

APRIL 1932

THE MISSIONARY REVIEW the WORLD

The Church in Life of the Nation

Newton W. Rowell

A Divided Church and Missions

Cleland B. McAfee

Open Door in Savage New Guinea

R. Taeuber

Self-Criticism of Missions Today

Oscar MacMillan Buck

Student Evangelists in Burma

H. I. Marshall

Personal Items

Dates to Remember

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The Rev. John A. Mackay, D. D., formerly a missionary in South America, has been elected a secretary of the Board of Foreign Missions of the Presbyterian Church. U. S. A. He expects to begin his service with the Presbyterian Board June first, devoting June and July to the work of the missions in Guatemala and in Mexico where he now resides.

Dr. Mackay is a native of Scotland and is a graduate of Aberdeen University and of Princeton Theological Seminary. At Aberdeen he was honor man in Philosophy and in 1915 won a scholarship in Systematic Theology at Princeton. From the Seminary he went to Spain, perfected his knowledge of Spanish and in 1916 went as a missionary of the Free Church of Scotland to Peru where he founded the Anglo-Peruvian College. He is the author of "The Other Spanish Christ: a Study in the Spiritual History of Spain and South America."

* * *

Rev. L. Bentley, missionary of the Presbyterian Church at Hamadan, Persia, has been selected to organize the Sunday School work of Persia.

* * *

Dr. Conrad Hoffmann, secretary of the International Committee on the Christian Approach to the Jews, and Dr. J. S. Conning, chairman of its North American Committee, have recently made a tour in the Middle West and Pacific Coast States to form permanent local committees to undertake the work of the committee in its area. Dr. Hoffmann is spending some months in Great Britain and then goes to the Continent and to the Near East.

* * *

A. Victor Murray, of England, has recently gone to Nigeria, at the invitation of the missionary societies in Southern Nigeria, to consult with the
(Continued on 3rd Cover)

April 29-30—Editorial Council of the RELIGIOUS PRESS, Washington, D. C.
May 2—General Conference of the METHODIST EPISCOPAL CHURCH, Atlantic City, New Jersey.

May 5-11—Biennial Convention of the YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS, Minneapolis, Minn.

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.

* * *

A Correction. In our March issue an error was made in stating that Rev. Dr. L. Myron Boozer of Iowa, had been elected president of the Board of National Missions of the Presbyterian Church and Miss Ann E. Taylor, vice-president. It should have been stated that Dr. Boozer was elected chairman, and Miss Taylor vice-chairman of the National Staff which met in Columbus, Ohio, in January. This Staff is composed of the Staff Officers of the National Board and the Executives of Synods and especially designated presbyteries.

* * *

A Correction—Dr. Judd's Address. It should have been stated in connection with the report of the address of Dr. Walter H. Judd of China, before the Student Volunteer Convention in Buffalo, that the article as printed in the *Review* was made up of portions of the stenotype report which Dr. Judd had not had an opportunity to correct. This address, as corrected by him, is being published in the report of the Convention, and in a special leaflet put out by the Student Volunteer Movement.

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PRESBYTERIAN CHURCH IN THE U. S. A.

Editorial Chat

It is cheering to hear words of appreciation of the REVIEW in its new form—such as the following:

We are more and more convinced of the usefulness of the MISSIONARY REVIEW OF THE WORLD and we urge its reading everywhere possible.

AMELIA D. KEMP,
Executive Secretary of the
Women's Missionary Society
of the United Lutheran Church.

* * *

I bought a copy of THE REVIEW at the Florida Chain of Assemblies in January. It appeals to me as the best magazine of the kind I have ever read. It inspires me and gives me hope to continue with church work.

MRS. CHARLES M. FISHER,
Miami, Florida.

* * *

Might I be allowed to say how captivated I am with the new form and dress of THE MISSIONARY REVIEW. The March number has just been placed on my desk and it is most attractive, and I, with its many subscribers, hope that it will continue to serve an ever widening circle of interested readers.

MAMIE C. G. FRASER,
Secretary of the Women's
Missionary Society,
United Church of Canada.

* * *

Look for These

"The Mother of a Thousand Chinese Girls"

The story of Donaldina Cameron and her heroic work for Chinese girls in San Francisco by Dr. Arthur J. Brown.

"On the Edge of the Great Closed Land"

The story of Moravian work in the mountains of Lesser Tibet by Bishop Arthur Ward.

"A Missionary's Critics"

Some interesting observations by Dr. Paul W. Harrison of Arabia.

"How Can Christians Win the Jews?"

An address by Dr. John S. Conning, the national leader in work for Hebrews in America.

"Are Missions Too Expensive?"

A study by Dr. Cleland B. McAfee who knows the cost and the results from many angles.

"Can Mr. Gandhi Save India?"

By an Indian Christian who sees more than one side of the question.

WHAT SUBJECT WOULD
YOU LIKE TO HAVE
PRESENTED?

THE MISSIONARY REVIEW OF THE WORLD

DELAVAN L. PIERSON, Editor

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April, 1932

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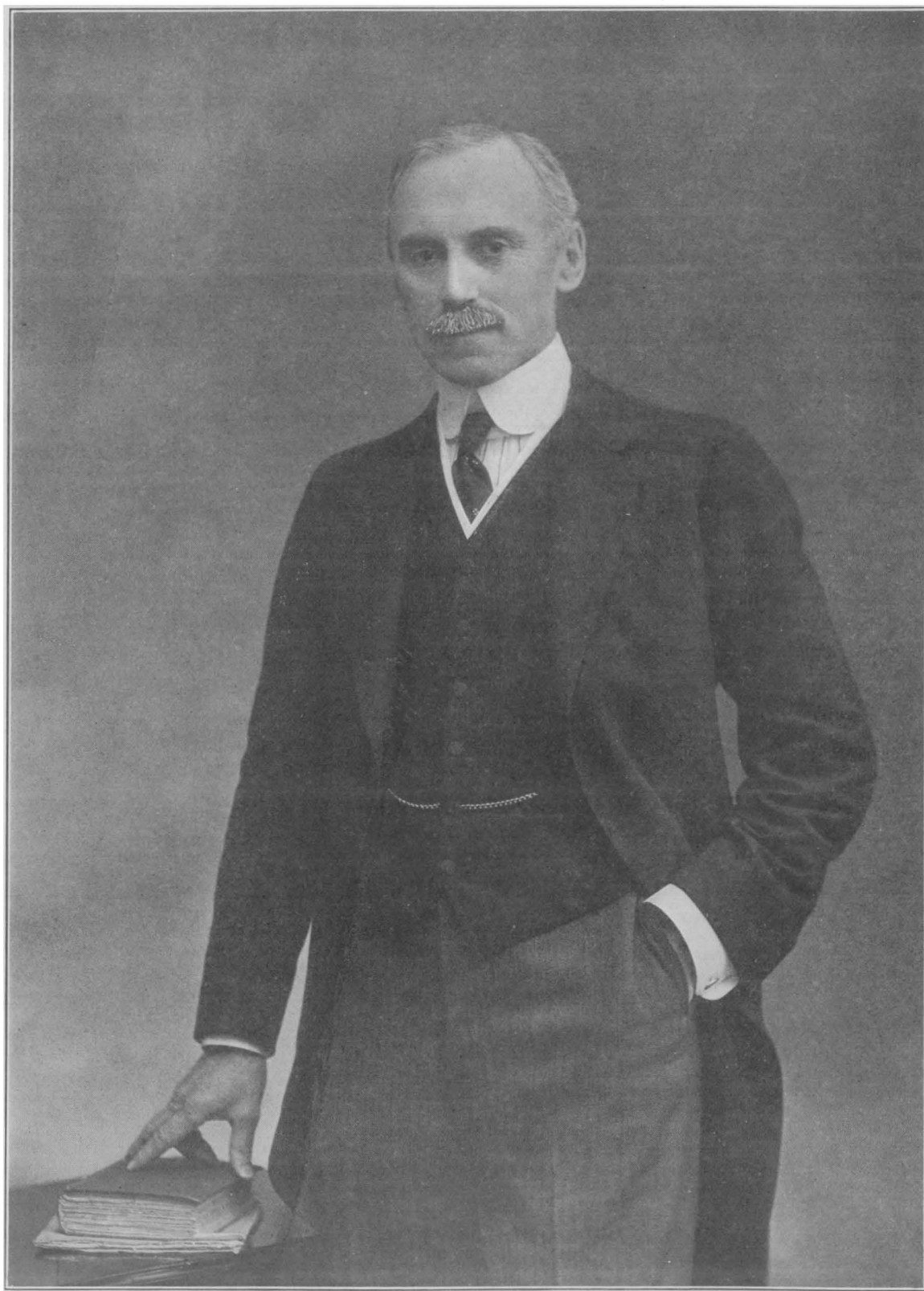
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THE HONORABLE NEWTON W. ROWELL, K.C., LL.D., OF TORONTO

President of the Toronto General Trusts Corporation; Liberal Leader in Ontario's Legislature, Delegate to First Assembly of League of Nations, Member of the International Missionary Council. (See article page 199.)

THE MISSIONARY REVIEW of the WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LV

APRIL, 1932

NUMBER FOUR

Topics of the Times

INDIA IN THE BALANCE

Keen disappointment was felt in all circles because of the failure of the second Round Table Conference in London to bring peace in India. It was hoped that the presence of Mr. Gandhi and the friendly attitude of Lord Irwin and Premier MacDonald might help to solve the difficult problem of India's future government and her relation to the British Empire. Mr. Gandhi went home disappointed and found India seething with unrest and lawlessness in Bengal and the North-west Provinces.

The great obstacle to immediate self-government or full dominion status as a part of the British Empire seems to be the inability of Indian Hindus, Moslems, "untouchables" and various minority groups to agree on representation and governmental control. The leaders of all classes in India agree in seeking self-government, but the Moslems fear the overwhelming plurality of 238,000,000 Hindus; the Hindus fear the warlike spirit of 77,000,000 Moslems, and the 50,000,000 "untouchables" and other minorities are not willing to trust their fate to either great party; consequently they have been unable to agree on any plan of representation and control. Moslems and Hindus seem ready to attempt self-government, hoping to work out their problems without British help. Great Britain, however, feels a responsibility for the peace of India and is not ready to risk the destruction of the peace, prosperity, civilization, and institutions she has built up through a century and a half of effort.

Mr. Gandhi returned to India and urged wide civil disobedience, boycott and non-cooperation with the Indian Government. This program cannot be carried out with non-violence and already several serious disturbances have occurred. At Bombay the "depressed classes" made demonstrations against Mr. Gandhi, who claims to be their champion. As one inevitable result of the rejection of British proposals and the campaign of civil disobedience Mr. Gandhi and other nationalist leaders have again been imprisoned. The right

of the All-India Nationalist Congress to speak for India has been denied and strict police and military measures have been adopted to maintain law and order.

Great Britain has clearly asserted her willingness to grant India dominion status and to turn over control of various departments as soon as practicable. Committees are already working out various problems with the help of cooperating Indians and the Viceroy has summoned moderate leaders who were prepared to confer on future plans. Many Moslems and other Indians are supporting the government in their efforts to maintain peace and are ready patiently to work out a satisfactory plan of cooperation. A sign of the times is evident in the appointment of women to take the place of Nationalist Congress leaders who have been arrested. An eighteen-year-old Brahmin woman has been appointed dictator of the Poona Youth League and another Brahmin woman is dictator of the Maharashtra Congress. Women are also taking part in the violent revolutionary activities in Bengal.

Mr. Gandhi stands for many commendable ideals—including the abolition of child marriage, of "untouchability," of the drink and drug traffic and of violence—but he is antagonistic to the only existing political government at present capable of maintaining peace in India, and is opposed to the only spiritual power that can bring life and satisfaction to his fellow countrymen, through Jesus Christ as divine Lord and Saviour.

THREATENED DANGER IN ASIA

China's great affliction and Europe's preoccupation have offered the dominant military party in Japan an opportunity to strike a blow at China. This is in spite of strong opposition within Japan itself. While there may have been provocation in the disturbances in Manchuria and in the insecurity of Japanese life and property in China, nevertheless the Japanese are not justified in ignoring treaty obligations or in allowing the militarists to invade the territory of their neighbor, regard-

less of the consensus of world opinion as represented in the League of Nations. Intelligent Chinese and other clear-visioned observers on the field acknowledge ignorance, rashness, selfishness and foolishness of many Chinese leaders which are largely responsible for political and economic disorders. These hinder the efforts to establish a stable government, but Japan's economic and national interests could have been maintained by more peaceful means and by the promotion of friendly cooperation.

China, with over 400,000,000 people, offers a wonderful market and a valuable friend for a friendly neighbor. China may be divided but will not be easily conquered, though she may suffer greatly. If the League of Nations and America fail to effect her rescue at this crisis, her people will not only feel bitterly toward the enemy who has attacked her, and toward those who stand idly by and see her despoiled, but China may turn again to Communistic Russia and accept her godless program or she may naturally conclude that strong armaments and a militaristic policy are her only safeguard. If the Chinese people, comprising nearly one-fourth the human race, become fully militarized and seek revenge by force of arms they will menace the earth. In the meantime outward attacks are healing many internal disorders and in this respect may prove a blessing in disguise. The patriotic fervor exhibited by all classes, especially by students, has reached a boiling point. If Christian institutions in China and the Christian missionary forces can succeed in teaching the Chinese wisdom and self-control; if they can promote the Christian spirit, while at the same time they develop loyalty to country and to treaty obligations; if America and Europe will stand for justice and honor and will adequately befriend afflicted China at this time, the effect will change the course of history—not only for China but for Asia and for the world. Evidently the Christian task in Asia is not yet completed.

EFFORTS FOR PEACE IN THE FAR EAST

Times of conflict and difficulty are opportunities for Christians to show the Spirit of their Master. When the Chinese crisis was at its beginning, President Chiang Kai Shek called a group of Christians to meet for prayer in Nanking, and his wife held daily prayer meetings with a group of Christian women. The National Christian Councils of China and Japan exchanged friendly messages advocating patience and asking for fellowship in prayer. Christians in America and England have joined in this world-wide fellowship of prayer. A cablegram sent in February by the National Christian Council of Japan to the International Missionary Coun-

cil asked Christian bodies in every country "to implore the governments concerned to use forbearance and to settle disputes by peaceful means, renouncing the use of force." This message was transmitted to the representative Christian bodies in Europe.

It is reported from Japan that last October the Japanese police suppressed an entire edition of a magazine in which Dr. Kagawa appealed to a better method than war for the solution of Manchurian problems. The government endeavored to protect Dr. Kagawa's life from assaults which might have resulted from his efforts to stem the tide of the war sentiment. All who know him realize that he is not afraid of death, but that he is wise and patriotic and self-restrained. A bold anti-militaristic stand by any Christian individual or group would merely feed the fires of militant patriotism ablaze in Japan. Dr. Kagawa has engaged the services of a full-time peace worker, and has announced world peace as another of the definite goals of his "Friends of Jesus" and the Kingdom of God Movement. Motoichiro Takahashi, an ardent peace advocate, is undertaking to promote a program for changing the attitudes of the coming generations in world relations even if the present war temper of the Japanese is beyond his influence.

If the settlement of international disputes were left to Christians, there would be no wars, but it is difficult for Christians to exert sufficient direct influence to change the course of their governments. Their responsibility is to educate and agitate for international goodwill, for the extreme limitation of armaments, for discarding aggressive policies and for peaceful methods of settling controversies. The value of treaties, of league covenants and of world courts is now being tested. Will these agreements that have been entered into by government representatives influence future national action, when such a course seems to be against a nation's material interests? Is such a provision as was adopted in Article XVI of the League of Nations Covenant to be disregarded because it may injure trade or involve economic loss? Great progress has been made in the past half century in the settlement of racial, economic, national and international disputes, for certain moral rights and ethical principles are acknowledged today, which were formerly ignored in dealing with weaker nations or groups, and the machinery has at least been set up to deal with these questions. But selfish human nature has not radically changed and the only hope for the establishment of God's Kingdom among men is through the new life and power that comes through the living Christ, taking possession of the individual.

MISSIONS AND "WAR" IN CHINA

The sympathy of the civilized world is largely with China in the present struggle against the Japanese invasion. This is in spite of past and present disturbances in China that have involved widespread destruction of foreign property and have often included the abuse and death of foreigners and of Chinese Christians. Foreign aggression, misunderstandings and false ideas have caused much suffering, but strong nations must deal patiently with one that is weak or in a state of transition. Like Russia, China is today trying a great experiment in reconstruction, but unlike Russia, the leaders of China have not adopted a godless philosophy and are not endeavoring to disturb the social and economic status of other countries. If bandits, disorganized groups of soldiers and other lawless elements have caused damage to Japanese life and property, this is due to unsettled conditions and is not chargeable to the Chinese people as a whole or to the government.

