming,
Mrs. William L. Darby,
Mrs. Ernest A. Evans,
Mrs. L. R. Rounds,
Mrs. L. L. Anewalt.

Secretary—Mrs. John C. Shover.
Treasurer—Mrs. Frank Gaylord Cook.
Assistant Treasurer—Mrs. Philip M. Rossman.
Executive Secretary—Miss Florence G. Tyler.

Chairmen

Chairmen of standing committees are:

Constitution and By-Laws—Miss Carrie M. Kerschner.
Home Base Cultivation—Miss Amelia D. Kemp.
Industrial Missions' Products—Miss Lucy Kent.
Missionary Preparation—Mrs. Agnes C. L. Donohugh.
Missions and Governments—Mrs. William L. Darby.
Nominations—Mrs. S. S. Hough.
Interdenominational Institutions on the Foreign Field—Miss Minnie Sandberg.
Finance Committee—Mrs. L. R. Rounds.

THE UNKNOWN CHRISTIAN

I

What was his name? I do not know
his name;

I only know he heard God's voice and
came.

Brought all he loved across the sea,
To live and work for God—and me.

And at the end, without memorial
died;
No blaring trumpet sounded out his
fame;
He lived, he died; I do not know his
name.

II

No form of bronze and no memorial
stones
Show me the place where lie his
mouldering bones.

Only a thousand homes,
Where every day the cheerful play
Of love and hope and courage comes.
These are his monument and these
alone:
There is no form of bronze and no
memorial stone.

III

Is there some desert or some pathless
sea
Where Thou, great God of angels, wilt
send me?

To feed the waiting children of my
God?
Show me the desert, Father, or the sea.
Is it Thine enterprise? Great God,
send me;
And though this body lie where ocean
rolls,
Count me among All Faithful Souls.
—E. E. HALE.

Our World-wide Outlook

A Missionary Newspaper of Current Events

NORTH AMERICA

Religious Ignorance Among Children

Even in privileged America children are surprisingly ignorant and prejudiced on religious matters. They know little of their own religion and less of the religion of their neighbors.

An investigation made by Dr. Adelaide T. Case, Professor of Education at Columbia University, has undertaken to get the reactions of 1,000 children. Dr. Case asked them (Leon Freeman says in *The American Hebrew*) to write on religions other than their own.

Most of the children have only a vague association of external practices of religion. They form generalizations from children they happen to know.

Italian girls ten or eleven years old, writing "all they knew" about the Jews, said:

They eat matzoths, cabbage, fish, and pickles; they believe in Moses; they eat from gold and silver plates, and don't like to work; some Jews hate God; when they pray they touch their beards and say, "*Baba la Frisca*," which means "We praise, thee, O Lord."

Some Jewish boys wrote about Christians:

They eat bacon, ham and other things that are not kosher; they go to church on Sunday; Christmas is their favorite holiday; they pray in front of a cross and take their hats off in church; the Prodisens made the Ku-Klux Klan; Jesus is their father, and the Christians copied the Bible from the Jews and translated it into English.

Some Protestant children summed up their knowledge of the Catholics, thus:

Catholics say prayers with their beads; the head of all the church is the Pope, and he lives in a beautiful palace and people go from all over the world to kiss his hand. The Catholics worship idols. When they are in church they get down on their knees

and creep up the aisles. They bless themselves when there is a storm. They put holy water on their beds at night, and when they are sick, they use a lot of holy water.

As long as nothing is done to get at the root of ignorance, we need expect nothing but intolerance. Propaganda for better understanding should be carried on among the children as well as among adults.

Florida Missionary Assemblies

"This Chain of Missionary Assemblies is a unique experiment," writes Mrs. Henry W. Peabody, the advisory chairman.

For two years the committee has arranged for great missionary leaders, representing all evangelical denominations and nearly every field in the world, to go through Florida with their message. The effect has been beyond the hopes of the committee. Forty-five states were represented in the registration list last year. It has proved a tremendous help to Florida churches and to the mission cause.

This year two more cities were added, Palm Beach and Jacksonville. The Assemblies began in Miami January 16, and went on to Palm Beach, St. Petersburg, Tampa, Clearwater, Orlando, DeLand, and closed in Jacksonville February 5.

The leaders included Dr. Robert E. Speer, Rev. H. W. Myers, of Japan; Mr. and Mrs. Swinehart, of Korea; Dr. Lee Vrooman, of the International College, Turkey, and Princess Atalea, of the Chickasaw Indian tribe.

The forum had as its topic "The Price of Safety," with daily periods: (1) National Safety; (2) International Safety; (3) Safeguards for Youth; (4) Safeguards for the Church and Its Missions.

Community Chest Receipts

A grand total of \$100,000,000—a new record for community chests in a single fiscal year—seems to be assured for 1932, according to a summary of the campaigns already completed in 206 out of 391 cities. This summary was submitted to Walter S. Gifford, director of the President's Organization on Unemployment Relief, by J. Herbert Case, president of the National Association of Community Chests and Councils. The 206 campaigns already completed have raised \$67,865,808, compared with aggregate goals of \$67,102,223, or 101.1 per cent of their goals. For the normal year of 1928 the entire group of chests then in existence raised only \$67,000,000. This total increased each year of the depression until \$82,000,000 was obtained in 1931. With 185 cities still to report or to hold their regular campaigns after January 1, it is expected that when the results are tabulated a record of \$100,000,000 will have been made.

About 30 per cent of the sum raised last year by 391 Community Chests went for unemployment relief. People who have been less affected by the depression are giving generously.

Relief for Coal Miners

Starvation conditions, with thousands of children undernourished, lacking medical and hospital care and unable to go to school because of lack of clothing, and unsanitary and dilapidated housing conditions, are found in the bituminous coal areas of West Virginia and Kentucky, according to the investigation made by the American Friends Service Committee and the Commission of the Federal

Council of Churches. The severe hardship is accentuated because of bank failures, low wages, unemployment and over-developed conditions of the coal industry with cut-throat competition. The church investigators state that many well-meaning employers have been caught and squeezed by this competition so that they, too, are unable to pay living wages. Such conditions ought not to exist in civilized America.

Students for World Friendship

Sir Wilfred Grenfell announces the organization of a society of college and secondary school students to study foreign affairs and promote international goodwill. The new organization is to be known as the North Atlantic Students League of International Cooperation, and will embrace secondary schools, high schools, colleges and universities of the United States, Canada, Newfoundland and England. It will function under the auspices of the Yale Round Table of International Relations and of the Connecticut Secondary Schools Society. Its activity will be "studying foreign affairs and promoting intelligent and friendly international relations between North American nations and all nations of the world."

Sir Wilfred recognizes a growing need that North Atlantic nations shall work in harmony for world peace and friendly international relationship.

Chicago Religious Survey

Dr. Arthur E. Holt, Professor of Social Ethics at Chicago Theological Seminary, has recently completed a report of a united religious survey of the city. Chicago, says this report, was settled in four epochs, dominated by different racial stocks.

In the first epoch, from 1833 to 1850, the old American stock came bringing Methodist, Presbyterian, Baptist, Congregational and Episcopalian churches. This stock is now found quite largely in the suburbs or along the lake front.

The second settlement was from 1860 to 1890, when the newcomers

were from North Europe and they brought an increase in Lutheran and Irish Catholic churches.

The third period begins with 1890 and continues to the World War. During this period our immigrants were from southern and eastern Europe and they established an increased number of Italian, Polish and Bohemian Catholic churches and Jewish synagogues.

The fourth period is from the World War to the present time. The newcomers are from rural America, including an increased number of Negroes, Mexicans and rural whites. The largest Protestant church is now a Negro Baptist church of from twelve to fourteen thousand members.

The issue facing the Protestant churches is "Can the Protestant churches by cooperative planning accomplish what the Roman Catholics accomplish by centralized administration?"

Churches are succeeding which take account of the needs of their communities.

Color Lines in Methodism

An important move of the recent ecumenical conference of the Methodists in Atlanta, Georgia, was the banishing of the color line from the sessions. The Southern Methodist Church acted as host and the delegates were largely southern white people, yet white and black delegates sat together in the meetings on a basis of equality. "Atlanta made good in the matter of seeing to it that no discrimination was allowed," reports one Negro Methodist leader. This is one of the most hopeful facts noted in the South in recent years and is to the credit of Methodist leaders and the people of Atlanta. One group of delegates discussed "Wider Human Relationships," and sought to include in the convention's findings provision for study of such color problems as exist in the East Indies, South Africa, the Philippines and Haiti, as well as in the United States. A resolution calling for action on these issues was ruled out of order by the chairman on the ground that the findings could not include reference to "specific evils."

Thus the church seems content to denounce race discrimination in the abstract but avoids dealing with "specific evils."

Mexicans Returning Home

Following a movement of the Mexican people in Texas to return to their native land, approximately 1,600 crossed the border at Laredo in one day of January. The Mexican government furnished transportation to their homes on the other side. The reason is the same as that which brought them into the States—economic conditions. During the World War they came by the hundreds to supply the increased demand for laborers at three times the wages they were receiving at home. Now many prefer to face hunger in their home land rather than starve in the United States. In August last year only 139 Mexicans entered the United States, all of them students or former residents.

LATIN AMERICA

Liberal Movements in Colombia

Many people are interested in the political situation in Colombia, frequently referred to as "The New Liberal Movement."

About seventy-five years ago it was due to the temporary success of one of these movements that citizens of Colombia invited the Presbyterian Board of Foreign Missions to send missionaries with the Gospel. The movement had to rest on illiteracy and superstition, as only a small percentage of the people were literate.

In the present situation it is quite different. There is now a public school system covering most of the territory of its fourteen states and even reaching out into the larger municipalities of its six territories. Then there are the evangelical churches with their numerous evangelical schools, including some of the largest and best educational institutions on that continent, giving instruction in secular and Bible subjects to hundreds and thousands of children, young men and young women every year.