The Japanese armed invasion of Manchuria has resulted in the establishment of an autonomous Chinese government under the former "Boy Emperor," Henry Pu-yi, under Japanese protection, and separated from the national government (Kuomintang) and without reference to the will of the residents of Manchuria. The Japanese invasion of Shanghai has been carried forward in spite of the protests of American and European governments and has brought death to thousands of Chinese and destruction to millions of dollars worth of property. It has also endangered the lives and property of many foreigners in and out of the Foreign Settlement, one part of which (Hongkew) was made a base for Japanese military operations.

A letter from the REVIEW to American mission boards having work in the Shanghai area and in Manchuria asked the following questions:

1. Has any of your mission property been damaged in the recent Japanese-Chinese conflict or your work interrupted?
2. Have any of your missionaries left their stations on account of the present disturbance?
3. Have any Chinese Christians in your mission suffered because of the Japanese military activity?
4. Has the present conflict and the outlook changed your missionary program in China?

Answers received to date from twelve boards give the following information:

1. Practically the only mission properties reported damaged in Shanghai are Chinese churches in Chapei and Hongkew districts. Some of these are connected with the Christian and Missionary Alliance (whose headquarters were in Chapei); others belong to the Protestant Episcopal mission

in Hongkew where St. Luke's Hospital is also located. A shell burst on the grounds of the Shanghai University (Baptist) on Whangpoo River, but did no damage. The China Inland Mission compound in Hongkew was recently sold and the headquarters moved to the International Settlement. The Bible societies lost valuable plates and books in the destruction of the Commercial Press in Chapei. The Presbyterian Mission Press, which was also damaged, had recently been sold. The Southern Methodists have valuable property in Hongkew but no serious damage has been reported.

2. American missionaries thus far have not reported personal losses. Many of them have been busily engaged in relief and rescue work, and a Southern Baptist missionary, Miss Rose Marlowe, was roughly handled by Japanese irregulars when she was visiting mission property. Many missionary women and children, under advice of the American consul, have left Nanking, Soochow, Wusih and Zanzok (stations on the Yangtse River) and have temporarily taken refuge in Shanghai. The men have remained at their posts. The Bible Training School for Women, conducted by Miss Parmenter (formerly of Nanking), is in the Kiangwan section, which was occupied by the Japanese, so that the pupils and teachers were moved to the China Inland Mission headquarters in the International Settlement. Women and children have also moved from Shanghai University, on the Whangpoo River about four miles east from Shanghai center, and the nurses of St. Luke's Hospital, conducted by the Protestant Episcopal Church in Hongkew, were obliged to move the patients to St. John's University in Jessfield (west of Shanghai). Apparently St. John's was not opened after the Chinese New Year holidays. Missionaries have also been obliged to leave their apartments in Young Allen Court, Hongkew.

3. Many Chinese Christians in Shanghai have suffered the loss of their homes, their business, their personal property and their churches in Hongkew, Chapei and Kiangwan. Many refugees have not been heard from and other Christians have doubtless been members of the Chinese army. Chinese members of the Young Men's and Young Women's Christian Association staffs have suffered; both the foreign and Chinese members are busily engaged in relief work for refugees, thousands of whom are in the International settlement and in the French Concession.

4. The mission boards look upon the present disturbance as temporary and plan no change in their policy in China. The unrest has caused delay in building the new St. Luke's Hospital and

other forward movements have been hindered; the financial losses of Chinese Christians may mean curtailment in expenses, but the present crisis clearly shows the need for more earnest spiritual work in China and in Japan; the China Inland Mission and others report increased evangelistic opportunity around Shanghai.

The only American societies having work in Manchuria are the Presbyterians, the Methodists, the United Church of Canada and the Y. M. C. A. and Y. W. C. A. The Methodist and Presbyterian work is among Koreans near the eastern Manchurian border and in Harbin. Y. M. and Y. W. C. A. work has been somewhat interfered with by the Japanese demand that activities close before dark. The work among Koreans has also been more difficult. The foreign workers have remained at their posts to encourage and strengthen their people in danger and distress.

The situation in eastern Asia, in India and throughout the world is convincing evidence of the supreme need for extending the sway of Christ over the hearts and lives of men of every race and nation. Christians in Japan and China, in America and England are earnestly praying and working for peace, not only through disarmament and treaties but through united prayer and education, and by the manifestation of the Spirit of Jesus Christ whose realm knows no national or racial boundaries.

FIFTY-FOUR YEARS YOUNG

For over half a century THE REVIEW has served the missionary cause as an independent and evangelical magazine with a world-wide outlook. No one can tell the number of volunteers who have been led, through reading THE REVIEW, to devote their lives to missionary service; or the number of pastors and other Christians stimulated to take a deeper interest in the work of the Kingdom; or how much prayer and giving has been promoted by reading one or more of the 5,000 articles printed. That such results have followed the publication is abundantly shown by personal testimonies and by correspondence. Wide influence has also been exerted through the many quotations and translations printed in magazines in many lands.

For the past sixteen years and a half THE REVIEW has been controlled by an interdenominational Board of Directors, whose chairman from the first has been Dr. Robert E. Speer and the Treasurer, Mr. Walter McDougall. At the recent Annual Meeting, held on the afternoon of February 11th, a large number of stockholders and other friends gathered at 156 Fifth Avenue, New York. After reports by the Secretary, the Treasurer, and

the Nominating Committee, the following Directors were elected to serve for the ensuing year:

Dr. Robert E. Speer, *President*—Executive Secretary of the Presbyterian Board of Foreign Missions, U. S. A.

Dr. Wm. I. Chamberlain, *Vice-President*—Secretary, Board of Foreign Missions, Reformed Church in America.

Walter McDougall, *Treasurer*—Manufacturer, New York.

Delavan L. Pierson, *Secretary and Editor*.

Mrs. Orrin R. Judd, President of the Council of Women for Home Missions.

Dr. Samuel McCrea Cavert, General Secretary, Federal Council of Churches of Christ in America.

Rev. Wm. B. Lippard, Secretary, American Baptist Foreign Mission Society.

Dr. Eric M. North, Secretary, American Bible Society.

Dr. Milton T. Stauffer, Pastor, Reformed Church, New Brunswick, N. J.

Dr. A. L. Warnshuis, American Secretary, International Missionary Council.

Dr. Samuel M. Zwemer, Editor of *THE MOSLEM WORLD* and Professor of Missions at Princeton Theological Seminary.

During the past year one of the original members of the Board, Mr. Fleming H. Revell, entered into Rest and left a vacancy difficult to fill. Two stockholders, Mrs. Margaret B. Fowler and Mrs. Wm. Reed Thompson, and a valued friend and member of the Editorial Council, Dr. Fennell P. Turner, also have rested from their labors.

The main features of the Annual Meeting were three addresses—by the President of THE REVIEW, by the Rev. Jay S. Stowell, Publicity Secretary of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, and by the Rev. Samuel M. Zwemer, D. D., of Princeton. Dr. Speer spoke of "Some Current Missionary Problems and their Solution." Mr. Stowell reviewed the present conditions in the United States as created or indicated by poverty, neglect and irreligion. He pointed out the tremendous importance of the Home Mission enterprise and the need for regenerating many neglected areas in American life. Dr. Zwemer's stimulating address on "Missions in the Mohammedan World" was illustrated with stereopticon views.

In the present crisis in Christian life and work at home and abroad it is especially important that faith in the Word of God and in the Son of God; emphasis on the spiritual resources and prayer; setting forth the need for united action among Christians of every name, under the guidance of the Spirit; advocacy of sacrificial service and a forward movement policy—for all of which THE REVIEW stands and has stood for over half a century—that these should be continually held up before the Church and should be the guiding principles of the coming generation. There is need for such an evangelical, interdenominational, independent magazine.

The Church in the Life of the Nation*

By the HON. NEWTON W. ROWELL, K. C.
Toronto, Canada

WE are living in one of the most interesting periods of human history. The marvelous discoveries of science are giving us an ever-expanding universe, but an ever-contracting world. We have been thinking in the past in the terms of countries, or continents or nationalities. Now, we must think in world terms, for we are living in a world era. The last war was truly a world war—and the first world war—for all the great nations were involved in it, and it affected every human being on this planet. Now we have a world court to settle disputes between nations; we have a world bank at Basle to deal with problems of world finance; and we have a world disarmament conference. We must have a world outlook. Transportation and communication are making of the nations one great community.

While we are passing through an acute depression in the business cycle, we are, at the same time, witnessing fundamental changes in the political and economic structure of society. One might illustrate these changes by reference to Russia, China, India, and, to some extent, Germany. I shall content myself with referring to Russia and China.

Russia is trying out one of the greatest political and economic experiments in history. While we do not accept either the political or economic theories of the Soviets and are fundamentally opposed to their attitude toward religion, we must, nevertheless, recognize that the success or failure of the Russian experiment will have a profound effect upon the course of human history. If the Russian experiment should succeed to a

measurable degree in improving the condition of the masses of the Russian people, the results will not be confined to Russia, but its repercussions will be felt throughout the world. It is a great constructive, as well as destructive, experiment, and if it must be tried out, one is glad that it is being tried out elsewhere than on this continent.

In China, where dwells one-fourth of the human race with no common language which all can understand, with no modern systems of transportation to connect the widely separated parts of their country, unaccustomed to self-government, we are witnessing the spectacle of a great people endeavoring to change fundamentally their political, economic, educational and social institutions in the short space of a few years. History affords no parallel. It is a task for supermen and if the results are disappointing to them and to us, we need not be surprised. We must, however, recognize the great significance of the Chinese revolution

on the rest of humanity. Notwithstanding the civil wars and banditry, the Chinese are essentially a peaceable people, and if they find they cannot defend their frontiers or secure redress of their grievances, save by force, they have the courage, the energy and persistence to arm themselves and endeavor to secure by force what they cannot secure by right. The situation in China is one of the world's great problems today.

In the midst of these great movements and others, one might mention there is developing an extreme form of political and economic nationalism which is tending to separate the peoples of the world into competing and hostile groups. This extreme, political nationalism is expressing

History affords no parallel to the present world situation—especially in the reconstruction going on in Russia and in China. We must have a world outlook or we will be left behind. The Christian Church has a responsibility in national and international affairs. Shall militarism or nationalism or atheism or Christian principles prevail? The former president of the Council of the Government of Canada, a leader in national and international statesmanship, and a member of the International Missionary Council effectively shows the importance of the Christian Church in national life.

* An address given at the annual meeting of Home Missions Council, Toronto, January 5, 1932.

itself in increasing armaments, and extreme economic nationalism, in mounting tariffs that are no longer merely for protection but are primarily for the exclusion of the products of other nations. Whole nations appear to be under the delusion that they can continue to export without importing. They appear to be losing sight of the fundamental fact that trade is essentially barter—nations cannot, in the long run, sell, unless they are prepared to buy.

One of the disastrous results of the last great war, and of the growing political and economic nationalism of the past ten years, is seen in the present world-wide depression, in which millions have food to sell and cannot find buyers, and millions in need of food have not the money with which to purchase it. From these results we cannot escape until we remove some of the contributing causes.

When the last war was fought it was said to be a "war to end war," and men who gave up their lives fondly believed their sacrifice would not be in vain, and yet all the great powers are spending substantially more on armaments today than they did in 1913. These increased armaments not only add to the burden of taxation, which is weighing down upon the peoples of most lands, but they increase suspicion and distrust among nations. Everywhere there is fear, instead of faith, distrust instead of confidence, and the very foundations of our political, economic, social and religious institutions are being challenged as never before.

In the midst of the confusion, one hears on every hand the increasing proclamation of a purely materialistic interpretation of life.

What Shall the Church Do?

Under these conditions, *what is the place and function of the Church in the life of the nation?*

First: So to present the life and teachings of Christ that men may choose that Way of Life. It is revolutionary teaching—it was revolutionary in the first century. It was said of the first Christian leaders that they were "turning the world upside-down." It would be revolutionary in the present century, and if put into practice the charge against its leaders would be the same as nineteen centuries ago.

The world is cursed with selfishness, individual and national. We expect it and suspect it everywhere. It lies at the very root of our troubles. One of our greatest needs is a new birth of unselfishness, where the joy of life will be found in service, not in self-gratification. "For whosoever will save his life shall lose it, but whosoever will lose his life for my sake the same shall save it."

Second: To Christianize our ecclesiastical relations. The Church, divided as it is today, is wholly unequal to the task of grappling with and overcoming the forces arrayed against her. In view of the magnitude of the problems which the Church is facing, how is it possible to justify the expenditure of time, energy and money by different denominations in the same community competing with each other, when the time and energy of one would serve the community better and release the remaining resources of men and money for other and more important tasks. How can the Church speak with the voice of authority to a disturbed and distracted world so long as the several branches of the Church continue to spend their energies in competing with one another, rather than in facing together the common task? Never was the need greater than at the present hour that the whole Church should pray the prayer of Our Lord "That they all may be one . . . that the world may believe that thou has sent me."

Third: To Christianize our social and economic relations. What is the Christian attitude toward business? Surely the great objective should not be what it is—simply to make money regardless of the methods by which it is made! The Church must proclaim that in business as in morals there is a fundamental right and wrong—man should practice the right and avoid the wrong.

What is the Christian attitude toward the relations of labor and capital? Surely it cannot be that of class war! It must be that of cooperation between the two, recognizing the fundamental rights and privileges of every human being.

Fourth: To Christianize our racial relations. Millions of people repeat daily Our Lord's Prayer, and how frequently those who pray fail to appreciate the significance of the petition "Our Father" and of the truth of the declaration of St. Paul, "That God has made of one blood all nations of men for to dwell on all the face of the earth." The Church should set its face steadfastly against all racial prejudices, and seek to remove these prejudices by the proclamation of the Gospel of human brotherhood.

Fifth: To Christianize our international relations. No emotions are more easily stirred than those of national animosity, and no emotions are less Christ-like. The Church must set its face against the unreasoning nationalism which would cultivate ill-will towards other people, and proclaim the Gospel of Goodwill. The world is so shrunk in size that our humanity is now one great community and the nation state is no longer an adequate organization to meet the needs of hu-

man society. It is essential that there should be some system of organized cooperation among the nations for the preservation of peace. It is for this purpose that the League of Nations and World Court have been established, and they have already made a great contribution to international cooperation and to world peace. I am not here tonight to appeal particularly for the League of Nations or the World Court, but I submit the responsibility rests on those who are not prepared to accept these organizations as instruments for international cooperation and the preservation of peace to devise some other and better method which all can accept. Organized international cooperation is essential, if our civilization is to survive. Our experience and belief in Canada is that in the League of Nations and in the Permanent Court of International Justice we have suitable organizations for international cooperation, which, the more fully they are availed by the nations, the more adequately they will meet the world's need.

The United States has been represented on the Permanent Court by one of its most distinguished jurists ever since the Court was organized. The President has now signed the Protocol for adherence of the United States to the Court, and it is before the Senate for ratification. May one express the earnest hope that the United States, which led the way in the movement for the creation of the Permanent Court, may soon become a member of that Court, and thus add greatly to its prestige and strength.

The Burden of War

As a result of the last great war the world is struggling under a burden of inter-governmental war debts and of reparation obligations which the debtor nations are incapable of discharging. Canada is one of the creditor nations in respect of reparations, and she is not a debtor nation in respect of inter-governmental war debts. She incurred enormous obligations during the great war, but, like the United States, she owes these obligations to her own people. I have no hesitation in saying that I believe it would be in the interests

of Canada herself and of all other creditor countries if inter-governmental war debts and reparations were entirely cancelled. I believe it would give the world new hope and new courage, and start the wheels of industry moving again. The creditor nations would, in the end, gain vastly more by the improvement in their own industrial and economic condition as part of the general world recovery, than they could possibly lose by the cancellation of these debts.

Existing military armaments are inconsistent with the Christian conception and ideal of international relations. It would appear to be essential that these armaments should be reduced if humanity's fears are to be allayed and its burdens lightened and peace made possible.

Under existing conditions tariffs, formerly protective, are, as I have already said, becoming exclusive. They are driving nations apart in thought, sentiment and feeling, and are tending to make some nations bankrupt. The tariff question is ceasing to be purely an economic question; it is becoming a moral one, affecting the welfare of humanity. There must be substantial reduction in tariffs if international trade is to be revived.

The task of the Church was never greater, never more urgent, never more inspiring. I know of no agency which can make so large or so valuable a contribution to the permanent solution of these grave and menacing problems as the Church. While these problems in many of their aspects are political and economic, they are fundamentally moral and religious—not that the Church should attempt, in its corporate capacity, to solve these problems, but it clearly is the mission of the Church to create that atmosphere of brotherhood and of goodwill among all peoples, which would not only make the solution of these problems possible, but would insist that the problems should be solved in the spirit and atmosphere of goodwill and of brotherhood. I can imagine no finer or greater opportunity for service to the nation and to the world than that enjoyed by the Christian minister of today, for in his message lies humanity's greatest hope for the future.

“O tender Shepherd, climbing rugged mountains,
 And wading waters deep,
 How long wouldst thou be willing to go homeless
 To find the straying sheep?
 “‘I count no time,’ the Shepherd gently answered,
 As thou dost count and bind
 The days in weeks, the weeks in months and years;
 I seek until I find,
 “‘And that will be the limit of my journey.
 I cross the waters deep,
 And climb the hillsides with unfailing patience
 Until I find my sheep.’”

A Divided Church and Missionary Effort

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

Author of "Changing Foreign Missions"

WITH all zeal for a closer fellowship among the churches it must be admitted that the best modern missionary work has been done by a divided Church. Where the Roman Catholic Church has had undisputed sway in introducing Christianity the results do not make one wish for such possibilities too widely. On the whole, a healthier and more vigorous religious life results in lands where the Protestant forces are at work, and these are divided forces. It would be poor argument to suggest that it is their division that gives them power. All that is now argued is that their divisions have not hindered a certain degree of success in commending the religion of Christ to those in mission lands.

We cannot argue that if only all the churches would unite in one church we should then be able to "win the world" speedily. Indeed, one of the baffling facts of American life is that so many instances occur in which the reduction of churches to one in a community does not result in deepening the religious life or accomplish the christianizing of the people. Possibly the Christian faith is too rich to find an outlet in one form of expression, either of belief or of practice or of worship. If two groups of Christians could be thoroughly Christian and accept each other as fellow-believers, they might do better service for Christ as two groups than if they became one. The curse of division is that it cuts down into the spirit of believers so often and really sepa-

rates brother from brother. Nobody wants this kind of division and those who still believe in the existence of denominations mean that the spiritual unity of Christian brotherhood shall be maintained. If this can be done, the rest will take care of itself.

Is denominationalism the "scandal of Christendom" at home or abroad or are the divisions a necessary expression of individuality? Does the multiplication of sects in the Protestant Church increase friction and administration expense and decrease efficiency or does it increase interest and giving and decrease the danger of politics and centralized power in the Church? Dr. McAfee has had wide experience as a college and seminary professor, a pastor, moderator of the General Assembly, world traveler, student and missionary executive. His view of the situation is worth pondering.

Moreover, the mission field is the scene of many helpful movements toward union and of a vast amount of cooperative work, both among missionaries representing Western Churches, and among the national Christian groups formed from their work. These cooperative enterprises cover a wide range—education, medicine, translation, Christian literature, training Christian workers, establishing churches, and much more. There are painful exceptions—a few among the definitely organized churches, and rather more among groups following particular lines and declining to cooperate with others. But anything that gives the impression that the mission field

is the scene of strife and faction and confusion because of church divisions exaggerates the fact.

One wishes the story could stop there, but that would not be right nor accurate. Existing church divisions are at many points terribly costly to the missionary enterprise. The Christian faith has been shamed before the unbelievers of mission lands. Factions have even taken cases into national courts, making plain the reasons for the Apostle's horrified exclamations against such unworthy practices. Small bodies

have refused to take part in joint efforts to make Christ known, because of some pressure from the home field. Many missionaries would go much farther than their supporting constituency would permit in recognizing the equal Christian witness of other workers. Divisions in the West are sometimes duplicated in the East on terms which would be ridiculous if they were not tragic and are often based solely on traditions brought in bodily from the West.

Three Serious Hindrances

At least three serious hindrances can be traced to church divisions among ourselves.

I. These divisions result in a heavy increase of "overhead" in missionary administration. It is a testimony to the essential missionary nature of the Christian faith that virtually all of the Western divisions have missionary work in other lands. No sooner does a group break away from an existing body than it proceeds to undertake missionary work of its own. Sometimes the smaller groups are deceived into thinking that their work has no overhead cost because there is no paid secretary nor rented office. All the work is done voluntarily and without salary. But the person who does the work has to live and all that happens is that somebody else pays the cost of living—a church which releases a pastor or a church worker long enough for this extra work, or an individual who makes this his gift to foreign missions can give less directly because he pays the collecting and transmitting costs of the enterprise. As the work grows, it becomes inevitable that someone must give more time to it and presently an assistant secretary or treasurer is employed and a modest office is rented so that supporters can be kept informed. Printing bills begin to be larger than purely voluntary gifts will meet, so they absorb the gifts of some donors, part of which might have gone directly to the work. From this point on costs are sure to increase and the best anyone can do is to resist increased expenses at every point.

But it would be possible to administer the American or British end of several boards or committees at slightly more than the present cost of one. The three or four largest boards in America could unite their forces and reduce their "overhead" to little more than the cost of the largest. They deal with the same problems, cover the same fields at many points, could meet the same difficulties in ten fields as easily as in eight, and could release a great deal of money for field work. Administration costs more at the point where all bills are highest, namely, in the home offices. Even so, it must not be overlooked that administrative

costs on the field are often heavier than they ought to be and these are almost never reckoned among the items of "overhead" because they are outside of America. They are still "overhead," however, since they are part of the cost of getting the work done.

It is a grave question, which we ought to face, whether it is necessary to maintain separate mission boards and committees, with secretaries, treasurers, clerks, publications, promotion workers, using a considerable percentage of gifts for the purpose, when a number of them could be united at a great reduction of cost. It is the duty of each board to keep a steady eye on its outlay, but there is no escaping a heavy load of expenses by any supervision. Many dollars are used in administration because of church divisions in the West which could be released for field work if the divisions were healed or ignored.

The Influence on the Mission Field

II. These divisions have a constant and inevitable influence on the growing Church on the field. Most of the field divisions are the outgrowth of Western divisions, though many are now kept alive by nationals who are more earnest in maintaining them than the missionaries. In several instances the missionary force by large majority would have wiped out a divisive distinction but the national believers stood with the mission minority and refused to agree to any such action. This is often reckoned a particularly loyal course on the part of the nationals. In most instances they have learned their lessons from earlier or present missionaries who brought it from the West. In one country I had occasion to list, with a veteran missionary, all the thirteen separated Christian groups, some in sharp antagonism to the others, and I found that not one of them had originated in the land itself. All had been imported from America or Great Britain.

On the other hand, there are cases where national groups wish to obliterate the division which has been brought from the West and find that they can do this only by severing their relation to the sending body to which they owe their knowledge of Christ. The hand of the West reaches over to restrain them and to maintain among them the conditions which have seemed necessary on this side of the sea. But when Western divisions are healed it is discovered that these restraints are not necessary and the groups flow together. It would release many national groups for their larger and more efficient service if the divisions of the sending churches were healed.

III. The divisions in the Christian Church tend to magnify distinctions within the Christian

message rather than to emphasize the central heart of the message which is common to all intelligent believers. The Gospel got its start in the first place on very simple terms. The divisions which now mark the Western Church are not native to the Gospel but are native rather to us. It is not fair to load up the Gospel in a new land with acquired elements which are not essential to it.

We need not minimize the importance of the things that divide us, but there can be no doubt that the things that are common to us are the greater things, the central things, of our faith. Or, to word it differently, the simpler things of the Gospel are the common things; the more intricate things, the profounder implications of the faith are the debated things which are the ground of our differences. We need not decry our own divisions even when we deprecate the transmission of them to others who have still to take the

initial, simpler steps in the Christian faith. But the serious danger is that in presenting to new believers the special accents which mark us here we may shadow to their minds the big, central realities by which we all live. As wise helpers of the faith of our brethren we have no wish to close any pathway of discussion which may open before them, but our own part is to give them right beginnings in the simpler faith with which the church starts. Courses that rest on our divisions really misrepresent the Christian faith, which is meant to bring us together, not to separate us as believers.

Avoiding any exaggeration of the hindrance caused in the missionary movement by our Western divisions, there is danger and hindrance enough in those divisions to drive us to heal them, or at least to ignore them, when we undertake to give others the essential Gospel through which we have been saved.

Present Trends in Foreign Missions

Dr. Cornelius H. Patton in his address at the opening session of the conferences for the newly appointed missionaries of the American Board, set forth the following fourteen points showing some of the present-day trends in foreign missions:

1. To transfer leadership and ownership to the national Christians of each land as early as possible.
2. To recognize more fully the responsibility of governments and to cooperate with them in so far as fundamental Christian principles allow.
3. To encourage and conserve the values of indigenous religion and culture wherever found, seeking always to domesticate Christian ideals and institutions in the environment and tradition of each land.
4. To maintain, as may be necessary, the distinction between Christianity and so-called Christian civilization.
5. To interpret the Christian message in such a way as to make it applicable to the total life of a people.
6. To make evangelism complete by emphasizing the Christ-spirit as the saving element in all processes of social improvement.
7. To stress the improvement of rural communities as the special need of the hour.
8. To adapt education to the circumstances of a given people and as furnishing the background for national strength as well as for the development of the religious life.
9. To offer motive and guidance in the effort to save the people of the East from the mistakes of the industrial order of the West.
10. To work for the consolidation of the Christian forces throughout the world.
11. In the selection and training of missionary personnel to insist upon the highest degree of efficiency attainable.
12. To help people at home and abroad to realize and appreciate the world of our day as a unity of interests and aspirations.
13. To attempt to preach the eternal Gospel by word and in terms that men and women of this age will understand.
14. To find in the leadership and saving power of Christ the only hope of a distressed and bewildered yet spiritually hungry world.

Dr. Patton added that the American Board could honestly lay claim to having worked through the years along these lines with perhaps the exception of three which are new to the entire Christian world.

—*The Congregationalist*.

An Open Door in Savage New Guinea*

By the REV. R. TAEUBER, St. Paul, Minnesota
Executive Secretary, American Lutheran Mission
in New Guinea

WHEN the Venerable Senior Lutheran Missionary, Dr. John Flierl, and Missionary Tremel first landed at Simbang forty-five years ago, no one was on the beach to meet them. After having pitched a tent to store their belongings they went over to the nearest village looking for natives, but not a soul could be found. The men, women and children, together with everything movable, had disappeared into the bush.

These ambassadors of Christ realized that they were not wanted and were confronted by an enemy behind a wall of passive and active resistance. The doors of New Guinea were closed to them and fortified with innumerable and apparently insurmountable barriers.

The New Guinea natives were bloodthirsty savages and cannibals. It is a miracle that they did not kill and devour these white intruders. But as ancient enemies were smitten with blindness, so these natives were smitten with fear so that they did not dare to touch God's servants. Natives after their conversion to Christ have said: "When we saw the big steamer far out off the coast, we thought that God had come down and was rocking himself on the waves smoking a big cigar." The missionaries were thought to be gods because of their white skin.

It was only after fourteen years of hard and sacrificial labor by the pioneers that they saw the first fruits of their faithful service. Then, in 1900, they baptized the first two Papuans to accept Christ in that part of the island. Since then the wall of pagan resistance has been crumbling more and more. Cannibals are still to be found in the interior and only recently two missionaries had to flee from spears and arrows. But on the whole the doors are open to the *miti* (the

Gospel) even in the remote corners of the territory. While in the year of our Lord 1900 only two natives in that district had been converted to Christ, during the following thirty years 30,000 have been baptized after a thorough instruction lasting from three to six years. During the year 1929, 4,000 natives were baptized and 4,633 others attended preparatory classes. This growth has been realized in spite of small beginnings, adverse times and paralyzing conditions,

and notwithstanding the fact that during the World War the mission was cut off from its mother Church in Germany and was put into hands entirely unprepared for the task. The work has developed wonderfully and is now expanding at such a rate that the churches at home have had to serve notice to the missionaries on the field that for economic reasons curtailment was necessary.

The present white staff consists of thirty-six ordained missionaries, including one doctor, six nurses, twenty-one lay missionaries, three women helpers and thirty-six married women.

There are twenty main stations, two seminaries, four coconut plantations, one sawmill, two supply stores, a health station, hospitals, schooners and motor boats. In 170 schools 196 trained native teachers are instructing 4,853 native children. There are also approximately 500 native helpers.

The outstanding feature of this mission is the training of native evangelists. The Papuan Christians are taught to consider it their duty to bring the *miti* (the Gospel) to their pagan neighbors and to the strangers in the interior. This is done at great sacrifice and even at the risk of life. Usually when a class is baptized some of the members volunteer to help in mission work to become trained helpers or to do "their bit" as untrained workers.



TYPICAL OF THE STRUGGLE BETWEEN
DARKNESS AND LIGHT IN NEW GUINEA

* Observations on my visit to the Territory of New Guinea, 1929-30.
R. Taeuber.



A CONGREGATION IN THE LUTHERAN MISSION, MANDANG, NEW GUINEA

During my visit to this far-away mission field it was my privilege to attend several baptismal festivals. At Sombore, a station 8,000 feet high in the Cromwell Mountains, I saw Missionary Wacke baptize the first fruits of that village—thirty-two men and women. Ten years ago they were cannibals; now they have become missionaries of Christ. At the close of the services several young men volunteered to become helpers, while close by on the slope of the hill sat about 150 people of the Timbe tribe, half naked, with their grim savage faces and unsteady eyes. Their spears, bows and arrows were always at hand. Will these, too, become Christians?

During the afternoon celebration one of the native teachers called for a Timbe woman (named Pui-pui) and, pointing to her as she stood before all the people, shouted to the Timbe men:

"You Timbe are not men, you are women; you fear the spirits of the dead and the sorcerers and your neighbors. You would like to try the new way, but you are cowards. This woman here has the heart of a man, she has courage and has shown you what to do."

He paused and then asked: "Now tell me, am I right or did I tell you a lie?" There was a long

pause. Someone from the audience then asked: "Have you nothing to say?" Finally a tall Timbe man arose and said: "Our heads are hanging low. We will learn the new way."

At Quambu I had been invited by the native to attend the first confirmation and, with their missionary, to lay my hands on the young converts. At the close of the service a native with troubled features arose and with bowed head slowly and hesitatingly came forward. At the ladder leading up the platform, 10-12 feet above the ground, he paused, while

all eyes were fixed on him. According to native custom no one asked what he wanted, but all waited patiently. Suddenly his irresolution seemed to vanish and he ascended the platform and said:

"I want to make a short speech. Do you see this pulpit with or without fruit? There is no fruit," he shouted at the top of his voice, while the audience nodded assent. He continued: "I had hoped to present today my boy as a candidate for the helpers' school, but my wife refused. I consulted her brothers but she would not yield to their appeals. What can you do if you have such a stubborn wife?"

Saying this he descended. Later the congre-



INTERIOR OF THE SIMPLE CHRISTIAN CHURCH AT AMELE, NEW GUINEA

gation took matters in hand and the boy is now preparing for mission work.

Going up the Markham Valley for more than seventy-five miles on horseback, I rode through a forty-mile stretch without passing a single village. Years ago the Laewomba tribe had killed most of the inhabitants. The few remaining people settled farther up the river or took to the mountains. Now the Laewomba are sending Christian evangelists to their benighted fellow Papuans to bring them peace of heart and life.

On the grass plains of the Azera district on the upper Markham, we passed through village after village. A great change has taken place and there is a marked contrast between former conditions. The Christian settlements are cleaner and more orderly. Men and women work; the children attend school; the natives greet you in a friendly manner; their whole life and appearance shows that a new spirit has taken possession of them.

We were about to enter one village as darkness



TRAINING A NEW GUINEA BAND—WITH BRASS INSTRUMENTS AND SEA SHELLS

was creeping down from the mountains. The missionary pointed to one of our black carriers and said:

"The other day this young man confessed to me that ten years ago his father and other men of the village, while hunting in the bush, had suddenly come upon a woman of a hostile tribe. They seized her and triumphantly carried her back to their own village where she was hung all night, dangling from a pole to which her hands and feet had been tied under one of their huts. To prevent her screaming a man broke her jawbones with a club. The next morning this young man now carrying my pack, then a boy of about ten years, was selected to kill the woman with a wooden sword, after which the villagers feasted on her flesh."

Entering the village we heard another sound—not the screams of the poor captive woman but the tones of a little church bell calling the villagers to worship. *Anutu* (God) was being honored in the small bush chapel after ten years of mission work; what a change!

A few years ago the Papuan natives were accustomed to trade children for food supplies, especially



BAPTISMAL SERVICE IN THE LUTHERAN MISSION AT CARABO

during a famine. While some ate their acquired yams, taro and the like, others feasted on the flesh of the bartered children. Now these people take their children to other villages, not to sell but to put them in the mission school.

Unbelieving skeptics who scoff at Christian missions should go to New Guinea and look into the eyes of former savages and cannibals and listen to their songs and prayers.