This new movement is based on progress. It stands first for international friendship, then

freedom of religion, freedom in education, freedom of the press and freedom for the laboring class. But these very principles set forth by the liberals are largely in the background of the thinking and the desires of the leading conservatives. A few days after President Olaya was elected one of the leading conservative dailies said, "It is time for the State Church to leave politics alone, let the government take care of material things, and let the church rule in spiritual things."

A Negro Methodist Nurse for Bolivia

Despite the slowing down in missionary activities, the Methodist Episcopal Church has sent out another missionary—Miss Lula Mae Allen—as a nurse to engage in village nursing in Indian communities near La Paz, Bolivia. Miss Allen is a Negress and is the first member of her race to be commissioned by a white church for missionary work in a part of the world other than Africa. In addition to her training as a nurse and experience as a supervising nurse, Miss Allen has had special preparation in a training school for Christian workers.

The Salvation Army on Devil's Island

Devil's Island is well named. In an interview with a correspondent of *The Toronto Globe*, General Higgins of the Salvation Army revealed something of the plan for the amelioration of the conditions in the colony. "Conditions in French Guiana are beyond description," he said. "The reports which our officers brought back can never be published. If a hundredth part of what is said in the reports be true, French Guiana is nothing less than hell on earth." The Salvation Army plans to open work there and hopes to effect improvement.

Again and again the conscience of France has been stirred by reports from Guiana telling of conditions there, and the unspeakable degradation in-

to which the convicts have sunk. Political influence and public apathy have proved too strong for humanitarian sentiment, and little has been done to alleviate conditions. Now the Salvation Army is to commence its work and will bring the one remedial Force that can avail to lift these men out of the fearful pit through the love and the grace of God. The prayers of the Christian public will go with these soldiers who storm this grim citadel of evil.

EUROPE

Young People in England

"In nearly forty years of Christian service," declared the Rev. W. Charter Piggott of the Congregational Union, "I have never been more attracted, challenged, quickened than by the young people who are round about our churches today. I like their independence and their daring. And I am glad in the feeling that they are not to be won by a religion which is cheap and easy, that does not answer their questions and their doubts and make some real attempt to tackle the problems of life."

A Scottish Forward Movement

The recent union of the two leading Scottish Presbyterian churches is not to end with the ecclesiastical union. The new "Forward Movement" originally was for an advance in foreign missions only, but its scope was widened later to include the home field. Twelve commissions were appointed to consider the responsibilities, opportunities, and resources of the Church of Scotland. "The Call of the Church" gives the findings of these commissions which were reported to a Church Congress in Glasgow, where they were discussed in addresses that made a profound impression on the 2,500 delegates attending from all parts of the country.

Limerick Medical Mission

The Limerick Medical Mission of the Irish Church Mission continues to operate against

sickness, sin and superstition. Medical advice and treatment are given free to all who are unable to pay for them, irrespective of creed.

Evangelistic services are conducted during dispensary hours. The vestibule and waiting room easily accommodates sixty persons. Seated in the waiting room are those who have come in spite of opposition to seek advice and treatment.

Striking examples of the usefulness and abiding influence of the mission have been met and testimonies from men, women and young people certify that the teaching was the means of leading them to fuller and more scriptural knowledge of Christ.

Scattered throughout the world today there are many who witness to the emancipating power of the Gospel they learned at the Medical Mission. Nor are the activities of the Mission confined to the Dispensary, for a good work is being done in the homes of the people and in the surrounding districts.

Jesuits Expelled from Spain

Pursuing her policy of putting an end to the activities of the Roman Catholic orders in Spain, the government has now ordered the confiscation of the monasteries owned by the Society of Jesus, and will no longer permit the Jesuits to operate collectively within the Republic. Founded by Ignatius Loyola in 1534, the Society became the most powerful religious body in the world. They were expelled from Spain in 1767, but were allowed to return after a time. The order is credited with having about \$100,000,000 of assets in Spain, but the real property, which alone can be seized, is rated at \$30,000,000. The government action shows the extent to which liberal forces have come into power.

Medical Missions in Portugal

Although there never was a medical mission in Portugal until last year, evangelical work among the Portuguese began with the efforts of a medical missionary, Dr. Robert Reid

Kalley, who went to Madeira in 1838 on account of his wife's health, learned Portuguese, undertook medical missionary work and started Christian schools. Opposition of the priests in 1846 compelled Dr. Kalley and several hundred Evangelicals to flee, and for 21 years he served in Brazil.

About one year ago the Lisbon Medical Mission was founded by Dr. Alan G. Bodman of Great Britain. Dependence for all needs of the work is placed on prayer and the second year's work starts with twenty-five believers, several of whom are taking a share in the work.

Church Decline in Germany

During the last few years, church membership in Germany, especially in Berlin, has shown a decline. The reason is chiefly the economic depression and the consequent poverty. The State claims twenty per cent of every income, and the church another ten per cent. For many this is impossible. In 1927, 36,700 members of the 3,000,000 belonging to the Protestant Church in Berlin, laid down their membership. In 1928 the number increased to 46,000; in 1929 to 50,500, and in 1930 to 59,300. The Roman Catholic church figures are in proportion. Of the 400,000 Roman Catholics in Berlin, 4,500 resigned membership in 1927, 5,600 in 1928, 6,600 in 1929, and 6,800 in 1930. In Berlin, there are about 177,000 Jews, of whom about 560 break their connection with the synagogue every year. During the last five years, 260,700 Protestants, 30,400 Roman Catholics, and 3,410 Jews have left their respective churches.

Can Italians Change Faith?

Last October, four women and eight men from the Abruzzi district in Italy were called before the chief magistrate to answer for having described themselves as Protestant Christians instead of Roman Catholics in the recent national census. They had been baptized Catholics, but

were converted to Evangelical faith. The authorities, unwilling to recognize the new spirit of tolerance abroad in Italy, endeavored to get the law to support the claim the Papal Church makes that such persons must ever remain Romanists, and that no change of religion shall be recognized. When the case was called, these Evangelicals, some educated and some ignorant, responded to the charge with a public testimony of their faith, leaving their accusers discomfited. The case had powerful reverberations throughout Italy.

Awakening in Czechoslovakia

One of the remarkable religious movements of modern times was the revolution that took place in Czechoslovakia in 1918, which has led to spiritual reformation and industrial revival. In a few years over a million Catholics left the Church of Rome and Czechoslovakia is now one of the most vigorous and progressive of European nations. In 1914, its very name was unknown. In 1918, it had won international recognition and today its statesmen boast of a national progress and prosperity which has not been surpassed. Its spiritual advance is shown by the fact that the power of the priesthood has been broken, and hundreds of priests themselves have seceded. The awakening of the spirit of the Reformation has led to an aggressive evangelism, not brought about by any organized Protestant propaganda, but the result of the spontaneous desire of the people to bear witness to the reality of a new religion and a determination to spread evangelical Christianity.

Balkan Friendship Conference

An important movement for international friendship and co-operation is the second Balkan conference, held in Constantinople in November. This brought together delegates from Albania, Bulgaria, Greece, Yugoslavia, Roumania and Turkey.

The principal positive advance made by the conference

was the spirit of friendship and desire to cooperate which characterized the meetings. Such a conference is certain to advance the cause of peace in this difficult part of Europe.

AFRICA

Real Famine in Egypt

This is not a famine of bread such as was in the time of Joseph, though poverty still abounds in the Nile Valley. The serious poverty today is due to a famine of the Bread of Life. In the Delta of Egypt alone there are over 250 towns, besides hundreds of smaller villages, where there are none to tell of Christ's Way of Life—and where ignorance, superstition, disease, poverty and demoralizing sin abound.

When the first American missionaries, Mr. and Mrs. Thomas McCayne, landed in Alexandria seventy-seven years ago, they met with fierce opposition from the four million Moslems and half a million Copts. Now there is a strong Evangelical Church in Egypt with 20,000 members. But there are today in the Valley of the Nile 13,000,000 Moslems and 900,000 Copts—over three-fourths the number found there in 1860. Faced with this growing problem Christians need to throb with new life—the life of the Spirit of God.

A Moslem Defends Christians

Ali Saif en Nasr, the son of a wealthy and devout Moslem chief in the Fayoum Oasis, came to the American University at Cairo in 1923, with the express understanding on his part that he would not submit to Christian "propaganda."

Four years passed, with Ali becoming increasingly active in dormitory social life, athletics and college activities in general, till he became the student cheer leader and a prophet of sportsmanship. He had forgotten his hostile attitude in daily and Sunday chapel which are a part of the college life to which he was devoted.

In 1928 he wandered one eve-

ning into a downtown mass meeting of 500 Sheikhs of the Azhar and listened to an impassioned declaration of hate against Christianity followed by a riotous clamor to persecute any and all converts to Christianity. As the air grew heavy with imprecations and threats, Ali protested with his nearest neighbors against intolerance and bigotry. He was threatened with canes and taunted with being a Christian. He jumped to his feet, proclaiming his name and family, known well to all and shouted:

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

He barely escaped assault and his disgust and wrath found expression in words that had best be forgotten. But he had learned the lesson of Gamaliel: that truth and courtesy must rule though the heavens (Moslem or Christian) fall.

—*The Moslem World.*

Cannibals Won to Christ

An old man with a white beard at a Christian meeting in the Western Sudan is a very unusual sight. Later he said that while he was young his relations sent him to another tribe where he learned to beat a call to war. They marched to a neighboring tribe and overcame their enemies. When asked what he did with those who were killed, he said, "I ate them"!

Sometime later he heard that a white man had come to teach them about God. This old man's face lit up when he said the white man was Bwana Mukubwa (Mr. Charles Studd) who told him that if he repented and followed Jesus he would be saved. He believed and has never gone back since. A number of people had gathered, and after the ex-cannibal had finished speaking another man

said that he too had been a very bad man, and at the time the Bangwanas raided the country he had a brother killed. He joined the Bangwanas and went with them to other tribes and raided them. "We killed many people, and divided their bodies amongst the women of the villages," and he of course had his share. As I looked at these one time cannibals, can you wonder that my heart sang for joy that Christ can touch these folk and lift them from this awful degradation?

—*Mrs. Harrison.*

New Station at Boyulu

The Unevangelized Fields Mission, which carries on work in Amazonia and Central Asia, hopes soon to open work in Central Africa. Boyulu is a large unevangelized field, and is unoccupied by any other evangelical missionary society. Medical work has been started with gratifying results. The people show a keen desire to hear the Word of God, which has already been translated into the intertribal language. The people continually ask for more instruction.

Lovedale Activities

Young Africans are being trained in many ways by Lovedale Institute. Work parties, organized for afternoons, are engaged in planting and rearing trees, in orchard work, in road construction. One group built a suspension bridge across the river Tyumie, and also worked at a hall for wayfarers. Carpentry, blacksmithing, shoemaking, farming, forestry, domestic science, the training of nurses, are all carried on. The Institution Church reports that the number seeking admission to full church membership was the highest in memory—no fewer than seventy-six were admitted in one day, while others who were considered worthy were referred to their home congregations for various reasons.

The school draws its pupils from many races—Xosa, Basuto, Bechuana, Zulu and Indian.

New Sahara Exploration

Dugald Campbell, F. R. G. S., of Scotland, a former co-missionary with the late Dan Crawford, recently completed a journey of 5,000 miles from the Atlantic to the Red Sea. He has now started upon another expedition which will probably occupy him for the next three years. From Tripoli he will go through a large number of the oases in Tripolitania, will visit the Tibesti Mountains, and after scattering the Bible among some of the wildest tribes of the interior of the Sahara, he hopes to reach Algeria.

A Century in Madagascar

The Malagasy Church is 100 years old. On June 5th, the centenary was observed. Numbered among the first twenty baptized Christians was Rasalama, the first Christian martyr in Madagascar. On the site of the first church building, which became a prison during the long persecution, stands the present fine Martyr Memorial Church of Ambatonakanga. At one of the services of the commemoration interesting mementos of early days were shown, Rasalama's box in which she kept her Bible, the first Communion Plate and early copies of the first printed Malagasy scriptures.

Where one small wooden building represented the early church, now hundreds of towers and spires all over Imerina testify to the power of the Gospel, while the first twenty baptized members have grown to tens and even hundreds of thousands.

WESTERN ASIA

Turkey and the Mission Schools

The Turkish newspaper *Son Posta*, September 29, 1931, published an article which shows clearly that the attitude of the Turkish Government to mission schools is definitely hostile:

"According to the Lausanne Treaty the right of missionaries to carry on educational work in Turkey ended this year. The government could have abol-

ished all these missionary institutions. But this would have brought a crisis, as there are not sufficient schools for all the children. In order to avoid this the Ministry of Education has decided to act gradually toward this abolition.

"The Ministry has adopted two new measures against these foreign schools. First, Turkish children will not be allowed to receive their primary education in these schools. Second, the university will not accept the diplomas of these institutions without examination. This will lessen the number of students in the upper classes of the foreign institutions. The graduates of these institutions usually go to Europe or America for advanced study.

"The harm of the missionary schools is evident. These must somehow be restricted. We expect the government will take steps at least to limit the harm done to our children."

—*The Moslem World.*

Radio in a Mosque

For the first time in Islamic history a radio microphone has been installed in a Turkish mosque—the Santa Sophia, one of the most famous religious edifices in Turkey. Mustapha Kemal has directed that the radio services be chanted from the newly adopted Turkish Koran by twenty-five clergymen. This is a notable departure from ancient custom in religious service effected by the progressive Turkish president this year. The Arabic Koran, always unintelligible to the layman, was replaced early in January in some Istanbul mosque by a Turkish translation.

The Soviet and Moslems in Turkestan

The *Statesman*, Calcutta, India, gives an account of religious persecutions carried on against the Mohammedans of Turkestan.

Keen interest is being aroused among North India Moslems by an influx into the Panjab and Delhi of Moslems from Eastern

Turkestan, who have left their homes because of religious and economic disabilities enforced upon them by the Soviet regime. About thirty of these Turkestan Moslems are in Delhi.

Religious restrictions began with the banning of all religious teaching in schools and, as Moscow's influence grew, spread until Korans and other religious books were seized. In order to prevent attendance at mosque, the authorities imposed high taxes on all worshippers, while preachers and leaders who rebelled against these measures were imprisoned, shot or sent to Moscow and never heard of again.

Moslem children are compelled to attend schools where atheism is preached, and they are taught to despise the faith of their parents. Islamic marriages were declared illegal, and all wishing to be married must go through a secular ceremony at which a non-Moslem Soviet official officiated.

Passports are refused to those who wish to go on pilgrimages, and fasting for religious reasons is made a punishable offense.

Christians and Jews are also subjected to every conceivable form of indignity to make them forego their religion.

New Marriage Laws in Persia

The following laws, passed by the Persian Parliament, constitute the new law to be put into execution immediately:

Marriage shall not take place between those who are not physically fit to marry.

Penalty is imprisonment for from one year to three years.

If anybody deceives the one whom he or she wishes to marry, he or she will be imprisoned from six months to two years.

Men who wish to marry shall inform the one in charge of ceremonies, and those whom they want to marry, about their previous wives. Deceit in this matter is punishable by the above mentioned punishment.

Men shall support their wives. In case they refuse to give them food, clothing and shelter their wives may appeal to the courts.

A lady can use her own property without the permission of her husband.

A Moslem woman is forbidden to marry a non-Moslem man.

The marriage of a Persian woman to a foreigner shall take place only with the permission of the government. Penalty for disobedience is imprisonment from one year to three years.

A Milestone in Persia

When Moore Science Hall was begun recently on the grounds of the American College at Teheran, within the cornerstone was deposited a copy of the Bible in Persian. This signifies the conviction of those responsible for the college that the word of God and the principles and truths therein set forth are the real foundations, the true cornerstone of the institution. This is the first building ever erected in Persia exclusively for the teaching of the sciences and so it is a milestone in the development of modern education in this land.

Schools that Make Christians

"Two Christians are on our teaching staff," writes a Presbyterian missionary in Persia, "one of whom is in charge of religious instruction in the first four grades. The other, a more recent convert, has in times past been more of a problem than a help, but this year she has shown such remarkable development in character that we look to her as a strong future asset.

"A prominent Moslem ecclesiastic has been attacked bitterly by a fellow Moslem for sending his daughters to our school. 'Don't you realize they are fooling you? They are making Christians out of your children. Is this worthy of a descendant of the Prophet?' 'Well,' replied the old father, 'perhaps. But at any rate the American School is the only school in town that teaches my girls anything about life.'"

INDIA AND BURMA

An Ominous Situation

Rioting in Delhi, disorders in Bengal, a Moslem split from the Hindu stand for independence and an uprising in Kashmir followed Gandhi's return to India and his declaration that he

would not flinch in sacrificing the lives of a million people to purchase the liberty of India. Prime Minister MacDonald made a most outspoken statement concerning the Indian situation, describing it as most deplorable and denouncing Indian agitators in vigorous terms. He said that recent disorders on the northwest frontier and in Bengal did not represent a "baffled and oppressed Indian struggling to be 'free,'" but "a mischievous movement trampling in its own self-will upon Indian progress." He was of the opinion that the people who had been working many years for the enfranchisement of India must share in the government's regret, and said that every Indian who cares for his motherland must see in these recent events the hand of a spirit of mischief rather than that of a spirit of emancipation. The arrest of Mr. Gandhi and other leaders of the Nationalist Party, and the declaration by the viceroy of a firm policy to maintain order, should lead Indians to seek a patient and peaceful means of attaining self-government.

Encouragement from the Census

The official figures for the new government census will be encouraging to those who are making sacrifices for the spread of Christianity. Although the figures are not complete (Burmese Christians, Buddhists and Tribal Faiths are missing) the tabulation is as follows:

	1931	1921	Per Cent Increase
Population			
.....	352,986,876	318,942,480	10.6
Hindus	238,330,912	216,734,586	10
Moslems	77,743,928	68,735,233	13.1
Sikhs ..	4,306,442	3,238,803	33
Christians			
.....	5,961,794	4,496,958	32.6
Jains ..	1,205,235	1,178,596	2
Parsees	106,973	101,778	5
Jews ...	20,984	21,778	

The Rev. J. F. Edwards, a leading missionary, says:

The figures mean that in a decade, when the increase in India's population was unusually large, the rate of increase in the number of Christians was more than three times the increase in the general population. The increase of nearly a million and a half in ten years means nearly one hun-

dred and fifty thousand a year, or a steady unbroken addition of over twelve thousand every month of those who are publicly accepting Jesus Christ as their Lord and Saviour.

Twenty years ago, the late Sir Narayan Chandavarkar told Christian workers in India: "The process of the conversion of India to Christ may not be going on as rapidly as you hope, nevertheless, I say, India is being converted; the ideas that lie at the heart of the Gospel are slowly, but surely, permeating every part of Hindu society, and modifying every phase of Hindu thought."

There are veteran missionaries who say that if the political questions now in turmoil are successfully adjusted, so that the message of Jesus Christ is no longer handicapped by the fact that He is so closely associated with Western ideas, the whole process of bringing India to Him will go forward at an immensely accelerated pace.

An Array of Stumbling Blocks

A writer in *The Indian Witness* offers a number of reasons why India withholds allegiance to Christ.