The Christian Papuans not only meet for worship but they also have other mission gatherings. Melanesian Day is a festival that lasts several days and is attended by thousands of Christian and non-Christian natives. By sermon, pageant and dialogue the native teachers, elders and others endeavor to deepen the knowledge and interest of the visitors and to arouse enthusiasm for mission work among their benighted black brethren. They have a unique way of illustrating Biblical teachings and Christian life. For example:

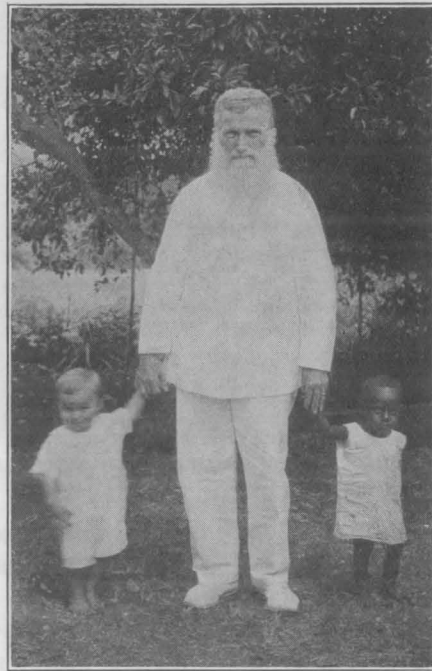
The beating of a native drum far off in the bush comes nearer and nearer. Thousands of eyes are turned in the direction of the sound. Suddenly a dark figure, painted jet black from the crown

of his head to the soles of his feet, appears wearing a demon mask. Beating his drum he dances into the open square continually praising himself as the prince of darkness, of lies and all evil and promising his followers joys of life.

Then the beating of another drum is heard as a snow-white figure emerges from the bush and also enters the square. He announces himself as the Prince of Light and Love and demands obedience to *Anutu* and his *miti* (the Gospel); he calls men and women to struggle against the power of darkness, and to bear a cross; he promises true joy and happiness in the way of the Light and a blessed life hereafter. The dark figure disappears into a pit that has been prepared and covered with palm leaves while the white figure raises the drum amid shouts of victory. The dark figure emerges again to illustrate the reactions of heathendom, but finally the dark figure flees into the bush and disappears. The light of

the *miti* (the Gospel), of *Anutu* (God) has won. Heathendom must be conquered.

May God give abundant light to His people in New Guinea and help them to conquer darkness. May His face shine upon them and may He be gracious unto them.



A CHRISTIAN LINK BETWEEN THE RACES
DR. J. FLIERL, THE SENIOR LUTHERAN
MISSIONARY, WITH HIS GRANDSON AND
A NEW GUINEA CHILD.

WHAT IS THE COMPENSATION?

The full story will never be told of what missionaries have endured. Much of it has been borne in secret with that silent patience that seeks recompense only from God. They have said good-bye to parents and friends, many of whom they have never seen again on earth. Often on their return, they have only memories of father or mother and a marble slab or a plot of green in the graveyard. They send their children home and, having committed them to God, settle down again to bear without complaint their wistful loneliness. The past few months have revealed all too poignantly the sufferings and the heartaches of our missionaries despite the courage with which they have endured. Some are beset by dangers untold, by flood and famine and banditry and war. Their hearts are broken by the sight of the need and suffering around them. They are burdened with the overwhelming weight of crass superstition and idolatry.

A missionary was asked what compensation he had found in his work for all the sacrifices he had made. He took from his pocket a letter, worn with much handling, and read this sentence from an Oriental student:

"But for you, I would not have known Jesus Christ, our Saviour. Every morning as I kneel down before God, I think of you and I pray."

"That," said the missionary, "is my compensation!"

REV. C. DARBY FULTON, D. D.

Self-Criticism of Missions Today*

By DR. OSCAR MACMILLAN BUCK, Madison, N. J.
Professor of Missions and Comparative Religion at Drew University

WE are in the beginnings, not merely of a new age, but of a new decade that carries the characteristics of a new age. In this decade of the nineteen hundred and thirties our intercontinental consciousness has become vivid and permanent. In this decade we have made a definite commitment to a new world order. We have made an attempt to return to "normalcy," such as we knew before the World War began to tear up our Western civilization by the roots. The present goal is not "Back to normalcy," but forward into a new world-wide order, inclusive of all the continents, all the races, all the nations, all the classes and both sexes—forward into the mist with the ground trembling under our feet. The year just closed is one of the most critical and significant in the history of mankind; the new year before us summons us to new thinking, new relationships, new organizations, new fears, new hopes, and new deliverances.

We are in the midst of the great world-wide movements, any one of which is sufficient to revolutionize the world as we knew it away back in the nineteen hundred and twenties. I have been asked to appraise the present Christian missionary enterprise in the light of this rapidly developing world situation, an enterprise which reaches its fingers into the depths of all the continents and which has its footholds on the borders of all lands.

The Protestant churches of North America alone put thirty-five million dollars a year into this commitment; they keep over fourteen thou-

sand missionaries in so-called non-Christian lands; they help in the support of over sixty-five thousand native teachers and preachers and workers; they conduct almost twenty thousand schools and educational institutions, from the kindergarten to the university, with over eight hundred thousand students; they are carrying on over four hundred hospitals in one hundred and twenty-three countries and important provinces. It is obviously impossible in the short space of half an hour to critically appraise the place of this enormously developed enterprise in the midst of this extensively developing world transformation.

Let me say three things at the outset. First, I realize that this is a very serious time in which to criticize the missionary enterprise. Christian missions are in a retrenchment movement of considerable magnitude and of considerable danger. It is possible that this great adjustment to new lines and new positions may end in catastrophe. The breakdown and the breakup of the work of the previous generation would be a calamity. What

the church needs today is not criticism, but confidence, and any criticism that is careless, wild or reckless may do incalculable damage to a movement that has at its heart the redeeming Gospel of Jesus Christ.

Second, I realize that many missionary leaders, those at the heart of the administration, are fully conscious that great changes are needed in the missionary enterprise today. The good field marshal of the Protestant missions, Dr. John R. Mott, has published a volume entitled "The Present-Day Summons to the World Mission of Christianity." One of the secretaries of the International Missionary Council dares to quote from a friend who

Are we up-to-date in our missionary methods? What is this Christian enterprise accomplishing today in a land like India? We are at a crisis—perhaps the greatest since the Crucifixion. The missionary enterprise and the Church itself is being severely criticized by the youth and those outside.

Dr. Buck has just returned from a tour of India for the purpose of examining critically the work on the field. He shows some of the changes that must be made if Christianity is to be at the heart of the forward movements in all lands—not only on the edges. His constructive criticisms are worth reading.

* From an address on "A Critical Appraisal of the Missionary Enterprise in the Light of This Present World Situation," delivered at the Eleventh Quadrennial Convention of the Student Volunteer Movement, Buffalo, New York, December 31, 1931.

said, "Within ten years the Protestant missions will be so different as to be scarcely recognizable." In the current number of the *International Review of Missions* Dr. Charles R. Watson, a former Mission Board secretary, and today the President of the American University in Cairo, says: "Frankly, it is missions as such that now need re-thinking; that the world changes since 1914 have been revolutionary will, I think, be universally conceded; that missions have experienced any drastic changes will be claimed by no one." Both on the mission field and in North America there are many who realize that the Christian missionary enterprise is at present inadequate for the nineteen hundred and thirties. We do not need to drag such leaders into a more adequate program and strategy. They are moving as rapidly as we will let them move into a program that is adequate for the coming day.

Third, I do not intend to criticize the Christian missions on the basis of failure in the past. Failures there have been, but failure there has not been. Reverse the picture. Those things which have been put into statistical tables and which many have considered as the principal result of Christian missions, put those in as the by-product, and what have been considered as the by-product, consider as the principal results of Christian missions, and what do we see? Static civilizations have become mobile. My mother went to India sixty years ago. (She is still living, thank God.) During those sixty years she has seen an India that was static and inert aroused and moving so rapidly that any man who is away from India for a few months goes back to find a strangely changed land.

Another great phenomenon is the "approximation of religions." The great religions of the world are moving toward Christianity and are bridging the chasms that separated them from Christian ideas and ideals, from Christian principles and ethics. Again, it is not an exaggeration to say that the conscience of the world today is more Christian than it has ever been. The ministry to the under-privileged and to the sick has gone far beyond the Christian Church, and has now become the concern of States. Christian friendships have had a powerful influence. The ethical wholesomeness of many Christian lives and of Christian homes established in non-Christian lands tell the same story. The proletariat movement, the women's movement—all these great transformations in the life of the mission fields are results, in a large measure, of the Christian missionary enterprise of the Protestant churches. We do not claim that they are altogether due to missions—but at least Christian

missions were prominent in the procession that marched around these ancient Jerichos of superstition, ignorance, darkness, injustice, oppression and grief.

Having said this by way of introduction, let me say that my criticism, my appraisal of Christian missionary enterprise is not out of books, but it is out of my own experience. I myself come out of confusion of mind. I am just out of India, whither I went as secretary of the commission sent by the International Missionary Council and cooperating bodies to study the Christian colleges of India. I was also in India five years ago for eight months as the companion and associate of that modern St. Paul—Dr. Stanley Jones.

When I returned to India this last year I found in five years such changes, such a shift in the whole missionary enterprise and its relationship to the life of the land, that I was thrown for a time into great darkness and confusion of mind. I have had to work my way slowly out of that confusion and I speak of the things which I have seen and the things which I have learned.

An Illustration From India

Let me take India as an illustration of what I have to say in appraising the missionary enterprise. This is the oldest and in some ways the most successful of our mission fields.

In the first place, the Christian missionary enterprise is being forced from the heart of these great movements, which are developing and expanding with such rapidity, out to the circumference of these movements. On the one side we have this situation developing so rapidly along many lines as to be almost revolutionary, and on the other side we have a great Christian institutionalism with machinery, heavy and intricate, unable to adjust itself quickly to the turns in the road. Christian missions seem to lack a steering gear equal to the heavy mechanism which they possess. Conditions have changed so rapidly that they have not been able to adapt themselves to these tremendous changes in Indian life. As a result, these great movements are going past us. They may not be un-Christian, or anti-Christian, and one might welcome this fact, but they ignore Christianity, as they move toward their goals. The Christian missionary enterprise, if it is to play its part in the nineteen hundred and thirties, and to speak to men's consciences and minds with authority and power, must move into the center of these great movements. That involves a new strategy, a new alignment, and a new effort on the part of the Christian churches. It means withdrawal at certain places; concentration at other places. It means unified thinking and con-

certed action on the part of widely different denominations.

Take the Nationalist Movement in India. What outstanding Christian leaders have we in this movement, and Protestant movements have been in India for two hundred years? There are some younger Christian men coming on. It was a great loss to the Christian Church of India when K. T. Paul died last year, for he was rapidly making his way into the inner councils of that great development. But Indian Christianity is still a minority group on the edges of the Nationalist Movement.

Take the great movement of the proletariat of India. These fifty million untouchables, a part of the proletariat movement of the world, are moving forward without wise Christian leadership and without efficient lay leaders. They desperately need wise, trained leaders who can lead this multitude out of their Egypt of disabilities into their Canaan of equalities with other peoples in India. Christian missionaries were the first to go to the untouchables. We were the ones that drew attention to their lot. We walked into their hovels and flashed the light of a better day into their dim eyes. We sat down and, pointing with our fingers to the letters of the alphabet, taught them to read. We made out of them a separate community, so that they were no longer untouchables—they were Christians—a separate fold. We did not constantly keep sending leaders back, as Moses and Aaron were sent back to their fellows, with the word "Thus sayeth the Lord God, let my people go"; and now Gandhi claims to be their champion. The spinning wheel and the "untouchables" are his favorite themes.

The Great Women's Movement

Take the great women's movement in India today. The president of the Women's Educational Conference, speaking at Lahore, said that the Christian missionaries were responsible for the beginnings of the women's movement in India. She paid a high tribute to the Christian missionaries, but their leadership is largely gone from the women's movement in India. Theosophists lead the procession now. Christian missions for women have been too suspicious of the Nationalist Movement, too unwilling to trust that movement with its traditions and ideals out of the past of India. And yet we still hold a very strategic place in the women's movement. Christian women's colleges are the best all-round colleges in India. We were told there that the finest thing that Christian missions could do in India would be to prepare for the great avalanche of Hindu and Moslem women who would be demanding higher

education in the nineteen hundred and thirties and forties. Said one official, "The finest thing that Christian missions could do in India would be to close all its men's colleges and turn them into women's colleges." We are not awake to our opportunity. There are only three small Christian colleges and three larger colleges for women in India. Only three and one-half per cent of the students in Christian colleges of India are in the women's colleges. Ninety-six and one-half per cent are in the men's colleges. The women are not doing their share in this great, developing women's movement in India, which carries the regeneration of India so deeply in its heart.

The Influence of Education

Take the field of education. Our educational work is not in the heart of the movement of the day. It is being pushed to the edges. Christian missions have had a splendid record in education. Eight per cent of the colleges of India are Christian. Sixteen per cent of the students who go through colleges in India go through Christian colleges. We have the opportunity to mold one out of every six college graduates, but the principals of these colleges recognize that we are slipping, and it was because of their request that this commission was sent out to suggest how the Christian colleges of India could work back into the center of things. We are tied to a state system of education which is still wandering in the wilderness, which is determined by the poverty of India rather than by what is good for India's welfare; in this situation the Christian colleges find themselves unable to use adequately the opportunities which they themselves create. There are more non-Christian teachers in the Christian colleges for men in India than there are Christian teachers. There are three hundred and ninety-seven non-Christian teachers in the thirty-two Christian colleges for men, while the Christian teachers number three hundred and fifty-seven. In many a Christian institution non-Christians are teaching science and philosophy—two tremendously important subjects for the nineteen hundred and thirties.

There is, of course, an overwhelming preponderance of non-Christian students in Christian colleges—eighty-seven and one-half per cent in the men's Christian colleges are non-Christian. In India the largest American college has a student body ninety-seven per cent non-Christian, and the largest British college has also a non-Christian student body ninety-seven per cent. With a faculty so largely non-Christian, and with a preponderatingly non-Christian student body, how can we expect Christian colleges of India, or

of any land, to create more than a mild Christian influence? They ought to be making a profound Christian impact upon the situation. With the crowded curriculum and the efforts to keep up with the administration and the routine, our Christian missionaries can not give themselves adequately to personal contacts with men and women, or with students.

Again, I would like to say that the great fallacy in modern missions is the conception that many means much. It does not. Many Christians do not mean much Christianity. Many centers occupied do not mean much accomplished, and many institutions do not necessarily mean much Christian influence. We must not depend on the statistical tables to estimate the power of Christianity. The Kingdom of Heaven is not a chamber of commerce. In the strange mathematics of Jesus one may be more important than ninety and nine. The most stirring things I saw in India were not buildings or crowds. Among others, a most stirring sight was the face of a Burmese girl belonging to the Gospel Team sent to India from Judson College, Burma; another was a young Christian apologist in a small village of India, talking to a crowd of Mohammedans; and another was a Lutheran communion service at Guntur. Not many necessarily, but much.

Too Much Finances

Again, I am convinced that we have put finances too much to the front in modern missions. At home we have made the collection plate and the duplex envelope rather than the Cross the symbol of missions; as a result, we seem to say, "If any man would be Christ's disciple, let him join the church and make his subscription and so follow me." We have spoiled a good word "missions," which means "sending," and have made it mean "spending." Sacrificial enthusiasm was characteristic of the first missions and finances were secondary. When enthusiasm dies out we must struggle to keep up the finances. What we need to do is to bring in the tides of enthusiasm for a new world, a Christ-like world, and the finances will be lifted by the impact of the tide.