(1) India has been hesitating because she thinks that if she accepts Christ she will have to accept Western civilization which she hates. (2) She has not witnessed the real life of Jesus in His followers. (3) She proudly boasts of her past philosophy, intellectualism and ancestral customs and traditions. (4) She has been absorbing or assimilating and has lacked in elimination. (5) Her method of accommodation and the genius of addition. (6) From time immemorial India has been polytheistic and now it is hard for her to be monotheistic. (7) Her pride in the Vedas and the Rishis that she considers to be the oldest in the world. (8) Her imagination has been fed purely on obscure contemplation and mythological deities. (9) She is satisfied with a slight glimmering of God and is unwilling to witness full effulgence. (10) She judges Christianity through the British officers whom she calls despots.

(11) Her greatest detestation and abhorrence is—(a) The Christian doctrine of God founded upon the life of the historic Christ. This is an offense to the philosophic Hindu, who holds that eternal truth cannot be based on an historical event. (b) The Christian doctrine of the Atonement is also a stumbling block to Hindu thought, because it appears as a denial of the law of Karma whereby every man receives the reward or punishment of his own actions. (c) The idea of a suffering god is repugnant to Hindu thought, for they think it inconceivable that any ripple of emotion should disturb the serenity of eternal bliss.

College Not Boycotted

Rev. C. Herbert Rice, president of Ewing Christian College, Lahore, writes:

"I wish you could have been here during the days of admissions to see the crowds of students seeking to be taken into the college. It is a satisfaction, at least, to know that the college is not being boycotted after our first year here! They swarmed all over the place, accompanied by fathers, uncles, or guardians, who came along to plead with the powers that be, to take in their sons. Many hundreds I should think—had to be turned away owing to lack of room and facilities. It is a strange sight to see bearded fathers—some ex-soldiers—actually weeping tears, as they plead to have their sons admitted, in spite of the verdict that 'there is absolutely no more room'! They say, 'But this is the only college where my boy can get the moral training, the excellent quality of scientific studies, and the personal attention which I want him to have. I beseech you to let him in, for you can do anything if you will!' Many had to be turned away, and we looked forward to the day when we can accommodate more of these really earnest young fellows. As it is, we are full to overflowing with about 650 here at the Intermediate College, in addition to about 600 more in the High School on the

same campus—and more than 100 advanced students are at the University College Department.”

Hopeful Signs in India

Rev. C. Stanley Vaughan writes from India: “We have a more hopeful outlook in the church. I have been in every one of our local councils and have everywhere seen signs of progress. In one place a new congregation is added, the fruit of one of the Bates evangelists; in another region, an effort is being made to improve our village schools; in another an heroic response to the financial needs; in one the contributions of last year have been doubled. To double their rupee contributions means that they have quadrupled their contribution in grain and all sorts of farm produce.”

An All-India United Church

In the midst of the disturbed political situation, the movement toward Christian unity in India is making progress and has recently grown too large to be limited to the formation of a United Church of South India. Protestant churches in North India have asked for a united church for the entire country. As a result, representatives of both north and south India met in Nagpur in November and unanimously adopted a series of resolutions to govern the future writing of formal instruments of union. These representatives included Baptists, Quakers, Wesleyan Methodists, American Methodists, members of the United Church of northern India and the South India United Church and Anglicans, so that the importance of this achievement is clear. The crucial resolutions read:

That, with regard to the type of organization that may ultimately prove acceptable for a united church of India, this conference records its opinion that this would be found through the general adoption of a constitutional episcopate responsible to representative assemblies and synods, in a form that would comprehend, so far as practicable, the advantages of the Episcopal, Presbyterian and Congregational modes of government. In

resolution number five, the phrase, “A constitutional episcopate,” is not used as a synonym for the historic episcopate.

India's Home Mission Society

The first organized missionary endeavor of the Anglo-Indian community is through the Home Missionary Society. Its objects are to help forward India's evangelization, and to promote the development of Anglo-Indian communities. Activities sponsored by the society include a Children's Home at Coonoor where there are at present 39 destitute girls; Loan Scholarship Funds; a Magazine Fund and evangelistic work among non-Christians. It is hoped that a Boys' Home, similar to the one for girls may soon be established.

“Village of the New Day”

Ushagram in Bengali is an experiment in Methodist missions. It was begun in 1919 and represents a cooperative effort on the part of the Woman's Foreign Society and the Board of Foreign Missions. It is an experiment in human adjustments, an adaption of average possibilities to the business of living. Ushagram—“Village of the New Day”—is patterned on existing Indian villages, but introduces features most essential to India's future—the cooperative store, the savings bank, a water system, cooperative industries and cultural development.

Toward three ideals, the workers in this “Village of the New Day” are striving—Better Homes, Better Villages, Better Citizens.

CHINA

Oriental Attempts to Avert War

Christians in both China and Japan have made earnest efforts to promote a peaceful settlement of the Far East controversy. The first move seems to have been taken by Mr. Ebisawa, secretary of the National Christian Council of Japan, who cabled at once to the National Christian Council of China that Japanese Christians would cooperate with

Christians in China to find a peaceful solution. The China Council promptly sent a sympathetic response. The Japanese Fellowship of Reconciliation also communicated with the Fellowship of Reconciliation in China.

Japanese Christian leaders in Tokyo called at the Foreign Office and on the political editors and owners of leading newspapers and requested editorials that would promote a friendly settlement with China. A general meeting of Churchmen and leaders in the peace organization was also held in Tokyo, but the Japanese Government is evidently in control of the militarists.

The *New York Times* reported that twenty-five Chinese and foreign Christian leaders, representing all denominations of the Christian Church and including four Roman Catholics, participated with General Chiang Kai-shek in one of the most unusual gatherings in the history of republican China when they conferred with him and joined in devotional services, praying for a settlement of the Manchurian dispute.

Flood Affected 50,000,000

A map of the flooded regions of China, part of which was the result of the aerial survey made by Col. and Mrs. Lindbergh, shows that the total area of seriously flooded regions is 34,000 square miles, exclusive of lakes. At least 8,000 square miles of less seriously flooded areas have not been indicated on the map. It is estimated that 50,000,000 persons have been directly affected, of whom millions are utterly destitute.

The Nanking government asked leading medical schools in China to suspend their activities for three months in order to release their faculties and advanced students for work among the victims of the floods.

The present forces are not sufficient to cope with the gigantic task ahead of them. It is the conviction of Dr. J. Heng Liu, director of the Department of

Hygiene and Sanitation, that the experience in such preventative public health activity will be valuable both to staff and students.

New C. I. M. Headquarters

Last June dedicatory services were held for the new headquarters of the C. I. M. in Shanghai. About three hundred friends attended. The new building contains space for missionaries, administrative headquarters, residential flats for the staff, and hospital facilities. In addition there is a Chinese chapel and a hostel for Chinese guests. The old property had so increased in value since it was built over forty years ago, that the proceeds of its sale covered the purchase of the greater part of the new site and the erection of the main buildings. The Mission now has organized national centers in Great Britain, the U. S. A., Canada and Australia, each with its auxiliary centers, in addition to eleven Associate Mission centers in Germany, Switzerland, Sweden, Norway, Denmark and Finland. The Mission has also nearly three hundred central stations in China.

Bandit Activities in China

In Kiangsi bandit and communist activity still prevents the reoccupation of our evacuated stations. Miss H. M. Duncan, writing last November from Changshan in Chekiang Province, just over the border from northeast Kiangsi, says: "The Red army is menacing the station sixteen miles away. It is reported that the Reds are attempting to get out of Kiangsi, where fighting, looting, and taking captive is still their work. Owing to these conditions, and acting on the strong advice of the Chinese, we are refraining from visiting these outstations."

In the province of Honan, Mr. and Mrs. H. E. N. Ledgard have found it necessary to retire to Yencheng owing to an attack by brigands on Shangtsai. In Shensi, Mr. and Mrs. W. J. Michel, when traveling by boat, were held up by bandits and re-

lieved of most of the possessions they had with them. In Kansu, the Moslems have again been causing trouble in the north-east of the province. They carried out their threat and killed all the inhabitants they could find within thirteen miles of the city of Liangtang. On September 25 Miss Ivy Dix wrote that the city of Hweihsien was attacked by brigands. The northern section of the city, where the China Inland Mission premises are situated, was the only part not looted. These incidents show how widespread banditry is, and how great is the need to re-establish law and order throughout the country.

—James Stark, Secretary of the China Inland Mission.

Hainan Anniversary

Hainan Mission celebrated the fiftieth anniversary of its beginning last autumn. It was in 1869 that a Danish sea captain named Carl C. Jeremiassen came to China to work for the Canton provincial authorities, pursuing pirates and smugglers. He came in contact with Christianity, gave up his service with the government and started work as an independent missionary in Formosa. His experience there showed him the need of medical training, so he went to study under Dr. J. G. Kerr in Canton. His sea voyages having shown him the great need in the Island of Hainan, he began to tell the message of his Lord and Master, there alone, unaided except for his colporteur. Today the Protestant churches of Hainan number nearly 5,000, with churches, Sunday schools and hospitals.

Encouraging Developments

The Rev. Charles W. Worth of the Southern Presbyterian Mission, Kiangyin, writes several interesting and encouraging facts. Time was when all conferences were planned, led and financed by missionaries, but more and more the missionary has no other responsibility than to attend, if he chooses. Recently, a conference in Shanghai

drew about 700 delegates representing every province in China except one. At the same time a conference for Christian workers was being held in Soochow, where the principal speaker was Gen. Chang Tsi Kiang, probably the strongest Christian character in Chinese military circles today, who has contributed about \$10,000 toward the work of the American Bible Society.

He gave an impassioned appeal for the preaching of the Gospel of salvation through Christ. The president of the college is an earnest Christian and one of the graduates, who plans to devote his life to Christian work, said that he did not want any mission help because he was a grown man with a good education and ought to be able to support himself.

Christian Martyrs Unafraid

Mr. and Mrs. R. W. Porteous of the China Inland Mission report the martyrdom of some Christians in one of their outstations. When led out to be executed, one of the leaders called out to his brethren, "Don't be afraid, I firmly believe that before the axe touches our necks our spirits will be with the Lord!" Some were offered life if they would deny the Lord, but they chose death. The remaining Christians in that outstation, still occupied by the Reds, meet secretly to worship God whenever they can. Many other Christians in Kiangsi are living under the same conditions. When Pastor Eo-yang wrote he and five other brethren were starting out on an evangelistic tour in an unevangelized section of the Yuanchow district.

Conditions in central and south Kiangsi Province are still far from satisfactory.

Traveling Christian Exhibit

During the past winter an exhibit of books and posters on religious education and evangelism to promote the Five-Year Movement has been shown in different cities, including Canton, Hangchow, Hankow and other important centers. The

exhibit is divided into twelve sections, and includes materials on religious education in the home, the school and the church; on religious art, religious pageantry and plays; church music, the thousand character movement, Christian magazines, posters and tracts. Wherever shown the exhibit has aroused keen interest.

JAPAN—CHOSEN

Youth and the Church

The Christian Missionary Federation in Japan passed the following resolution regarding Youth and the Christian Church:

Observing that large sections of the youth of Japan outside the Christian Church are turning to Communism in their eagerness for social reform, and feeling that earnest effort should be made to bring them into contact with the church, we recommend:

1. That, while repudiating their methods of violence and their materialistic philosophy, we, as Christians, view these young people with sympathy; that we make special efforts to understand them and to appreciate their zeal and self-sacrificing devotion; that in so far as they are ready to labor and sacrifice on behalf of the victims of the present social order, we recognize that they have qualities which might well be turned into channels of Christian faith and service; that we make a serious attempt to clarify the points of agreement and disagreement between their theories and practice and those of a Christian social order.

2. That we endeavor to show socially-minded youth that, instead of being indifferent to the cause of the underprivileged and oppressed, which youth has championed, the church regards this as being in reality a part of its own responsibility, which, through its prophets it has always recognized, but as a whole has inadequately faced.

3. That we seek to set forth more clearly to youth the challenge, adventure and demand for heroic devotion, of Christian living and of loyalty to Christ.

Y Student Work in Decline

The Tokyo Student Christmas rally, held annually by the student departments of the Y. W. and the Y. M. C. A., was the smallest last year since the custom of such a service was established in 1925 when over 3,000 students were assembled in a rented public hall and enthusi-

asm ran high, many regarding that meeting as the birthplace of the Japanese Student Christian movement. Since then every year has seen the crowd growing smaller, until this year in Central Methodist Tabernacle not more than 150 attended to hear Dr. Yoshimune Abe, president of the National Y. M. C. A. Council, dean of Aoyama Theological School. This marked decline in student interest in such a significant annual service is causing leaders of youth in Japan much serious thought.

The Rural-Social Problem

The task of the religious worker is the enlightenment of society. The religious worker should take note of the social aspect of the rural problem. Dr. Nasu has pointed out (in *The Japanese Christian Quarterly*) fifteen characteristics of the rural social problem.

1. It is difficult to make the schemes for solving the social problem of a radical character.
2. Private ownership of the means of production is never abrogated.
3. There are many quarrels relative to the means of production and conditions governing the leasing of land, (the problem of tenancy).
4. Because of the involved nature of the class composition of the farm in Community population, there is no clear or deep rooted class-distinction.
5. When trouble breaks out, the reaction to the quarrel permeates every aspect of daily life and spreads over the whole community. Moreover the nature of the struggle is more emotional than intellectual, which may lead to grave consequences.
6. The social movement is in general passive, and seeks immediate profit, so that it lacks permanence.
7. The pressure of the problem of over-population is felt without having any connection with the economic structure of society.
8. There is an increase in extent of those regions where the majority of the rural population are chronically half-unemployed.
9. The problem of poverty, while it does not often take the form which it does in the cities, is widespread and universal.
10. To deal with the problem of rural labor special caution is required.

11. There are problems of villages with special clans or groups.
12. There are frequent instances where whole villages quarrel with other villages over the division of water rights.
13. Occasionally we find traces of old-fashioned sex customs between the young men and women.
14. The division of the population of the village into groups by sex and age produces a peculiar atmosphere in the social life.
15. As a rule the social life is lacking in all kinds of cultural facilities.

We do not agree with all the above points. After all the greatest problems are moral and religious—in any community.

A Prize Life of Christ

The first life of Jesus of Nazareth written by a Japanese on purely original lines has recently appeared. It won a prize of Yen 500 in a competition open to all Japanese pastors and teachers, in which there were twelve contestants. The judges were unanimous in giving the award. The author said:

For a long time I yearned to give the Japanese the life of Jesus in their own tongue. Seventy years have passed since Protestantism came to Japan, but I think that Christianity is not truly Japan's own possession as long as they have to understand Jesus in terms of foreign thought. They must have it through their own mother-milk, the Japanese language, not merely translations.

For a long time I was interested only in the higher critical study of the Bible, but latterly I have realized the need of evangelical earnestness, if the Christian message is to win its way among our people.

A Korean "Foreign" Missionary

The Women's Missionary Society of the Korean Presbyterian Church met in September at Onseiri, amid the beautiful scenery of the Diamond Mountains. There were about thirty delegates, and as many others whose zeal for the cause brought them as visitors.

Progress was shown in various ways. Two new presbyterials were admitted, making eighteen in all.

The climax of interest was reached in the Dedication Service of Miss Suno Kim, the first

Korean woman ever appointed as a foreign missionary. She is to go with Korean missionaries in China, to join in the work that has been carried on in Shantung Province for almost twenty years by three Korean missionaries under the General Assembly of the Korean Presbyterian Church.

The missionary elect was brought up in a Christian home and is a graduate of the Presbyterian Academy in Seoul, and of a Bible training School in Yokohama. The Board decided to begin home mission work among Koreans in Manchuria, and Yen 400 was set aside for that purpose.

Saving the Babies

The Baby Clinic of the Presbyterian Hospital in Taiku, Korea, was two years old in February, the first venture of its kind in a city of some 80,000 people. The staff is composed of three Americans and six Koreans. Lectures to mothers are given by a young Korean doctor, who makes sure that instructions are understood. Literature on the care of children is circulated. Undernourishment is a problem, for little is known of artificial feeding and cow's milk, either fresh or evaporated, is prohibitive in price for the average family. A food laboratory is in operation. About 400 babies have been registered since the clinic was opened.

ISLANDS OF THE SEA

Lieutenant Lends a Hand

Dr. Frank C. Laubach, a missionary of the American Board, is finding the demand for literature among the Moros so great that the printing press cannot keep up with it. Lieutenant Carleton, of the United States Army, was visiting Lanao not long ago and became deeply interested in watching Dr. Laubach teach the Moros to read by his special new method. Lieutenant Carleton saw the missionaries trying to make enough of the large charts to serve the de-

mand. The day before the Lieutenant left, he said, "I have noticed how you need more charts and how slow the present process is and have decided that if you will give me a sample of just what you want, I will make them on better paper and will send you a thousand." Dr. Laubach said, "Lieutenant, this means that we shall win. This will be the most literate province in the Philippines in five years from now—and perhaps the most literate in the world."

Missionary Society in Fiji

For many years the Methodist Church of Australia has conducted work in the Fiji Islands. Recently a Christian Society was formed in Suva with the object of carrying on Christian work by East Indians.

Mr. John Bairagi, an earnest and well-educated young man, was appointed pastor of the Indian Church in Suva. Great success followed Mr. Bairagi's work and he gathered round him a fine body of Indian Christians. Recently dissatisfaction, which it now appears had been smouldering for some time, broke out. The chairman of the district had acquainted the Board with some of the difficulties that had arisen, and his letter was followed by a long and ably-drawn-up Memorial, signed by thirty-four Indian Christians in Suva.

The main contention of the Memorial is that an undue emphasis has been placed, and an unduly large proportion of the funds spent, upon educational and medical work, and that the evangelization effort has been allowed to suffer and they are desirous of carrying out a more vigorous evangelistic campaign.

Efforts have been made to bring about a reconciliation and to retain these people within the Methodist Church, but without success. They have now definitely cut themselves adrift, converted a house into a place of worship, and appointed another pastor, while Mr. Bairagi has opened a secondary school. Regular Sunday services and a

Sunday School are being conducted.

—*The Missionary Review of Australia.*

Roman Catholic Missions

It is reported that 163,615 workers—46,174 priests, brothers and sisters and 117,441 lay auxiliaries, catechists, teachers, doctors, nurses, etc.—constitute the force of Roman Catholic missions for which the Society of the Propagation of the Faith, the main mission-aid organization of the Church, appeals for funds.

The vast missionary work throughout the world includes: 45,826 churches and chapels; 309 seminaries with 9,971 students; 31,418 schools with 1,521,710 pupils; 691 hospitals with 283,503 patients a year; 1,848 dispensaries with 11,066,749 patients a year; 1,525 orphanages with 81,240 orphans; 299 homes for the aged with 11,332 inmates; 81 leper asylums with 14,060 lepers; 134 other philanthropic institutions with 9,966 inmates.

New Britain Training Institution

George Brown College, Vunairima, New Britain, which was officially opened in October, 1930, is providing equipment for carrying forward the work of the Methodist Mission of Australasia. Last year it began with 205 students. A school for students' wives supplements the work of the college, and here over 50 women with their families assemble to improve their talents. Another valuable adjunct is the Girls' School, which must be held in the open air for lack of a building. Last year 95 per cent of the maintenance fund was subscribed by natives who have very meager resources.