Other constructive criticisms I might make, but let me close by saying that the youth, the best of our Christian youth, must be recaptured for the

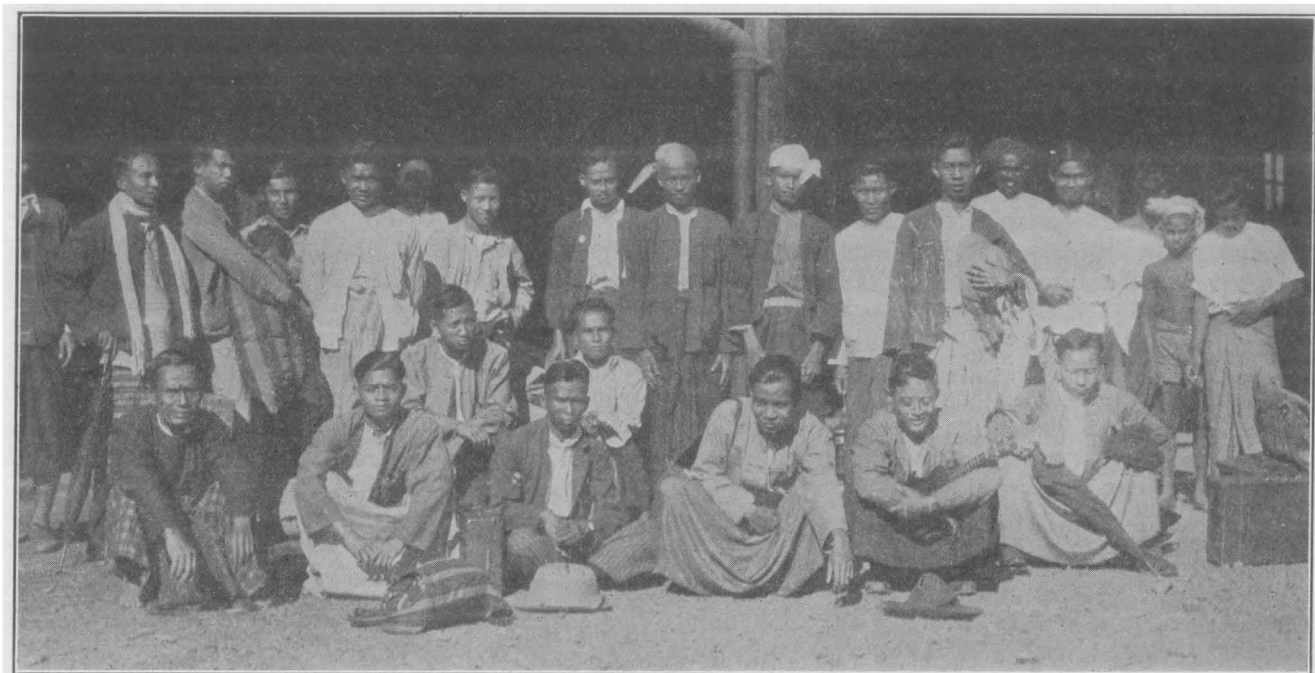
missionary enterprise before we can go far in meeting, joyfully, adequately and enthusiastically, the claims of this new decade. In large measure the best youth of the colleges and of the churches have been lost for the missionary task of the Church of Christ. We must speak a vocabulary that they can understand. We must move out into a world that they appreciate as the world in which they live. Every newspaper sounds the bugle call. A new world is forming for better or for worse. For one thing the student today is out of patience with the word "home" and the word "foreign." He wishes to deal with the whole world and not a divided world. These movements, these crises, these clashes of which we hear, stretch clear across the continents in these nineteen hundred and thirties. Is it not time to take the word "foreign" out of the Christian missionary enterprise? We must enlist the youth of the world in the service of Christ for all the world.

I close with two brief words of hope. This is a day when God is working. Jesus Christ in His day saw the Kingdom of God moving across the threshold to form a new era. He went out to meet it at dawn, and expected God to work His marvels in that new day. He kept this attitude of expectancy to the end. As He hung on the Cross He was still eagerly expectant—and just beyond "this day" loomed "paradise." God is creating and it is time for us to work with Him.

The last thing I say is that we must not forget the Power that may dwell in a single human personality. Under the influence of this Power eleven disciples "turned the world upside down." One disciple became the great apostle to the Gentiles. Two German students set the Protestant missionary enterprise to going in Europe. One young English cobbler and one young Cambridge don woke the churches of England to look across the seas. Five college students started the Foreign Missionary Movement in North America. A handful of young men at Mt. Hermon heard the call and seized the opportunity forty-five years ago and started the greatest Christian crusade of all history. The power in the personality of Jesus is not exhausted. I do not believe that we have yet reached the frontiers of the dream, the hope, the enthusiasm of Jesus Christ for the world. According to His faith it will yet be done unto Him.

There is no denying the fact that there is much muddled and confused thinking today with regard to Foreign Missions, and there is assuredly widespread ignorance and misunderstanding. It is to be feared also that there is a great deal of misrepresentation. When, for example, it is stated that the Foreign Missionary work of the Church has lost sight of its primary evangelistic purpose and has become educational and philanthropic, the statement represents either ignorance or misrepresentation. The Foreign Mission work of our Church stands solidly on the great commission of our Lord. Its representatives have gone out to preach the Gospel, to make Jesus Christ known as the only Saviour of the world; to tell the story of His life and His death and His rising again, and to declare the meaning and the joyous message of His Cross and His Resurrection.

ROBERT E. SPEER.



A STUDENT GOSPEL TEAM STARTING OUT FROM KAREN AND BURMESE SEMINARIES

Student Evangelists in Burma

By the REV. H. I. MARSHALL, Insein, Rangoon
Missionary of the American Baptist Missionary Society

HONK! HONK! sounds the horn of the big motor bus as it stands outside the door of the dormitory of the Karen Seminary at Insein, not far from Rangoon. The driver is impatient for he has been waiting half an hour. With utter disregard of time he has come half an hour earlier than the time appointed. The boys, coming from the dining hall, have run up to their rooms to get their Karen bags in which there is a blanket, a Bible and a few song books. Others rush up with brass band instruments and a big bass drum. This must be tied on the back of the bus because there is no room inside.

This is not a theatrical company starting off for a tour in the country, but an evangelistic band of theologs and one or two teachers. They climb into the bus, the bags are put under the seats and the crowd which gathers to see them off starts to sing a chorus: "Our Motto Is Service," "Living for Jesus," or "Dear Old Pals," or they may begin one of their favorite Negro spirituals, which the Karen boys delight to sing with so much appre-

ciation—"Climbing Jacob's Ladder" or "Lord, Make Me More Humble."

The last fellow comes running out with his cornet under his arm and, as he tucks his last book into his bag, makes a flying leap at the back step of the bus as it starts down the hill. The sound of the songs die out in the distance and another student campaign has started on its way.

A week or more ago a call came from some rather discouraged pastor of a Karen village church, asking that a group of students come out and help him stir up the spiritual life in his village. The group of Christian students was selected and has met to pray that God would cleanse their hearts and prepare them to become channels of blessing to those to whom they go. They also pray that the Spirit of God will prepare the hearts of those to whom they are going, and that they, as a group, may be welded into a spiritual unity, with power from on high.

When the bus has traveled some distance they enjoy another devotional quiet time, disturbed

only by the throbbing of the engine. By the time the appointed village is reached the group has been welded together by song and happy pleasantries and prayer. They have become jolly pals and are ready to stand by each other under all circumstances. They announce their arrival by a song or a tune on a horn and the village children come running out to gaze on the new arrivals with all the ecstasy that the American small boy greets the arrival of the circus.

The Church elders come and lead the way to the house which is to be the headquarters of the campaigners for the next two or three days. All living together in one house helps to keep the unity of the group and to maintain the high spiritual level at which the leaders, whether missionary or Karen, always aim to keep the team.

That evening lights are taken to the village chapel, or are hung on bamboos in the open place between the houses, and mats are spread on the ground. Only those who have to remain at home to watch for fear of thieves stay away from this meeting. The band arrives and begins to tune up. The children draw in closer and closer. After the leaders have had a few moments of prayer, the whole team comes and opens the exercises with a song. Good feeling and jolly fellowship abound for they feel that Christ has made life full of joy and has given them freedom from the terrifying fears of heathenism.

The songs and stunts that follow are side-splitting and the people enjoy it. Laughter makes impossible any active opposition on the part of those who dislike Christian preachers, or of Buddhists who come expecting to hear their religion maligned. Even opponents find themselves enjoying the evening so much that when one of the students is introduced as having something to tell about himself that they eagerly listen to his Christian testimony.

One Christian student tells what a disobedient and foolish young man he once was, and then how a new spirit and new life came into his heart and he became a Christian with changed ideals and a new joy and outlook on life. All are interested from beginning to end and hardly realize that this is the religion that they had looked upon as some new foreign foolishness.

After the concert the village teacher, or pastor, and one or two elders are invited to come to the guest house and unite in prayer. Tomorrow is another day with exacting duties and privileges. They pray "to be led to make out the best program," "to use men to the best advantage and to win the largest number of those who have not found the abundant Life." A regular "round table" is held even though there is no table and

all squat on the floor. Surrounding villages and their opportunities are discussed, also the needs of the school children. The work is divided among the various members of the team: the school where they will conduct song services, teach Bible classes, play games and tell stories to the little tots. Others in apostolic fashion, two by two, will visit the houses of the non-Christians, or of backsliders. After the plans for the morrow have been completed each member rolls up in his blanket and soon all are off to "the land of nod."

The next day after morning rice each member of the team retires to his corner with his Bible preparing for his assigned work. Then the visitors go out and begin their round of calls at the homes. Everything is characterized by personal witnessing. "Preaching" is not allowed. Recently one young man, with his two companions, came to a house where an old man was putting around on his back veranda. The student asked the privilege of coming up and talking to him about Jesus.

The old man replied gruffly that he did not care anything about Jesus. The student replied, "Will you allow us to come and talk about ourselves?" The old man had no objection, so the young men went up and squatted beside him. After a few words of general conversation the leader began telling of his early childish pranks, then of how he came to have a more serious view of life as he learned its meaning through Christ.

The old man had dropped his work and was listening intently. Then he said: "Come into the house and sit down," and with true oriental hospitality spread a mat for them to sit on. The other two students each told his experience and answered a number of questions. They so won the old man's confidence that he was glad to join with them in a prayer to God for help and guidance.

Only two or three houses may be visited in a morning, but in almost every case the visit is long enough for the students to tell their experience and explain it and to "pray through" with some member of the household who shows a real interest. Many decisions for Christ have been won in this way.

Other members of the team go to the village school where they teach Gospel choruses to the children, or action songs that are greatly enjoyed. Then follow Bible lessons fitted to the children of the different ages. At intervals all go out in the open for a group game and some of the village grown ups may be inveigled into limbering up and playing volley ball or "three-deep." The morning ends with more songs and rousing testimonies by two team members.

The afternoon follows much the same routine and after the last service the members of the Gospel team transform themselves into a football team and play a game with the village boys. The people of Burma are taking to football (soccer) all over the country and such a game is sure to bring out a crowd. This serves as good publicity to advertise the meeting in the evening. The good fellowship of the team and their fair play makes a favorable impression.

The evening program is not like an ordinary evangelistic service for a crowd of Burmese and Karen villagers does not look much like an American church audience. Non-Christians do not get much out of an ordinary sermon. How many such have been wasted on the desert air! The first point is to win their attention, then their interest and then to instruct them. The band opens the meeting and is a never failing drawing-card. Next comes a concert, which perhaps more resembles a variety entertainment. There are songs, comic and serious, various stunts to provoke the opposition-killing laughter, and a simple Bible drama. When the people feel happy they are much more receptive to the joyful Gospel message than when they are oppressed by the fear of the law.

When the concert is over and the last lingerers have gone home, some boys are still seen holding quiet talks with those whom they met in their house to house visits. Finally, no matter how late the hour, the team enjoys a devotional hour before retiring. Experiences are exchanged, plans for the morrow talked over and prayed over and then the silent figures are seen wrapped up in their blankets on the floor. Some empty spaces show that a few are seeking to get still closer to the great Source of Power. They quietly steal off to a quiet spot and there pour out their souls to God in prayer that certain ones may not fail to make a decision for Christ on the morrow.

Sunday services may be dispensed with and the day spent in personal work. Everything points toward definite decisions and at the close of the forenoon testimony meeting for the older children, an invitation is given. In the evening there is another concert with its usual good fellowship in which each item is given with a purpose. While one member of the team, or one group is on the platform, the others sit with bowed heads, praying that the word spoken or sung may carry a message to some one in the audience.

As the final invitation is given the members of the team scatter among the listeners, giving a quiet word of exhortation here and there. Usually the effort is not without its reward and sometimes the number who respond is so great that it

is difficult to give each one the needed personal help. They are told the importance of "food, air and exercise" (Bible reading, prayer and service). The village teachers are given the names of those who responded and the church, if there is one in the village, is urged to follow up the work.

Next morning amid the villagers' hearty shout of "Return Happily," the team starts back with songs of rejoicing and thanksgiving. In the bus they may hold a "round table" in which each member tells what this excursion has meant to him. Wonderful testimonies reveal the effect on their own lives. Their dull routine of classwork has taken on a new meaning. They have found



A GOSPEL TEAM READY FOR A FOOTBALL GAME. (MR. DYER IS THIRD FROM THE RIGHT)

weak spots in their armour which they resolve to repair while there is yet time. A new vision of Christ has been experienced and some have a new realization of what service really means. They have experienced the joy of the reaper. After such an experience nothing short of life-changing will satisfy one for a life work.

The church visited has also taken on new life. The pastor has seen over the edges of the high ruts into which he had fallen. The elders have had a vision of their duties and the Christians have found a new joy in their worship. Most of all, the theological seminary is no longer a place for dry theorizing and dead orthodoxy, but it is a place where there is a pulsating, abundant life that must be shared with those who have it not.

Do Our Missionary Hymns Need Revision?

By the REV. SAMUEL M. ZWEMER, D. D.,
Princeton, New Jersey
*Editor of the Moslem World; Author of "Across the World
of Islam," etc.*



THERE are diversities of gifts but the same spirit. Some missionaries have been pioneer explorers, others bold apostles or flaming evangelists; some have exercised gifts of healing, others of administration; some have been distinguished scholars and linguists or translators of the Scriptures. Reginald Heber (1783-1826) became immortal through his missionary hymns, written both before and after he went out as the second Anglican Bishop of Calcutta. Among his fifty-seven hymns, five are well-known in the churches today: "Hosanna to the Living God"; "Brightest and Best of the Sons of the Morning"; "Holy, Holy, Holy"; "The Son of God goes Forth to War"; and "From Greenland's Icy Mountains." Dr. Eugene Stock characterized the last of those mentioned as the greatest of all missionary hymns. It has been very widely used and has been translated into the leading languages of Europe and of many on the mission fields. Is the hymn, as some say, "too old-fashioned and conventional for present-day use"? One meets with strong prejudice against certain of its expressions, but closer study will reveal new elements of power and beauty.

Reginald Heber was born at Malpas, Chester, England, and at an early age began to write poetry. At Oxford he produced a prize poem entitled "Palestine." Later he traveled in Northern Europe and became rector of Hodnet in 1807. In 1815 he delivered the Bampton lectures, was made

canon of St. Asaph in 1817 and soon after was appointed Bishop to Calcutta, as successor to the first Bishop, Dr. Middleton. Bishop Heber is described as a brilliant scholar, a true poet, a devoted parish clergyman, a fascinating personality, loved and admired by all who knew him. The Earl of Shaftsbury spoke in highest terms of his character, saying: "No man ever equalled Bishop Heber. His talents were of the most exquisite character. If he were not a Socrates, able to knock down by force of reasoning the most stubborn opposers, he was like Orpheus, who led even stones and trees by the enchantment of his music." Bishop Heber was a warm supporter of the missionary societies of the Church of England and of the Bible Society. He made earnest efforts to unite the Church Missionary Society and the Society for the Propagation of the Gospel, saying, "Why should there be two societies for the same precise object?" He actually formulated a plan of union.

Bishop Middleton had declined to license the missionaries in Bengal or to ordain natives, although he learned to value their services, but Bishop Heber's policy was quite different. He avoided friction with the civil authorities, made friends with the Baptist and Congregationalist missionaries, and put the work of evangelization at the front. He sought to build up educational institutions and to increase the number of mission stations. But his excessive labors in a trying cli-

mate were brought to a sudden termination by death from apoplexy at Trichinopoly on April 3, 1826, at the early age of forty.

Four years before his consecration as Bishop he wrote his great missionary hymn under circumstances that are most interesting.

Dean Howson, in the *Art Journal* for June, 1873, relates that Mr. Heber, then rector of Hodnet, was visiting Dean Shirley, dean of St. Asaph and vicar of Wrexham, his father-in-law, just before Whit-Sunday, 1819. A royal letter had been issued, calling for missionary offerings in aid of the Society for the Propagation of the Gospel, on that particular day. Mr. Heber had gone to hear the dean preach and to take his share of the Sunday evening lectures just established in that church. On the Saturday previous, he was asked to prepare some verses to be sung at the close of the morning service. Sitting at the window of the old vicarage, in a short time he produced this hymn—except the lines, “Waft, waft, ye winds, His story,” which he wrote later. Only one change was made in the copy—“heathen” being put instead of “savage” nations. This was the first of modern missionary hymns that speaks imperatively to the conscience and at the same time with persuasion and tenderness. It came as a trumpet-call to duty.

Not until 1823, when the hymn came to American notice, did it receive the appropriate tune by Dr. Lowell Mason, now so familiar. The story of its composition reads like romance.

A lady residing in Savannah, Georgia, had in some way become possessed of a copy of the words, sent to this country from England. She was arrested by the beauty of the poetry and its possibilities as a hymn. But the meter of 7s, 6s, D., was almost new in this period; there was no tune which would fit the measure. She had been told of a young clerk in a bank, Lowell Mason by name, just a few doors away down the street. It was said that he had the gift for making beautiful songs. She sent her son to this genius in music, and in a half-hour's time he returned with this composition. Like the hymn it voices, it was done at a stroke, but it will last through the years.

An interesting passage in Heber's “Journal of a Voyage to India” refers to the “spicy breezes” that can be detected under certain circumstances, thirty or forty miles from Ceylon.

Whatever may be true of odors wafted by breezes from Ceylon seaward, there is no doubt that the odor of the sweet ointment of this missionary hymn poured out for Christ has been wafted as a witness to all the world for over a century. It has been an inspiration to missionary gatherings held in many tongues.