—*The Missionary Review of Australasia.*

What Joni Did

Joni Uluibau was born at Matuka in the Lau group of the Fiji Islands, was trained in a mission school, and at the age of 21 went with a pioneer mission

party to Bougainville in the Solomon Islands. After six years of fruitful service he recently returned to Fiji on his first furlough, hoping to go back with a wife to teach girls to sew, cook and clean. Much of the progress made in that part of the Solomons has been due to his effort and influence. He has translated enough hymns and passages of Scripture to make the first book in the Teop tongue.

The Sydney *Daily Telegraph*, after Joni had stopped in that city on his way home, told his story under the title "What Joni Did as a Christian."

Smiling and fuzzy-headed, with dark brown eyes, and over six feet high, Joni Uluibau is a living example of the work that Christian missions have accomplished in the South Seas.

The simple pride of Joni in his life-work; his calm native dignity; his friendliness; his patience as he wrestles with the intricacies of English, make a picture that impresses itself forcibly upon the mind.

"I go there first when quite young," said Joni, "and they are dirty. They do not know. Oh, how dirty. The pigs are everywhere, the houses fall down."

"I say, in Fiji we keep the pigs in a fence. It is cleaner. Get rid of the pigs."

"At first they laugh at me, but I talk and talk. The chiefs listen; they say, 'Perhaps Joni's way is right.'"

Joni alone tamed those savages, rebuilt their houses, built pig-sties, and today two sons of Teop headhunters are learning to be teachers.

MISCELLANEOUS NEWS

Mathematics in Religion

Logically-minded folk will be interested in Margaret Seebach's "Equations of the World's Religions."

Every religion has in it some great truth, some fine quality; but all except one have some deficiency. We may indicate them by minus and plus signs, and the answer to the equation gives the result in character. Only one shows the plus sign.

Islam=zeal for God—love for man=Intolerance.

Confucianism = morality—compassion=Coldness.

Hinduism=search for God—service to man=Selfishness.

Buddhism=resignation—aspiration=Pessimism.

Animism=belief in the unseen—trust=Superstition.

Christianity=love to God+love to man=Service.

Contributions for Protestant Missions

In America, including Canada, contributions to the cause of foreign missions during 1929 increased considerably, but the continental contributions fell off. In Germany, Sweden, Switzerland, France and Finland there was an increase, but not large enough to equalize the decrease in Belgium, Denmark and Holland. America contributes 55.5 per cent, England 22.04 per cent, and the Continent 9.3 per cent of the total gifts recorded. Sums contributed in 1929 were as follows:

America	\$28,525,939
Great Britain	11,172,525
South America	3,700,184
Germany	1,448,517
Australia	1,390,292
Sweden	1,247,745
South Africa	681,275
Denmark	528,472
Norway	481,328
Holland	473,958
New Zealand	471,782
Switzerland	292,890
France	155,935
Finland	118,235
Belgium	4,633

Total\$50,693,710

Baptist World Strength

The Baptist World Alliance reports December 31, 1931, the following world totals (excluding Russia):

	Church Members	Sunday School
Europe	662,410	629,332
Asia	389,575	169,587
Africa	85,182	32,893
America:		
North	9,402,007	5,536,938
Central and		
West Indies ...	70,020	59,599
South	42,643	39,719
Australia and		
New Zealand ..	37,378	48,962
Total	10,689,215	6,517,030

The most encouraging feature of the report is that the totals of Sunday School pupils show an advance in every continent. The largest numerical increase is in North America and the largest proportionate increase in South America. Church membership shows an advance of approximately 80,000, of which the larger part is in North America, though there is also advance in Europe, Asia, South America

and Australasia. No report was received from Russia. Africa and Central America show slight losses. The figures from Asia, in view of disturbed political conditions, are peculiarly gratifying. In China the churches are substantially holding their own; from India almost every district reports advance.

Three World Conferences

Three great world conferences have come to be associated with the official life of the churches: Stockholm, Lausanne, Jerusalem. The three movements are of universal reach and definite significance. The first represents a developing world-federation of churches on the basis of a common "life and work," with special attention to the social application of Christ's teachings; the second, an approach by way of theological discussion to the possible organic unity of thought in Christendom; the third, an organization devoted to the world missionary problem and composed of the missionary societies of the West, together with the new churches in the East.

Plans are under way for the next World Conference in 1935 after the order of Stockholm, but probably to be held in London. A program committee under the leadership of Dr. William Adams Brown suggests as general themes for consideration:

1. A survey of the more important developments in the field of Christian life and work which have taken place since the last conference, together with an analysis of the problems and tasks which grew out of them.

2. A consideration of ways in which the churches may cooperate more effectively for the purpose of realizing the aims set forth in the Stockholm Message of 1925.

3. A further exploration of the basic convictions and experiences which motivate and inspire Christian service, both in its individual and social aspects, with a view to:

- (a) Deepening the religious life of the members of our churches,
- (b) Clarifying their understanding of the moral issues which confront the Church and the world today, and
- (c) Promoting a spirit of self-sacrifice and consecration in facing them.

Our Missionary Bookshelf

Recent Books Reviewed for the Readers' Information

Karl Barth—Prophet of a New Christianity. By Wilhelm Pauck. 228 pp. \$2. Harpers. New York. 1931.

Karl Barth at the age of forty-five is beyond doubt the most challenging figure in contemporary theology. He has been for more than a decade the center of a remarkable religious movement in Germany and recently his dynamic personality and teaching have seized the attention of religious leaders throughout the world. Unfortunately, few of his writings have thus far been made available to English readers and this volume, characterized by the publishers as a "penetrating analysis," will awaken the keen anticipation of a wide circle. Analysis is hardly the proper term, however, to describe the method of this author; the book is actually a *criticism* of the so-called Barthian teaching. The sub-title is also misleading, since Barth is by no means the "Prophet of a New Christianity." As this volume abundantly proves, his fundamental appeal is to the Christianity of the first century.

Those who have read Barth's "The Word of God and the Word of Man," recently translated by Douglas Horton, will at once sense the unbalanced character of some of these chapters; but they will, nevertheless, find an arresting psychological study in the effort of an avowedly liberal theologian to deal fairly with the positions of another brilliant leader holding contrary views. Much of the discussion moves in the realm of a terminology which only those versed in the intricacies of speculative theology would be able to follow. As light takes on the hues of the medium through which it passes, so it is evident, if we are to really know and understand Barth,

we must find a more sympathetic interpreter.

Barth's position on certain points is too cloudy and uncertain to permit his being numbered among conservative theologians; but on most of the great essentials of Christianity his testimony seems to have the ring of true conviction. It is Barth's evangelical outlook to which Professor Pauck objects. Here are a few of his comments:

"Barth's limitations are twofold. He speaks too bluntly in supernatural terms. . . . The other limitation of his thought is closely connected with this: it is his staunch Biblicalism. . . . He finally even declares that the Virgin Birth is a necessary part of the creed of the Christian Church. . . . Barth believes that the only possible way of thinking about God is the way taken by the men of the Bible." He sums up his opinion of Barth in this language: "We cannot avoid the conclusion that he is guilty of a strange self-deception when he insists on pointing to the immediate revelation of God which is concealed in the biblical testimony on Jesus Christ. He operates with a conception of revelation which is antiquated, outlived, unreal. It is the old supernaturalism, the old belief in the miraculous intervention of an otherwise worldly, superhuman, anthropomorphic God, which haunts him." It is clear, of course, that Pauck is incapable of comprehending how a brilliant theologian, so thoroughly informed on the whole history of criticism as Barth, could hold to a belief in the supernatural.

The reader of this book will hardly escape the impression that with Barth an internal conflict is in progress. On the one

hand his intellectualism and liberal traditions make it difficult to dissociate himself completely from certain assumptions of the critical school: on the other his candid inquiry has brought him face to face with the tremendous realities of Christ and the Scriptures. The latter influence, we should say, is clearly in the ascendant.

H. R. M.

Seeing South America. By John T. Faris. 223 pp. \$2.50. Revell. New York. 1931.

It used to be quite the thing to make a swing around South America and write a book about one's trip. Dr. Faris is the only one we know who has done it recently. In setting down the usual information desired by tourists, he has fortunately done it in a sympathetic way, not in the old critical spirit, which showed disgust with our southern neighbors because they did not have as many bath tubs and fast express trains as we in the North.

The traveler who wishes to know a little South American history, a few statistics, some geography and a few sayings of important people will find this volume of interest as a guide book. But frankness compels one to express wonder at the author's failure to check historical statements, one of which, for example, incorrectly refers to the outstanding Argentine patriot, San Martín, as follows: "In Peru, José de San Martín heard of the efforts made by the patriots to the South, and he made up his mind to go to their assistance!" As to travel, the statement is made: "Even if you have but a month at your disposal this is sufficient to make the enticing sail to Rio de Janeiro, Montevideo and Buenos

Aires." Just how is this to be accomplished, if one is to get back home, since more than six weeks are required for a round trip from New York to Buenos Aires?

The absence of any discussion of the political, social, educational or religious questions, which are so important to any visitor to South America today, tends to a lack of flavor and human interest.

The list of reference books is curious, for out of thirty lines given to this list over half the lines are given to Darwin's "Voyage of the Beagle," which is out of print. The well known volume "El Supremo" is put down as referring to Uruguay instead of Paraguay. No book on either Brazil or Argentina is mentioned and none by a Latin American author.

What might have been a helpful up-to-date travel book has been limited in usefulness by a too hasty preparation.

S. G. I.

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

Luigi Luzzatti was one of the chief citizens of Italy during the last half century. The one great cause to which he devoted his superior talents as a scholar and statesman may be epitomized in this principle: all human progress and happiness are derived from liberty of thought and conscience.

This volume contains much interesting material never before published. Included in its sketches of champions of religious liberty are distinguished representatives of the cause belonging to India, Persia, China, Japan, the Ottoman Empire, and the early Church Fathers as well as its great exponents in European and American history. Adequate treatment is also given to the movements for the separation of State and Church in our own day in France, Scotland, Wales, and other lands.

This is a kind of encyclopedia on the subject of religious freedom, except that it is the opinion

of one writer. While we cannot agree with the writer of the introduction that "it is the most valuable and comprehensive work on religious liberty in the last hundred years", nevertheless it has excellent and extended treatments of such widely divergent topics as Apostles of Religious Freedom, Juridical and Moral Problems of Religious Freedom, a comparison of Buddhism and Christianity, An Analysis of the work of St. Francis of Assisi, Constitutional Studies regarding the Position of the Vatican, and a defense of the Jews Against Persecution.

A supplement of 200 pages contains some 35 articles on various phases of religious liberty by such outstanding authorities as Cavour, Louis Marshall and William H. Taft. Papers in connection with the One Hundred and Fiftieth anniversary of the Constitutional Establishment of Religious Liberty in the United States give a splendid account of the early debates on the relations between Church and State and the way this question has been gradually worked out in this country. The relation of the League of Nations to Religious Liberty is also discussed.

Dr. Luzzatti (1841-1927) was an Italian Jew, whose studies led him into the closest sympathy with Christianity and gave him a great advantage as a neutral student. His admiration for St. Francis is significant of his broad culture and noble soul.

S. G. I.

Nestorian Missionary Enterprise—A Church on Fire. By John Stewart. Map. 323 pp. Rs. 4. Christian Literature Society. Madras. 1931.

Many years as a missionary of the United Free Church of Scotland in South India, brought the author of this volume into contact with the Syrian Christians. He became interested in the history of the great "Church of the East" (the Nestorian Church) of which they are a branch, and in this interesting volume he has made available for English readers the results of his studies. Most of us who have studied church history in

the West have confined our attention largely to the spread of Christianity in the Roman Empire and in Europe, and have gained no adequate conception of the progress of the Gospel eastward, nor of the vast Nestorian Church which by the eighth century stretched from Baghdad to Peking and as far south as Ceylon. Dr. Stewart has made it possible for us to fill in part this gap in our knowledge, and to feel something of the original warmth and enthusiasm of the missionary passion of this ancient church. He says:

From hundreds of monasteries all over Persia and in central and eastern Asia, there poured forth a constant stream of ascetics, men and women, who had completed their three years' probationary training and now went forth in obedience to our Lord's command, seeking to carry the Gospel to the end of the earth or to found new monasteries which in turn would be training schools for future generations of devotees. Some of them became "solitaries" or "anchorites," giving themselves over mostly to prayer and intercession. . . . Others taking their lives in their hands went forth, not knowing whither they went, but content to follow where God might lead . . . supporting themselves by the labor of their hands or subsisting on roots and fruits or on the grass of the field. They counted no trouble too great, no hardship too severe, as long as they might share in the spreading abroad of the message of full salvation for all mankind.

They penetrated into almost every part of Asia and were able to make converts and found churches and establish bishoprics everywhere they went.

The author uses freely the recently published studies of Dr. Mingana of Manchester and the other principal sources. In his effort to give the reader all the known facts he has made some of his pages rather heavy, and one wishes that much of this material might have been included in appendices. In many places, however, the story is told in a very interesting fashion. There are several inaccuracies in details, such as, the statement that the tomb of Esther is in Tabriz, and that the medical school of Gondisapor was in the Punjab (it is in Persia). One is inclined to feel that, in his enthusiasm for the glorious past of the

Church of the East, Dr. Stewart has painted the picture of its character and achievements in too vivid colors. But though the Christians of Central Asia may not have been as numerous or as loyal as some of the records represent them, still the fact remains that the Nestorian Church was able to do what modern missions have not yet accomplished, namely, to establish a living, self-propagating church in almost every part of Asia.

The almost complete disappearance of this Church from Asia some five hundred years ago was due chiefly to persecution, compromise with other religions, and the Mongol invasion. Dr. Stewart might have added the ignorance and corruption of the clergy, as pictured in "William Rubruck's Journey to Tartary," and to the vast distances separating the churches of the Far East from their headquarters in Mesopotamia.

Two important facts are brought out in Dr. Stewart's book: (1) Many of the elements in the non-Christian religions which seem to resemble Christian ideas are really derived from Christianity, and can, in many instances, be traced back to the time when the Nestorian Church was influential in India and the East. (2) When Christianity effected a compromise with other religions in India and China, it ceased to be missionary, and soon disappeared. The fate of the Church of the East is a warning to all missionaries to lay a true foundation which nothing can overthrow.

W. M. M.

Jesus Came Preaching. By George A. Buttrick. 8 vo. 239 pp. \$2.50. Scribners. New York. 1931.

Those who heard the "Yale Lectures on Preaching" for 1931 and had heard many other lectures in this famous series thought that no lecturer had made a deeper impression than Dr. Buttrick since Sylvester Horne. Dr. Buttrick, in trying to speak to the mind of this day, uses the vocabulary, the fashion of speech, the approach, the forms of statement and appeal

that flow out to the mind of today. Perhaps, therefore, there are phases of thought and expression which will be transitory. Perhaps there are some enduring values and permanent notes lost for the time in the new emphasis. How could it be otherwise? But it would be hard to find more glorious love of Christ or clearer recognition of His glory and grace, His uniqueness and His sufficiency, His "aleness," His "absolute value." Dr. Buttrick knows that the Gospel is not a human aspiration or invention but "an eternal Gospel, from everlasting to everlasting the overture of God to men in Christ Jesus." "Jesus came preaching." Dr. Buttrick sees that the mission of the preacher today is to preach Jesus Christ, and that no one will ever exhaust this message or be able to do more than make a new attempt to open the riches of the glory of Christ to men. The lectures are a fresh and sincere and able effort to set forth anew and for our time and especially for the preachers in our time, the glory of God as it shone in the face of Jesus Christ.

R. E. S.

Education and the Missionary Task. By a Mission Secretary. 33 pp. 6d. World Dominion Press. London. 1931.

This address, delivered at an annual conference in England, takes the position that we must get back to more direct evangelism in all missionary work. This is a world-wide issue and represents a resurgence of feeling in some sections of the Church. Again and again evangelism has been stressed as the only way to win non-Christians to discipleship, and the only justification for soliciting funds for the support of the work. Probably there would be a general agreement among the missionary-minded in putting evangelism first and, no doubt, it should be emphasized more than it has been. Missionaries are sent forth to win disciples to Christ by preaching the Gospel, and to build up a body of believers by gathering them into Christian churches.

The question raised regarding

secular instruction is whether it is right to use missionary money and Christian workers merely to teach arithmetic, geography, history, and similar subjects. It is true that the early church spent its time wholly in Christian preaching and teaching, with some healing work. It is open to question, however, whether mission work, if confined strictly to this apostolic method would produce the permanent results sought in our complex modern world. As a rule the Gospel of Christ functions more effectively in a cultured mind than in an ignorant one.

It is generally conceded in missionary circles that Christian evangelism should be the central factor in all work on mission fields—whether through preaching, class room activities, medical service, industrial work, or in the preparation of literature.

Missionaries deal not merely with the ears of man but with their entire personalities. One hundred years ago it was generally considered sufficient to proclaim the good news of Christ; today we see how important it is to prepare the way for the Gospel and to train Christians to assume responsibility of leadership. The full message of Christ must be applied in the classroom, the dispensary, the work shop, in social life, and in the home as well as in the Church.

J. F. R.

"Yes, But—" The Bankruptcy of Apologetics. By Willard L. Sperry. Harper & Bros. New York. 185 pp. \$2.00.

The title of the book is a clever phrase coined by Johann Semler of Halle, who lived at the beginning of the era of destructive criticism of the Gospels. He feared the consequences for his own faith. His type of mind persists, and this book itself raises questions but does not answer them. The contents deal with religion, theology, and truth, all of which are considered as standing at the cross-roads. The author, who is Dean of the Theological School at Harvard Uni-

versity, asks such questions as, whence liberalism? whither liberalism? and what is the place of Jesus in His own religion? The book contains frank and courageous criticism, but its tendency is against super-human religion. The least satisfactory chapter is the one dealing with the place of Jesus in Christianity. e. g.:

"Browning says somewhere that the acknowledgment of God in Christ solves for us all questions in the universe. That is a gross overstatement of the fact. The acknowledgment of God in Christ may encourage us to place a particular interpretation upon many of the processes of nature and history, but it simply does not answer countless questions that the human mind must ask and for which it must try to find an answer. I write down this reversed doctrine of the divinity of Christ, that God must be at least as good as Jesus is, as too patently apologetic and too complacently indifferent to the honest brain work of the world to be of any permanent help."

S. M. Z.

The Kingdom of God in the New Testament. By Ernest F. Scott, D. D. 197 pp. \$1.75. Macmillan. New York.

This scholarly volume has only indirect bearing on the missionary enterprise. Its chief aim is to determine how Jesus conceived of the Kingdom of God. The author, professor of New Testament Criticism in the Union Theological Seminary, approaches the subject from the standpoint of liberal Christianity. He says, "Thus from the idea of Jahve as King of Israel arose that of the one God, who reigns over all nations and who made and governs the universe." He traces the historical background of the conception of the kingdom; emphasizes the influence on Jewish thought of Persian mythology and Rabbinical apocalyptic. Drawing the conclusion that "Jesus, then, fell heir to a conception which had passed through a long development in the religion of Israel. . . . This development was partly due to

the mingling with Hebrew religion of foreign streams of thought, and especially of the speculations which had come in from Persia. It was due still more to the unfolding of great ideas which had always been implicit in Hebrew religion itself."