In the revival of 1858 several converted sailors were on board the “North Carolina,” a frigate of the U. S. Navy. When they compared nationalities it was found that ten countries were represented. One man said that he came from Greenland, whereupon they spontaneously and heartily sang the international stanzas of this old hymn.

When Dr. Alexander Duff returned from Calcutta on his first furlough and thrilled large audiences with his appeals for India, he closed a powerful address given before the Church Missionary Society with these words:

“Oh, that the blessed era were greatly hastened! Oh, that the vision of that mitred minstrel who erewhile sung so sweetly of ‘Greenland's icy mountains’ and ‘India's coral strand’ were speedily realized! that glorious vision wherein, rapt into future times, he beheld the stream of Gospel blessings rise, and gush, and roll onward till it embraced every land and circled every shore—

Till like a sea of glory,
It spread from pole to pole.

“Even so, Lord Jesus! come quickly: even so. Amen.”

And then we are told that Duff sat down amid a tempest of applause.

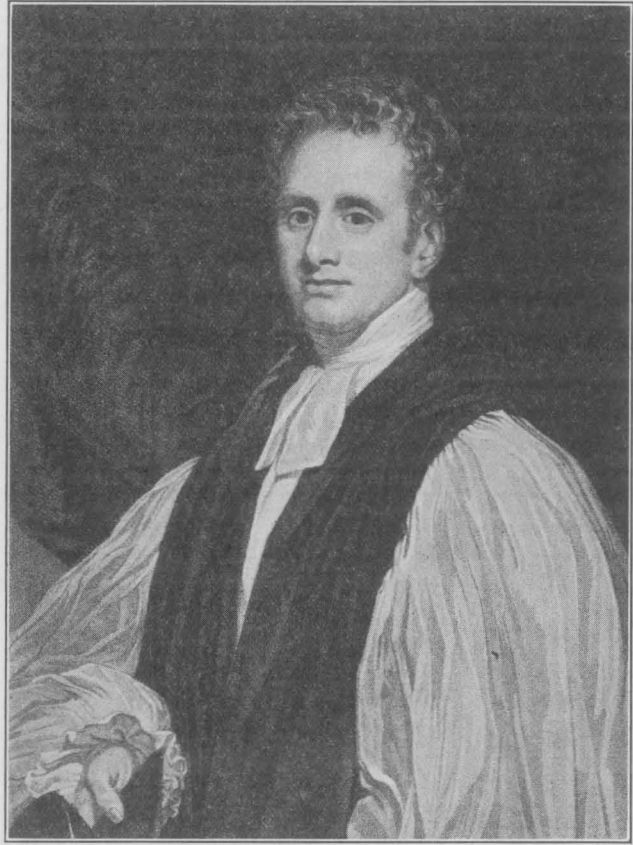
Does the hymn still appeal today? Or does it need revision? No one disputes that its language is chaste, its structure logical (once we grant the premises) and that it conforms in its imagery and rhythm to the laws of good hymnody.

The fact is that this hymn offers a concise summary of the modern missionary enterprise as conceived by the men who laid its foundations. The first stanza proclaims the *universality* of the task; the second its *necessity*; the third its *urgency*; the fourth its *certainly of accomplishment*. One could scarcely crowd an argument for the basis, the aim, the motive and the goal of missions into smaller compass than we have in these four verses of eight lines each.

An article recently appeared in the *Christian Century* deprecating “the slump in foreign missions,” and the writer gave reasons for decrease in gifts and candidates. His diagnosis was masterly. He said the churches today have lost the sense of Christ's supremacy and the unique character of His message. He is looked upon by many as only one among many saviours. Men have lost the sense of urgency; no longer do men worry to save lost souls or to evangelize the world in one generation. They have lost the sense of Christ's sufficiency; there is no longer the calm assurance that He alone can meet all of humanity's needs and aspirations.

If this be true of some of our churches and some of our pulpits, then Bishop Heber's hymn comes

as a challenge. Chains of error still bind men and women and little children in Africa and India. Lady Simons' recent book on "Slavery" and Katherine Mayo's "Volume Two" on child-marriage in India, make one ashamed of humanity. Along many an ancient river and in many a palmy plain



THE RIGHT REV. REGINALD HEBER, D. D.,
BISHOP OF CALCUTTA

there are still seen the horrors of heathenism and there are those who call us to deliver them from age-long error and darkness.

It was not the intention of Bishop Heber to assert that the inhabitants of Ceylon were sinners vile above other men, but to point out, by one example of conditions in his day, the need for a Saviour from sin in all its terrible forms in all the world and the tragedy of spiritual blindness in the worship of the creature rather than the Creator—whether on the Gold-coast of Chicago or of West Africa—

Bows down to wood and stone.

There is no more sympathetic and truthful description of Hinduism extant than "The Rites of the Twice-born" by Mrs. J. St. Clair Stevenson (1920). It gives the detailed life-story of a Brahman from birth and babyhood to death and the funeral pyre. In the chapter on temple worship she writes:

"Perhaps one of the most illuminating ways to study idolatry sympathetically and scientifically is to watch what is done with a broken idol. The superficial observer or the globe-trotter often says: 'The Indians only think of their idols as photographs of the divine, and they mean to them exactly what the Sistine Madonna does to us.' If such an one really desires to learn whether an idol be only a photograph, let him watch what is done if a *linga* be broken. We have seen that it cannot be repaired or mended, but must be removed, and no man, Brahman, mason, or low-caste, dare enter into the inner shrine and lay hands on a broken *linga*. . . ."

"When finally a sacred bull, by means of a gold or silver wire, has drawn the broken idol out of the temple, it can be touched; so then the Brahmans take it, pack it up most carefully with sweets or sugar, and some high-caste gentleman, carrying it in his hand, drives or goes by rail to the sea. There he goes out in a boat and drops the parcel containing the *linga* into deep water."

Mrs. Stevenson alludes to the resulting Sakti-worship. "So widely spread is this sect that no book on modern Brahmanism would be complete which did not refer to it. For the sake of truth it may even be the terrible and austere duty of some one to investigate it . . . but the present writer confesses herself unable to sully either her pages or her memory with further details."

"Can we whose souls are lighted with wisdom from on high" continue to discuss the spiritual values of higher Hinduism and deny to the masses of India the lamp of life? If we no longer feel the urgency of our message it is because we have lost the overwhelming sense of its necessity. He who knows what salvation is for himself must share the good news.

Salvation! O Salvation!
The joyful sound proclaim
Till earth's remotest nation
Has learned Messiah's name.

There is no substitute for the missionary passion. To revive the spirit of evangelism, to restore the note of immediacy, to convince the world that we have a message sufficient for all men, everywhere and always, we must go back to the Gospel as proclaimed by the apostles: "Christ died for our sins according to the Scriptures and rose again."

Waft, waft, ye winds, His story,
And you, ye waters, roll,
Till like a sea of glory
It spreads from pole to pole.

This missionary hymn does not need revision. It needs reiteration and revival. Africa and India and we ourselves still need the old Gospel.

The Untouchables by Whom We Touch India*

By REV. WARREN H. WILSON, D. D., New York
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Missions and a Member of the Mass Movement
Survey Commission for India*

IT may be well to state what the mass-movement in India is. From about 1880 to 1900 many converts came to the missions in India from the outcaste or depressed classes. These are of castes below the estimation of Hindus, but within the Hindu religion, who inherit at birth the doing of menial and degrading tasks in the villages of India. They are untouchable; and in South India they are unapproachable. Some come from aboriginal tribes whom the Hindus and Mohammedans have oppressed. They sought Christian baptism, in many cases confessedly, because of its justice to the oppressed, and for social and economic advantage.

They were not sought out by the missionaries in any way commensurate to the numbers converted. They came of themselves. Many missionaries are still in doubt as to their real conversion and are still slow to expect anything good from such wholesale "conversion." The untouchables not only confessed that they sought material and social benefits, but they also demanded that the missionaries baptize all the members of their families and all the families of their status in their villages. These de-

mands put a severe strain upon the missionaries and tested the resources of the missions, which had not the facilities nor the experience needed to train so many illiterate and degraded people.

It was not an attractive task, yet the missionaries have gone about it bravely, and I am told that three-fourths of the Christians in India are drawn from this level of Indian society.

The Survey Commission, engaged in the work of preparing information that will be made available to all missions, visited about two hundred villages in selected sample areas. We interviewed about 1,500 heads of families, making records of their economic, social, educational and religious experiences. There are said to be forty to sixty millions of these depressed classes in India. They usually live, at least in North India, on the hottest and least desirable margin of the village, outside the wall, in mud-houses, possess a few bullocks or buffaloes, some chickens, pigs and a few tools. Some of them possess a little

In India a population nearly one-half the population of the United States is considered "untouchable" by the various castes. They are condemned by birth to poverty and the most menial tasks. The Hindu religion and social system offers them no escape except through death. Christianity alone has offered them life and hope. Multitudes have sought this way out. What has been the result? What are the failures and the successes recorded in Christian missions? Dr. Wilson, who has recently returned from inspecting many of these outcaste communities, reports vividly what he has seen and what he considers the next steps for their elevation and christianization.

land. All are forth-putting in business and are beginning to accumulate rupees. But their status is little changed, so far as we could observe, by reason of their conversion to Christianity. They still have the cleaning of the sewage refuse from the houses, sweeping the streets, carrying messages and doing other menial services at birth and death, which are accounted unclean.

On the other hand, these outcastes are secure against hunger. They are paid in clothing and

* An address at the Twelfth Anniversary of the Association of Agricultural Missions. The Mass-Movement Survey, to assist in which Dr. Wilson was called to India, was one of three systematic studies made last year. The report is being prepared by Dr. J. W. Pickett, the director of the survey. It will be published by the National Christian Council of India. The Institute of Social and Religious Research has had much to do with all these studies which are an expression of the critical and intellectual spirit which desires to know the truth and to act upon experience.

W. H. W.

food, and within their social degradation they are protected by Indian society, as others are protected who perform an office and fulfill their part. Their families are usually small; and in spite of all that has been said in some recent books, few children are born to them. They have found some way of adjustment to the over-population of the land that would surprise some. Their families are just large enough to continue the stock without increasing the "pressure on the land."

I was surprised at finding these people neither brutalized nor miserable. Their features are like our own. Poor as they are, they show in their faces none of the bleak and sodden hopelessness of the British and American paupers. Bitterness we did not encounter, nor beggary in the villages. These Christians, the first such converts in India, ask no rice. They feed and clothe themselves; and in the better missions they even support their pastors. In a few places they contribute to the support of their village teachers and even to the salaries of their administrators. Their women are subordinated; but working in the fields as they do, and freely going about the *mohallas* in which are their houses, they exhibit a wholesome and comely vigor. I never witnessed an immodest act of a woman while I was in India.

It may be well to mention what the churches are doing in discipline and enrichment of the lives of these unwanted Christians. There is one broad distinction between the American and European missions. The Americans excel in institutions, the Europeans in pastorates. The former like something big, whether it is a motor-mechanic-school or a hospital, and theirs it is to supply colleges—except in the biggest cities where the colleges are Scotch. The Europeans believe in the resident minister and teacher; they count not themselves to have arrived until there is a pastor living in the village, with a catechist near at hand, bringing to the problem the reinforcement of personal influence to complete that of the spoken word. The root of this difference may be in the greater satisfaction the Europeans seem to have in the worship of God; and the greater belief on the part of Americans in something utilitarian. European missions usually organize their work about a church, and the American about a station composed of school, dispensary, mission bungalows and church. The Europeans go to the village as the goal; Americans progress as far as a mission-station and send their ordained Indian ministers into the villages, to return home at night to the compound. There are exceptions—notably the American United Presbyterians who are promoting village pastorates; but this statement covers the work which I saw in traveling 22,000 miles in India.

The mission colleges are a problem by themselves and their state is to be found described in the report of the Commission on Higher Education. Dr. Lindsay's statement confirms my observation that the colleges are doing nothing extensive for the untouchables who make up so vast a majority of the Indian Christians. Medical service shows up better; though here also the larger hospitals are used for the most part by the better educated classes, and by the wealthy whose fees and contributions help to support them. Agricultural missions come nearer to the depressed classes. The larger stations, like that at Allahabad under Dr. Sam Higginbottom, are so costly and thorough in their operation that they render a service to the wealthy landowners that the poor ryot might envy; yet they too are helping the poorer farmers. The smaller units in agriculture, such as Slater's poultry-and-goat enterprise at Etah, and Goheen's farm at Sangli, come nearer to the common people. As in medical service the great hospitals justify the existence of the smaller dispensaries, so in agriculture the larger units teach and dignify the small. It is different in the case of the colleges, which have become isolated from the missionary enterprise.

There remains for the depressed classes only the pastorate, with its attendant parochial school. India needs manse and school houses for the training of the villagers who have come in so great numbers into the churches. Some missions have not learned this distinction and most of those which have not so learned are American missions. The reason is that one I have given, that the Americans do not value the pastorate as the Europeans do. The local parish is an European inheritance that has been derived from established churches. The governments of Europe generally established parsons in villages and open country places as representatives of government, and the Free churches that have derived their forms from that establishment carry on the same tradition. The result seems to be that our American religious groups have, as a rule, a poorer record in serving the poor, and the Europeans do better in this respect. The only agency we discovered in India doing satisfactory work for the untouchables was a village resident pastorate, reinforced by a teacher who was also a village resident.

The Bishop of Dornakal, an Indian of the Anglican Church, claims that in his diocese there are a thousand villages in which there is worship of God every night. What we saw supports the statement. The London Congregationalists in Travancore maintain resident village pastors and teachers, supported by their people in the village in which they live. This mission will not ordain

any minister until he has a village church that will support him.

The best example of this type of work we encountered was at Govindpur in the Ranchi District, where an Aboriginal Tribe, persecuted and exploited for centuries by Hindus, has been evangelized, in the first instance by German Lutherans. Their converts still wear the scanty garb without hats, without shoes, and except on Sundays, the men and most of the women wear no garments above the waist. They support their pastors and help to sustain village catechists as well as their president and secretary. For it is an autonomous church.

"The Pressure on the Land"

The one fact which explains most completely the situation in India is called "the pressure of the people on the land." India is an area of mountain, desert and fertile river valley about the size of Europe without Russia, or about the size of our Mississippi Valley with New England added. It is populated by two and one-half times as many people as live in the United States and in sixty years the population has increased by 45.6%. These people are rural, dwelling in over 500,000 villages—nobody knows how many—some of them going to the few great cities for a job, but most of them coming home to live in the village. The Indian is not persuaded of the advantages of city life. He loves the village and the little town. I am told that two-thirds of the population of Calcutta and Bombay are transients and only five and one-half per cent of the whole population of India is industrialized. The powerful influence and example of Great Britain has made America an industrial nation willing to see her farms abandoned and helpless at the sight of agriculture impoverished. But England's example has not changed the agricultural preference of India. In spite of tariffs and tax adjustments, made during 100 years by the British Government in the interest of the factories of England and later in the interest of the factories of Bombay, Ahmedabad, and Calcutta, the peasant of India works for wages reluctantly and soon returns to his village and his home. He prefers to drive his ox rather than be driven by a foreman.

Strange to say, even the efforts of government cannot establish many industries in India. Mr. Garratt in "An Indian Commentary" tells the story of the Tatanagar Works at Jamshedpur which were located at a point favorable for the securing of raw materials. They have the vast labor supplies of India at their disposal. The government has favored them in tariffs and bounties and by the purchase of their product. But after twenty years the Tatanagar Works "still needs to

be financially supported by the government." Meantime, although the British Government has been wisely attentive to the needs of the people on the land, it has made efforts to develop such industries, and in these efforts has almost impoverished the village artisan. Yet the Indian workman prefers his village and his bench, and his work in steel or leather, silver or gold, alongside the village bazaar, rather than to live in a city and to work in a factory. So far as artisans survive in the Indian villages, they represent the creative artistic passion, which in India is as old as civilization, in a fight against the industrial tendencies of Great Britain and in competition with the westernized mind of educated India.

The one impression therefore that I bring you from India is of the vast agricultural people, not in our sense reluctantly tilling the soil until they can get a white collar job or a wage in some city, but contentedly and passively preferring the village in the face of all westernizing influences and every seeming advantage. Most visitors to India do not realize that it is an agricultural country, and few are confronted with the agrarian passion of the people. This is my testimony, living as I did in the villages of India, that their appetite for the soil and for their labor in the fields is a passion for which we have no language in our Western vocabulary of emotion. We have assumed that all kinds of people desire to be industrialized. India is a denial of this assumption, and until our social wisdom is better, and our social vocabulary is larger, we will not be able to express to ourselves the agricultural appetite of the 351 million people of India.

Now the people of India have their methods of rationing this population. The first of these methods is caste. We have heard of caste on other occasions. It is abhorrent to our Western minds. Let me present caste as a method of living on the land and a method of rationing dwellers on the land. Caste is the organization of society by which they all get food. Let no American or European scorn these methods of organization until he has pondered the fact that there is no breadline in India, though there are bad times there. There is no poorhouse, no almshouse, no soup kitchen, except when famine comes, and no general method of treatment of the ailing by asylums. But the poor and the hungry live the family life and live it at home, and they do not starve, except in times of general catastrophes or calamities.

The second method is the joint-family system by which when a man, who goes to the city for a job, is out of a job, he can come home and live with his family; and that family is organized after a

manner of which we are incapable. Grandparents, and parents, and children live together. The sons' wives are under the dominion of the grandmother and the children hardly know which is their own mother among the parents of the household, eating as they do of the rice that is cooked on the one fire and living on the one estate. All I have to say about that system is that it works.

The third method of life in India that helps the people to have their food is the village system by which caste and the joint-family are permitted to organize the vast multitudes of India in their relation to the soil with mutual production. Not in any spirit of benevolence, but by tradition, the people live together in these villages. They are described as "a human organization whose purpose is the exploitation of the soil, with a view to ensuring a livelihood for the community."

A System Akin to Slavery

I found in India also certain modifications of the economic liberty of the individual which were abhorrent to missionaries and officials. They seem to be, and they are, forms like unto slavery. I mention them only because they seem to be methods by which the population is rationed. The "Kamia System" prevails in parts of India. Under this system a man can sell himself to a creditor who loans him even a small amount of money, and the debt may be continued even into his son's life in the next generation, while the debtor is put in a servile relation to the creditor. The courts have been unable to extinguish this system of near-slavery. I mention it only because its purpose is to secure bread and shelter; since it works and continues, it should first be inspected before the attempt is made to abolish it.

In the Ganges Valley we found the "Jajmani System" by which certain families of outcastes, or untouchables, were subjected to other families more respectable and elevated. But by this system these untouchable families are fed, housed and clothed. For all its subordination and its likeness to serfdom, it is a social relation that has a money value, and the untouchable family can sell for a price the right to serve their superiors. Furthermore, we discovered that those untouchable and depressed outclassed households were by this method protected against want and hunger.

Throughout India we also found that the people of the villages are protected against the encroachments of the trader class by a system of local markets. In the Ranchi District these markets are out under the trees near the village, and to them the villagers walk, carrying their products from one to five miles, trading with one another without the intervention of a merchant class. If we in America could eliminate the middleman,

traders, brokers and speculators, by any system of direct exchange, we could make it possible for our land to support a much greater population without the scandal of unemployment.

Debt and the Poor Man

Moreover the debt situation in India which is so generally deplored should, I believe, be looked at from the poor man's point of view. The Indian peasant who borrows must not be regarded as a sheer fool. The money lenders are not the only cunning men in India. The peasant who borrows has often no intention of repaying until he is compelled. He is the only man in India who gets prompt service under the inflexible and rigid credit system of that country. His wants are attended to. He gets money when he needs it. He pays it back when he is compelled. It is true that since the Indian peasant is a bad risk he pays a high rate of interest. The principal comes back to the lender in the form of excessive interest. But it seems to me that we should look upon it from the point of view of the Indian peasant, and not of the American economist or reformer.

Mr. Gandhi has said that "when you think of the poor you should think with a poor man's mind." I have attempted therefore to mention those methods of Indian village life which seem to me to be adjustments to the pressure of the people on the land. They have a certain use, at least in rationing the population and distributing to each one those essentials of life which are needed by us all, namely, food, shelter, and clothing. Having these the Indian peasant is all too content. It is a cause of grief to the European observer that he does not seem to desire to increase his standard of living.

This system was of interest to me because of its efficiency in distribution of the products of the soil among a vast and steadily increasing population, upon a soil that can be increased only within narrow limits.

The Government of India is a government that considers the poor. Being ourselves a young country we in America have not risen to that height. Our government considers the well-to-do, or at least the upper middle class. Its economic doctrine is the preservation of prosperity. Not so the Government of India. Machinery has been perfected by that government, through a century and a half of experimentation, to a perfection that in this century has practically abolished famine and has greatly reduced the death rate by certain diseases. The increase in the population of India is partly a result of these activities I am about to describe. Briefly speaking, the government's policy of farm relief is a response to the reports made by every District Magistrate to his superiors.

When these reports give notice of scarcity in a section described, the attention of the whole government is turned in that direction. If later the responsible officer, that is, the collector in that district, reports want, then a technical ministry of the government proceeds to lighten taxation, making a particular kind of loan, alert to prevent what may follow.

If famine follows, the third descent toward hunger, the Government acts at once; a state of famine is declared, the Government suspends taxes, releases people from other obligations, issues loans where necessary, and undertakes to employ and to feed the population in the territory described. Famine used to be the gaunt spectre of India, accompanying war and disease. Thus it desolated the land and kept the population down. Now although by the nature of the country and the immensity of the population there is famine somewhere every year, the range of it is limited, and its effects upon the people are forestalled by a wise Government. India is a land in which not only is the instinctive and traditional life of the people organized for living upon the soil, but also where the attention of the Government is mainly directed toward the same end.

In that spirit the Government has promoted co-operative organization for rural credit, and for certain other agricultural processes with some success. I am not one to believe that cooperation can be promoted by either a government agency or by a religious agency as well as by the people themselves. But one must admit that in India the Government and certain of the missions have had a record of success. Agricultural science, both in experiment and in teaching, is an agency of the Government. Vast irrigation projects have been used to extend the arable areas, some of which exceed the magnitude of the Suez Canal, and one alone will water an area as great as the irrigated area of Egypt. Last of all the Government has attempted by industrialization to elevate the standard of living of the people of India.

Some Agricultural Missions

Now I went to India intending to spend my spare time in the study of agricultural missions, and found that the great work of Sam Higginbottom has been more successful than even Sam himself has reported. His enterprise at Allahabad ought to be pictured and celebrated by a more eloquent pen. His success in building soil and creating orchards, and his attainment in teaching agriculture, are far beyond anything we have realized. An Englishman, well informed, once said to me that Sam Higginbottom is the greatest missionary in India. But I was even more interested in other agricultural projects of a modest sort that

we do not know about. For years John Goheen has been the president of his mission at Sangli and you never hear of him. The work of E. E. Slater at Etah is mainly bestowed upon the development of poultry, and now of goats, for the improvement of the diet of the villagers in the Ganges Valley. You have probably never heard of Slater's work, but he also has been for years the president of his mission. Now the Government has approved of a grant for an enterprise of his that will set him forward for five years in his plans for the physical and economic prosperity of these villages. I could speak at length about these agricultural enterprises which I have seen and of which I have heard. The passion for the land among the Indian peasantry makes agricultural missions easy, so that it is no exaggeration to say that the teaching of agriculture in India is better than it is in America.

India is a land in which prosperity is evident. It is not the prosperity of lip-stick, silk stockings, radios and automobiles that are "put across" by high pressure salesmen. India does not welcome the salesman of that kind, and does not much desire the uniform product. But the Indian peasant is traveling; the trains are crammed with white-clad and white-turbaned figures. The railroad stations are the centers of enthusiastic throngs of trippers. Motor lorries are filled to the roof with bright and alert villagers going from place to place. The people today dress better, I am told; they are buying the manufactured products of India and of Europe in increasing amounts. They are lighting their houses with kerosene, and their cities and towns in an increasing degree with electricity. The very unrest of India is evidence, to the social philosopher, of minds released from the fear of hunger to yearn after greater liberties. India prefers prosperity, not as an attainment of social elevation, but as promise of enjoyment in feasts, in clothing, in more abundant food and in travel. The Indians are the original "ultimate consumers" and their prosperity is evidenced, not in building bigger factories, but in using the goods. The Indian does not attempt to reach a higher level of economic expenditure when money comes to him, but he attempts to enjoy his money at once in feasts, garments and in the showy enjoyable experiences of a glad consumer.

But this prosperity lifts the lid of the kettle of fears and fills the house with the steam of aspiration. To change the figure a little, it opens the throttle of the boiler and permits the steam power to go out to the engineering of all human dreams. India has always been a land of abstractions and aspirations, expressed in schemes and idealized performance. Now with just enough

prosperity, widely distributed among the poor, the people of India want what they never wanted before.

The first thing they want is justice, equality. No, it is not the first. What the people want first of all is land. One is saluted by beggars, not in the villages, but in the seaports and at the railroad stations. In villages they did not ask for money or for bread, but they did many times ask for land. That is the first aspiration of India. Indeed land is the first pledge to justice and equality. But the lawyers of India and the pedagogues are the two largest educated groups. They want justice. They have read about European systems that match the dreams of the Indian philosopher with reality. They have a hunger for equality which the peasants express in saying "give us land." The townsmen and the lawyers, and the college professor express it in saying, "give us independence, Dominion status or freedom from England."

What India Wants

But the desires of India are not expressed by her lawyers or her pedagogues. Their education is European and therefore their social hunger is European. What India wants is what a poor man desires. If I may interpret the hungers of India from their organization to which they have adhered, from their joint-family system, from the clustering in villages from which they have shown no departure, from the tenacity with which they live in the same section after decades of railroad organization, after a century of good roads, and a century and a half of good government, I would say that the hunger of India is first of all for a home, a habitat for the joint-family, with land as its basis. The Government's effort to supply India's need has been, I suppose, the greatest colonial project in human history. But there is right here an unsatisfied want of India which the Government can never satisfy. The Indian wants a home, a family life, a habitat for his joint-family organization by which he is fed, and housed, and clothed. The satisfaction of his want will be given him in the training of the women of India.

Everywhere throughout India the woman is the chief expression of the hunger of India. Do not think that all the Indian women are either browbeaten or enslaved. They are wholesome looking creatures, showing none of the scars of the deplorable degradation one so often hears about. If she is browbeaten or degraded she does not often show it. She is in a subordinate position, but subordination is universal in the Indian social life. The women are recognized by all writers as a great obstacle to progress, to justice, and to Christianity.

But the amazing thing I found in our mission work is that, in spite of the great number of women missionaries, nothing adequate is done for the Indian woman as a woman, a wife, a mother and a citizen. In a few places obstetrical work is being done for her in the experience of childbirth. There is medical work by women for women which cannot be too highly praised. Zenana mission work is organized in sections where purdah confines the woman to the house. But the women of India are not adequately approached as such by the women of America. Christianity has done much for women in America. The Gospel has been laid hold of by our American women in the past fifty years and because of its teachings great organizations have been formed in our American churches, the most powerful, the most administrative and the most enjoyable, by which women do missionary work at home and abroad. It is a great feminist organization, but none of it gets into the experience of our missionaries abroad. The first satisfaction of the hunger of India will, I think, be a movement by American women to advance the mind and spirit of Indian women living in the joint-family system so that they may become more intelligent wives, and mothers, and citizens.

To this end our own education, and the present system of education in the Indian schools and colleges are equally unfitted. Some harm is done by mission schools in so influencing the minds of their young women graduates that they never marry. A sterilizing operation is performed on their mind that prevents them from having a home or children. What we need is an understanding of women by women in terms of the life they must live. The source of it will be found very largely in our poetry and our fiction, in which the woman at home in America and in Western Europe has been understood—her fortitude, her gentleness and her dynamic power through her husband, her children and her neighbors. The mission to the home in India cannot be accomplished by those who condescend. It requires the preparation of women, before they go out from Christian lands, in the history and the nature of family life, for which few of our universities are now equipped.

The Indian also has hunger for beasts; he loves his ox and his buffalo. He is said to worship the cow. I cannot endorse the worship of the cow, but I can justify the feelings of the illiterate who, with his ancestor before him for a thousand years, has lived with his hand on the hairy hide of the bullock or the grotesque head of the buffalo, and who thinks of them with religious gratitude. We must not lightly turn away from their feelings.

But the greatest hunger of India is to be free from fears. The Indian peasant wants to stand up and look his fellows in the face. This simple change of posture is the most complicated thing in the world. I have been reading the story of the Mundas and the Uraons, aboriginal tribes with whom I spent the months of March and April last year. They have been persecuted, exploited, robbed and oppressed by Hindu masters. These parasites have pursued them out of the Ganges Valley and up into the higher mountain lands, into the deep jungles, where the Mundas and Uraons have cleared the soil with unbelievable labor and have built their homes. One remote place after another has been conquered by their heroic toil and now the jungles have been cleared and made habitable. For centuries they had no protection except to fly at their oppressors and burn their houses, kill their wives and children, supposing that by terror they might secure some release. The courts and the laws of the British Government when Britain became the ruler of India were ineffective, according to Mr. Roy, the lawyer who has written the story of the Mundas. But he pays tribute to the Christian missionary who brought to these persecuted Mundas and Uraons the Word of God, lived by resident missionaries, and exemplified in the lives of German, English and Belgian Christian ministers.

This Hindu writer pays a surprising tribute to "their conversion—and the consequent growth of manly independence among them." He says: "In Mundari and Uraon villages of the Ranchi District, the most careless observer can tell the house of a Christian convert of some year's standing from that of his non-Christian fellow tribesmen by the greater cleanliness of the Christian's house and the general neatness and orderliness of everything about it." Elsewhere he asserts that Christian missions have given, what British laws and courts could not furnish, namely, moral dignity to the oppressed folk. Among the Mundas and Uraons the Germans have maintained no hospitals. Their leaders deplore their lack of a college for the higher education of leaders, being, I suppose, unaware that the Christian colleges fail to educate the children of villagers. But they have pastors living in villages where their churches are located, and catechists in the villages in which their people live. In this they are like the other European missions I have mentioned. In this penetration to the villages with the Gospel, not only spoken, but lived, by trained and ordained men, they exemplify the highest attainment of the Christian Gospel, among an oppressed and exploited people. Their services of worship, elaborate in ritual, noble in music, and abundant in use

of Scripture committed to memory, seemed to me the best attainment in India.

It is a strange thing to read the words of this Hindu lawyer giving high praise to missionaries of the Cross of Christ, and saying that they brought to these persecuted Mundas and Uraons manly independence and moral dignity. That seems to me to be the highest tribute to be paid the Christian religion as to its ability to satisfy the hunger of a great people. These aboriginal tribes build no colleges, establish no hospitals; they have provided the people only with the preaching of the Christian Gospel and the ministry of Christian pastors living in the villages.

The hunger of India calls for very much that we cannot give, but the one offering we can make is acceptable to the very heart of India, namely, teaching moral dignity to the women in the homes and to the men in the villages. This is a by-product of Christian teaching. The purpose of the Gospel is to bring men to worship God, but this by-product in the present need of India is most precious.

For the satisfaction of the Nationalist spirit of India, however, we have much to give. An Indian prince in New York recently asked Americans to give India agriculture and medical missions. With the growing spirit of national independence India will accept the education we can give, the agriculture and the medicine. These the churches are eager to convey to the peoples of India, and the growing spirit of India will accept those gifts as gladly as we give them. But my conviction is, after this period of service and observation in India, that the greatest offering we can give is the resident pastor living with the people. I well know that our American missions differ from the European in the low esteem we place upon the work of the ordained Christian minister. Americans delight to see a vast hospital with the Cross over its door. Europeans are not so sure that religion can express itself as well in a hospital as in a house of worship. Americans delight in a so-called Christian college. Europeans probably have long distrusted the connection between the Christian religion and secular education. We are only beginning to feel that distrust. But the European carries his interest in religion clear through to its expression in the congregation and the pastor. They believe in bishops who are also pastors at large. But religion is adequately expressed to an European only in the congregation and the pastor. All our mission work ought to be reorganized so that the offerings of America should be in proper balance, and the center of equilibrium must be the pastor living with his people. And we should send women trained for teaching the home-dwelling woman in villages.

Hinduism vs. Christianity

By the REV. J. HARRY COTTON, D. D.,

Columbus, Ohio

Joseph Cook Lecturer on India for 1931-32

MY present visit to India has made increasingly clear to me the fact that Christianity can make no peace with Hinduism. No honest visitor can deny the excellent things in Hindu philosophy and practice. But we went to Benares. There we saw the crudity, the filth, the superstition and the pathos of Indian faith. The golden temple, the most sacred temple of Benares, was crowded with visitors coming from the Ganges where they had bathed and prepared to make their offerings. Within the temple was no image of any god, but only the phallic symbol, so constantly seen in Indian temples.

A few days later we sat on the steps of a clean, chaste little temple on the banks of one of the rivers into which the Ganges breaks up before it pours itself into the Bay of Bengal. We sat, watching the river flow by, and talked for two hours with a monk of the Ramakrishna mission on the things of the spirit. I was impressed by his ideals of oneness with God, peace of spirit and absence of injury. But when I mentioned what I had seen in Benares and told of the multitudes who were washing there to have their sins removed, he could take no exception. It was their faith, he said, they could find peace through those rites. In a later incarnation they might be born into higher insight.

It is this easy-going acquiescence with things as they are that so thoroughly condemns Hinduism. With this attitude the Gospel of Christ, with its urgent Gospel of redemption, can make no peace.