The second part of the book, dealing specifically with the teaching of Jesus regarding the Kingdom, contains much that is excellent. Finally, the author traces the later development of the kingdom and its mission in the establishment of the church and the proclamation of a worldwide message.

S. M. Z.

Charles Lewis Slattery. By Howard Chandler Robbins. 400 pp. \$2.50. Harpers. New York. 1931.

As rector of Grace Protestant Episcopal Church, New York, Bishop Slattery made a profound impression upon the religious life of that great city, and when Bishop Lawrence retired as Bishop of the Diocese of Massachusetts, Dr. Slattery was chosen as his successor. In this wide field he showed gifts of leadership and qualities of Christian character that won the respect and affection of people of all religious beliefs. He published more than a score of books in the field of religion and biography, was for many years Chairman of the Church Congress in the United States, Chairman of the Commission on the Revision of the Book of Common Prayer, an Overseer of Harvard College, and a Trustee of Boston University, Andover, and Wellesley College.

Dr. Robbins has done much more than describe the external facts of Bishop Slattery's life. His picture is that of a man with a genius for friendship, a devotion to his daily tasks, and an unaffected joyousness in living. This kind of biography enriches the mental and spiritual life of the reader.

A. J. B.

The Treasure Ship Sails East. Illus. 8 vo. 127 pp. \$2. Macmillan. New York. 1931.

Boys and girls love adventure. Primary children will be attracted by the colorful illustra-

tions, games, verses, stories and adventures offered in this attractive volume. The voyagers travel to Africa, India, the Mediterranean lands, Japan and China, seeing strange sights, hearing new sounds, and becoming acquainted with children of other races. The stories and poems have no Christian tone or message. They have little meaning and apparently no purpose except to amuse and awaken a sense of fellowship with children of other races.

Escape. By Francesco Fausto Nitti. 8 vo. 267 pp. \$2.50. Putnam. New York. 1931.

Opinions differ about Premier Mussolini. To some he is almost a God; to others he is a demon. Francesco Fausto Nitti, the son of a Methodist clergyman and the nephew of a former premier of Italy, shares the latter opinion. He entered the World War when only fifteen. Later he became an ardent advocate of democracy and liberty. He was a bank employee and student and was opposed to Mussolini's autocratic dictatorship and the forcible suppression of all opponents. He was not in politics but was arrested and sentenced without hearing, trial or conviction to five years confinement in one of the many prison islands. After suffering many trials, indignities and injustices he, and two companions, escaped from Lipari, Italy's "Devil's Island," and made their way to Paris. The story of the experiences and the audacious flight for freedom is thrilling. The picture given of Mussolini and the reign of terror under his régime is that of a ruthless machine that mows down all that opposes its progress. Evidently there is no liberty in Italy for those who are not Fascisti. Mussolini is a powerful autocrat who is determined to make Italy a powerful nation, but he rules by fear and force and not by love and justice. Many of the strongest, most intelligent, noblest Italians have been mercilessly imprisoned, banished or killed. The Fascisti need the Gospel of Christ.

New Books

Bread to the Full. Striking addresses by John McNeill. 208 pp. 2s., 6d. Pickering & Inglis. London. 1931.

The Centennial of the Western Foreign Missionary Society. Edited by James A. Kelso. 234 pp. Committee of Pittsburgh Presbytery. Pittsburgh. 1931.

Calendar—Jewish and Christian. The Late S. B. Rohold. 110 pp. 40 cents. Mt. Carmel Bible School. Haifa. 1931.

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

Chief Among the Brethren. Compiled by H. Pickering. 223 pp. 3s., 6d. Pickering & Inglis. London. 1931.

Samuel Crowther of Nigeria. Jesse Page. 191 pp. 2s. Pickering & Inglis. London. 1931.

The Christian Mission in Rural India. Kenyon L. Butterfield. 160 pp. International Missionary Council. New York. 1931.

Clever Country. Caroline Gardner. 158 pp. \$1.50. Revell. New York. 1931.

Fanny Crosby. John Hawthorne. 64 pp. 1s. Pickering & Inglis. London. 1931.

From Genesis to Revelation. S. Ridout. 261 pp. 2s., 6d. Pickering & Inglis. London. 1931.

His Bequest—The Believer's Riches in Trust. Norman B. Harrison. 48 pp. Art cover, 25 cents; gift edition, 40 cents. B. I. C. Assn. Chicago. 1931.

How to Master the Bible. Martin Anstey. 204 pp. 2s., 6d. Pickering & Inglis. London. 1931.

Knowing the Bible. Raymond C. Knox. 277 pp. \$1.75. Macmillan. New York. 1931.

Missions in the Bible. J. B. Lawrence. 186 pp. 75 cents, cloth; 50 cents, paper. Southern Baptist Convention. Atlanta. 1932.

The Rural Mission of the Church in Eastern Asia. Kenyon L. Butterfield. 222 pp. International Missionary Council. New York. 1931.

World Clock. A colored chart. Thomas T. Smith. 25 cents each; \$15 per 100. Thos. T. Smith. Marion, Ind.

Missionary Heroines in Eastern Lands. E. R. Pitman. 191 pp. 2s. Pickering & Inglis. London. 1931.

To Mother: Memory Blossoms. Carolyn Nicholson Payson. 48 pp. \$1. Wheelock Pub. Co. Boston. 1931.

Marches of the North. E. Alexander Powell. Illus. 311 pp. \$4. Century. New York. 1931.

Missions Matching the Hour. Stephen J. Corey. 184 pp. Cokesbury Press. Nashville. 1931.

New Life Through God. Toyohiko Kagawa. 210 pp. \$1.50. Revell. New York. 1931.

Paterson of Hebron. W. Ewing. Illus. 256 pp. 8s., 6d. James Clarke & Co. London.

The Pilgrim Church. E. H. Broadhurst. 406 pp. 7s., 6d. Pickering & Inglis. London. 1931.

Negroes of Africa—History and Culture. Maurice Delafasse. 313 pp. \$3.15. Associated Publishers. Washington. 1931.

The Remaking of Man in Africa. J. H. Oldham and B. D. Gibson. 84 pp. 2s., 6d. Oxford University Press. London. 1931.

Streams in the Desert. Mrs. Chas. E. Cowman. 378 pp. \$1.50. Oriental Missionary Society. Los Angeles.

Schoolgirls Together. Mrs. E. Weller. 1s. China Inland Mission. London. 1931.

Hudson Taylor's Legacy. Marshall Bromhall. 167 pp. 2s., 6d. China Inland Mission. London. 1931.

Under Seven Congo Kings. R. H. Carson Graham. 293 pp. 6s. Carey Press. London.

A Way of Escape. Raymond B. Fosdick. 15 pp. Princeton University Press. Princeton. 1931.

Year Book of Missions. 68 pp. 35c. American Board of Commissioners for Foreign Missions. Boston. 1931.

Annual Report of the Panjab Mission, 1930-31. Wesleyan Mission Press. Mysore. 1931.

Obituary Notes

Mrs. J. J. Lucas, of India, for over sixty years a missionary of the American Presbyterian Church in India, died at the home of her son, Dr. E. J. Lucas, in Lahore, on December 4th. Her husband, Dr. J. J. Lucas, who survives, has had a similar long term of service in India. Mrs. Lucas was born in Vermont and in India served successively in Mainpuri, Fatehgar, Saharanpur and Allahabad. Since 1923, when they resigned after fifty years of active service, Dr. and Mrs. Lucas have lived in Landour, North India. Among their children, who call them blessed, are Dr. Wm. P. Lucas, of California; Mrs. Frances Henderson of Ohio State University, and Dr. Edmund D. Lucas, President of Forman Christian College, Lahore. On her eightieth birthday Mrs. Lucas took her first ride in an airplane at Allahabad.

William Knowles Cooper, for twenty years (1909-1929) the General Secretary of the Y. M. C. A. in Washington, D. C., died at his home there on January 19th at the age of sixty-four. Mr. Cooper was born in Philadelphia in 1867 and was at different times secretary of the Y. M. C. A. in Brooklyn, New York and in Springfield, Mass. He rendered valuable service on the Laymen's Council of Congregational Churches, with the Boy Scouts of America, the Federal Council of Churches and other Christian organizations.

Dr. W. T. Anderson, a veteran missionary of the United Presbyterian Mission in India, died January 21st at Sialkot, India. Mr. Anderson was preparing to return to America when he was called "home."

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Personal Items

(Continued from 2d Cover)

The Rev. James L. Kennedy, a missionary of the Methodist Episcopal Church, South, has rounded out a half century of service in Brazil. His range of activities includes that of evangelist, pastor, treasurer, school president and author of *A History of Methodism in Brazil* (in Portuguese).

* * *

Dr. Kenyon L. Butterfield, who for the past two years has served as counselor on rural work for the International Missionary Council, and in that capacity has visited India, China, Korea and the Philippine Islands, has been appointed for another year to lecture and write. He plans to consult with mission boards regarding the strengthening of rural work in mission lands.

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The Rev. James W. Hawkes, on November 1, 1931, completed 50 years of missionary service in Persia. He is an outstanding scholar of Persian, having assisted in a revision of the Persian Bible, and is the author of a new Persian Bible Dictionary.

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The Rev. Jesse M. Bader, D. D., is the new Field Secretary for Evangelism in the Federal Council of Churches. Dr. Bader's interest in evangelism has taken him to most of the English-speaking world, including Great Britain, New Zealand and Australia.

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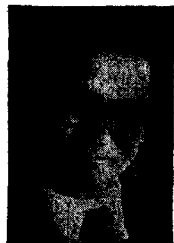
The Rev. William S. Beard retired February 1st as executive secretary of the Commission on Missions of the Congregational and Christian Churches. In the last twelve years Mr. Beard has directed campaigns which have collected large sums for foreign missions.

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