On the other hand I have been impressed with the eager reception that students give to the Christian message in India. In Lahore I was invited by the principal to speak in the Sanatan Dharma College one noon. The classes were dismissed and over 400 students gathered under the trees. Here they sat on the ground or stood and listened for almost an hour to a lecture on Christian faith. And this is one of the most orthodox of Hindu colleges.

It is equally true that many Hindu thinkers and leaders are today opposing what they call proselytism and what the Christian church calls evan-

gelism. They especially attack the use of hospitals and educational services as opportunities to win disciples to Jesus Christ. It is possible that there have been breaches of good taste in the matter of trying to convert sick people. But it is as true that the fundamental reason for all this opposition to proselytism is the fear that the Christians are growing too rapidly in numbers for the comfort of Hinduism. Part of this fear is political as in the case of the Hindu Mahasabha. This organization is pledged to win back to Hinduism as many of its former adherents as possible, simply to strengthen the Hindu political position. Tremendous pressure was brought against Christians during this past census to get them to declare themselves Hindus, whatever their belief.

A great center of missionary work that we were privileged to visit is Allahabad. It is one of the holiest cities of India, for it is here that the Jumna and the Ganges rivers join. If one is to believe the Indian traditions, a third river comes out of the ground and joins the two. Here at the great feast, or Mela, in January over a million pilgrims gather each year and bathe in the mingling of the waters. Here in the midst of Hinduism, the Presbyterian mission is conducting a great work. Across the Jumna River from the city is the wonderful Agricultural Institute of Dr. Sam Higginbottom. Here the Christian Gospel seeks to bring to India the abundant life. Here are experiments in cattle-breeding, with milk carefully weighed and tested for each separate cow, food weighed and varied in experiment, the whole thing done most scientifically. Here are two agricultural schools, one for men of college standing, doing advanced and scientific work, and one for young men from the mass movement areas who, lacking education, are yet permitted to learn by practice the principle of sound farming.

If the Indian village can be put on a sounder economic basis and the frightful poverty alleviated, even in a slight way, it will be the first step to advance along many lines cultural, sanitary and domestic, as well as religious.

Christ's Method of Evangelism

By DR. SAM HIGGINBOTTOM

Allahabad, India

TO the thoughtful, devout Christian who is seeking to know and to do God's will in spreading the good news of Salvation through Jesus Christ, our Lord, there arise questionings. The progress of winning the world to Christ seems very slow. There is so much effort and with so little apparent result. Christians do not question the adequacy of the Lord Jesus to save to the uttermost all who come to Him in faith. They believe that the power is there; why then can we not more completely experience that in carrying that saving knowledge to every creature?

In all cases of doubt and questionings our resort is to the Word of God. Let us then, in all reverence, see what light His Word will throw on these questions that may help us in our great task. We assume that those who bear the vessels of the Lord are clean, that they have experienced the new birth, that they are consecrated, that they purpose to do the will of God as they understand it.

Is the method that we use today to spread the Gospel the same that our Lord gave us, both by specific command and by example? Do we put the emphasis where He put it? Do we preserve the balance between the different ways of spreading the Gospel that He exemplified in His own ministry?

Jesus Christ announced His program for His own ministry in the synagogue at Nazareth (Luke 4:18-19). "The Spirit of the Lord is upon me because he hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Preaching takes first place in this program; but not to the exclusion of healing the afflicted and delivering the oppressed. We note that Jesus spent much of his time in preaching. (Matt. 4:17; Matt. 11:1; Mark 1:38.)

Jesus himself preached and he appointed and sent forth His disciples to preach, and also gave them power to heal the sick, and to cast out demons. (Mark 3:14-15; Matt. 10:7, 8.)

Our Lord's final word to His disciples after His crucifixion and resurrection was to "go into all

the world and preach the Gospel to every creature . . . cast out demons . . . and lay hands on the sick." (Mark 16:15-18.) According to Matthew's record He sent forth His disciples to "teach all nations, baptizing them in the name of the Father, and of the Son and the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." (Matthew 28:19-20.)

We are on safe ground, therefore, when we urge preaching as an important and essential method in the spreading of the Gospel. But is preaching alone sufficient? May we expect the world to come to a saving knowledge of the Lord Jesus through preaching alone?

I believe that the Lord Jesus sets forth that more than preaching is necessary. The Gospel, as revealed by its Author, has three forms of activity, all of which He used. They are like a rope with three strands—Preaching, Healing, Teaching.

To PREACH is to proclaim as a herald, to trumpet, to inspire to action.

To HEAL means to restore to health, both body and mind; to cure disease, both of body and mind; to make whole or healthy; to cast out evil spirits.

To TEACH means to instruct, to cause to learn. There is in teaching the idea of repetition, of continuing till the truth be grasped by the learner.

The Gospels clearly distinguish between preaching and teaching and healing. We do well to follow the lead of the Gospels. "Jesus began to preach." (Matt. 4:17.) "Jesus went about all Galilee teaching in their synagogues and preaching the Gospel of the Kingdom, and healing all manner of sickness and all manner of disease among the people." (Matt. 4:23 and 9:35.)

The word preach and its derivatives is used thirty-one times in the Gospels. Christ gave the command to preach always in conjunction with coordinate commands to heal and to teach. He preached, He healed, He taught, as a harmonious blending. It is unthinkable that He would spend this time doing the less important—when the more important was to be done.

The word "teach" and its derivatives is used forty times in the Gospels.

Our Lord was fully occupied with praying precedent to preaching, teaching, healing and attend-

ing weddings, dinners, funerals and other social functions.

When Jesus was on earth there were in the synagogue regular religious services for worship daily as well as on the Sabbath, and there was in addition a day school held in the synagogue. This was where Jesus received His secular education. His love for the children was probably fostered by contact with them in these schools.

Jesus was evidently a good speaker, enunciated clearly, did not speak too fast, and properly modulated His voice so that all could hear. What we call "The Sermon on the Mount," as teaching is unsurpassed and unsurpassable; unique, as Christ himself is unique. I suppose that He repeated much of this teaching in the synagogues. When He saw the multitudes "as sheep not having a shepherd He began to teach them many things." (Matt. 9:36 and Mark 6:34.) If the literate Jews in the villages needed to be taught many things, how much more do the multitudes need it in our Indian villages!

Jesus differentiated between preaching and teaching. He went up into the temple and taught. (Matt. 26:55; John 7:14; 8:2; 18:20; Mark 8:31; 9:31; 12:35; Luke 19:47.) "He was teaching in one of the synagogues on the Sabbath." (Luke 13:10.)

We see that our Lord by command and example used preaching, healing, and teaching as essentials in His Gospel of Salvation. If we compare our present method with the method of Jesus have we anything to learn? Should evangelistic workers spend all their time preaching as that term is commonly understood? Should their training include healing and teaching? Does the emphasis on preaching to the exclusion of these other two factors lead to the right attitude of mind on the part of the preacher? Does preaching alone tend to develop spiritual pride, self-righteousness and exclusiveness? Does it lead to that ingathering into the Church and the Kingdom that we have every right to expect from the promises and encouragement and presence of our Lord and Saviour among us? Does the preacher need these other activities to keep him balanced? The writer of the Acts, which is one of the most vital books of the Bible for us at the present day in India, says: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and to teach." The last verse of the Acts, which seems to break right off in the middle of things, says: "Paul . . . preaching the Kingdom of God and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Should we not bring the Acts to a logical conclusion by following the ex-

ample, not only of our Lord, but of the most successful foreign missionary the Church has ever known? We have no record that our Lord Jesus ever rescinded or abrogated His commands to preach, to heal, to teach what He taught.

If this is true, then by what authority do we neglect them? Should we not obey Him fully?

In December, 1903, I attended a Christian Students' Conference at Etawah at which was a number of recent Indian converts. I asked each one privately what it was in Dr. John Mott's message that has caused him to take another stand. Each one said that Dr. Mott had put the matter in such a way that they felt it natural to carry out their preconceived desire to openly confess Christ. Some had been secret believers for years and all had given years to Bible study in mission schools or colleges. During my life in India, I have sought to trace the cause that has led to men's conversion. I have never heard of anyone, totally ignorant of the Gospel, who has been persuaded to accept Jesus Christ as his Lord and Saviour after hearing it preached once. Conversion has come as the result of study and pondering.

I am convinced that Christian schools and colleges where non-Christians are taught by spirit-filled men and women are about the best evangelistic agencies we have. Boys and girls enter the mission schools at an impressionable age. They watch the lives of their teachers. In the daily Bible study period they can ask questions and hear the answers. A careful distinction should be drawn between the ingathering of educated Indians and the ingathering in mass movement areas. When the educated men and women are converted it means that the Holy Spirit has persuaded them to accept the Lord Jesus as their Saviour. They are really born again. In the case of most mass movement converts, baptism does not necessarily mean a true understanding of its significance or a definite committal to the Lordship of Jesus. Usually such converts are dissatisfied with their position and see a way out through baptism. They desire a change but do not understand what the change involves. They must be taught and built up in faith and character. In some missions many years of mass movement work produces only a small minority of converts who are fit for full church membership. I firmly believe that the mass movement is of God. The results are unquestionable, but we need to be careful and to analyze the various factors. The New Testament lays down the three-fold missionary method: preaching, teaching, healing. These are coordinate, and we cannot ignore any one of these methods without injury to the cause.

A Christian Missionary to Mormons

The Rev. William Mitchell Paden, D. D., of Salt Lake City

By the REV. A. J. MONTGOMERY, D. D.

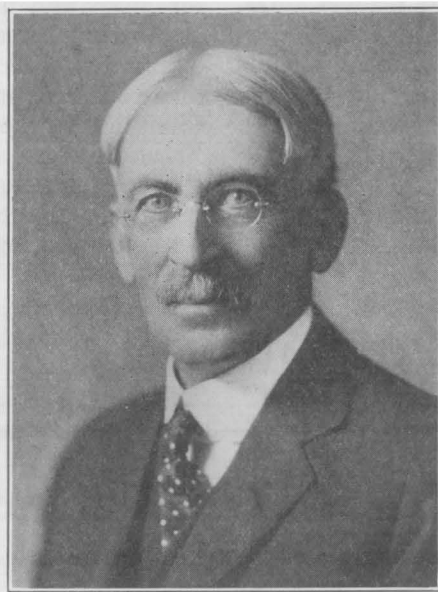
*Board of National Missions, Presbyterian Church, U. S. A.,
Department of Alaska, Indians and Mormons*

ONE of the great men of the West, a distinguished missionary to the Mormons, died in Salt Lake City, Utah, September 17, 1931, at the ripe age of seventy-seven years. The death of Dr. William M. Paden marks the removal of a last link in the chain of distinguished home missionaries of the Rocky Mountain district. The fame and influence of such men as the late Bishop Spaulding, Dr. Thomas C. Iliff, Dr. Wishard and Dr. Martin were not local but nation-wide. Such men of the old guard sounded no retreat and sought no compromise, but contended earnestly for the Christian faith amid many difficulties. Now the last survivor of that splendid pioneer group has entered into rest.

William M. Paden was endeared to the missionaries of the Presbyterian Church and to those of all the other Protestant denominations working in Utah. His was a deep and practical sympathy. He always understood. He knew their problems and the pressure which the Mormon authorities could bring to bear on any particular spot. His mind was philosophical and analytical, and he could interpret the peculiar phenomena to be found in Utah where Christianity is still a minority religion. For sixteen years he occupied positions in his church which demanded close supervision of the field work, and was brought into intimate contact with the homes and lives of many missionaries. He was keen and sympathized with their burdens in a very practical way and often made it possible for a missionary family to meet a crisis, financial or otherwise.

A memorial service was held for Dr. Paden in the First Presbyterian Church of Salt Lake City, where Dr. Paden had been pastor from 1897 to

1912. One of the missionaries present struck a spark of deep emotion in the hearts of all by referring to generous help which Dr. Paden had so freely given. As adviser and guide, as friend and sympathizer, he is enshrined immortally in the hearts of those who knew him.



THE REV. WILLIAM M. PADEN, D. D.

Many of Dr. Paden's activities led him out into the field of nation-wide interests. Some years ago, when the Mormon hierarchy deemed it advisable to make a practical test of the strength of the feeling in the United States in regard to polygamous marriages, Brigham H. Roberts ran as a candidate for representative in Congress. He was openly known as a polygamist, and with Mormon backing was elected. A wave of indignation swept over the nation. Protests began to rise from coast to coast, and it was evident that the sense of decency of right thinking people had been outraged. It was Dr. Paden, along with Thomas C. Iliff and Clarence Thurston Brown, who gathered the evidence, directed the campaign

over the whole nation and organized public sentiment that denied Roberts a seat in Congress. Thus the Mormon hierarchy had its first experience of the force of the *vox populi*. Later, when Apostle Reed Smoot was elected as senator from Utah, again there was a protest raised against seating in Congress this high dignitary of the Church of the Latter Day Saints. Dr. Paden was called to be the chairman of the Utah Citizens Committee, which framed and pushed the protest. Though they did not succeed in preventing the seating of Mr. Smoot, nevertheless the agitation led to a national disapproval of the practice of polygamy and caused the president of the Mormon Church to abrogate its prac-

tice. After the admission of Utah as a state and the enactment of a federal law against polygamy the approach of Christian missions to Mormonism was greatly changed. Dr. Paden's personality enabled him to bridge the gap between the old and the new. The technique that was found useful in the days of Dr. Wishard's pioneering had become less valuable. New attitudes, new contacts and new approaches were required. Unusual qualities of mind and heart are needed to change from methods that have been endeared by use and sacrifice to entirely new approaches, yet this change was made by Dr. Paden and others. Facts have justified the change and evidence is not lacking that within "Mormonaria," to use one of Dr. Paden's whimsical terms, there is now going on a ferment which may in the future be evidenced in most surprising results.

No man ever fought the evils of Mormonism more effectively than Dr. Paden, and yet he was generally on friendly terms with its leaders. Dr. Edward Laird Mills, editor of the *Pacific Christian Advocate*, in an editorial on Dr. Paden, calls attention to the fact that on a certain Sunday morning in the fall of 1916 Hon. Brigham Roberts, Dr. Paden and himself sat down together at breakfast in Richfield, Utah. No one would ever have guessed that two of the men had been opponents in a bitter struggle. One of the last services Dr.

Paden rendered was to give an address on Mormonism to the young people's classes of the Sunday school of the University ward of Salt Lake City. Two classes were consolidated and Dr. Paden was given an earnest hearing as he skilfully called attention to some of the deficiencies and trends of their Mormon religion.

Perhaps the greatest service of this home missionary of the Christian church has been along the lines of cooperative effort. In all Utah and in the southern part of Idaho the Mormons predominate and dominate in every way—politically, in business, socially and religiously. Mormonism is a clan, with clan thinking, action and movement. It is impossible to describe adequately the solidity of the opposition to the Christian propaganda. Christianity is a minority religion and for that reason separateness on the part of the various Christian groups would be without excuse. A Home Missions Council was organized for Utah and has functioned splendidly. Workers in that state boast that competition has been eliminated; allotments of territory have been made and accepted, and an interdenominational Christian workers' conference is held periodically. Nowhere can a better cooperative spirit be found among religious bodies. In all this Dr. Paden wrought valiantly with the purpose of presenting a united and loyal front for Christian advance.

The Power of India's Women

By E. MARIE HOLMES

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WOMAN anywhere is baffling, elusive; the Orient is always secretive, mystical. So an Indian woman is a double conundrum. Who can read the mind of the woman whose dress screens her face from one's gaze? Who can know the heart of one whose customs are curtains of concealments? For a score of years I have counted Indian women among my friends, but today I am not so sure, as I was fifteen years ago, that I have even a slight understanding of my Indian sister. She so often fails to react as I expect. She is always surprising me. As I read history I marvel at the brilliant chapters written by veiled women who courted seclusion. As I read the signs of the times, I am amazed at the power of soft voices speaking from the folds of concealing draperies.

Foremost in any review of Indian women is the

Rajput Rani Padmani, Queen-mother of twelve sons, outwitting Allah-ud-din, and effecting her husband's rescue.

There are also the unnamed and unnumbered women of Chitore, each dressed in her wedding gown, and each holding her children by the hand, as she calmly walks into the flames of Johar—the death of honor—while her husband goes forth to sell his life at a high price, so that when Allah-ud-din enters Chitore it is a smouldering city of the dead.

There is Razia Begum, daughter of Altamish—declared by her father to be worth more than a score of sons—sitting on the throne of Delhi by the nearly unanimous vote of the nobles.

There is Isa Begum, bestowed upon one of the chief officers of the man who had defeated her

husband in battle, locking her new master in her room, bidding her ladies stab him to death and throw him from the window, while she sends word to her husband's conqueror: "I am the wife of Yunas. Contrary to law, you gave me to another man, so I slew him. Come and slay me if you choose."

There is Mahum, beloved wife of Babar, to greet whom the Emperor runs barefoot, bare-headed, six miles out from Agra, coming back over the dusty road walking alongside the royal chair and holding Mahum's hand.

There is Nurjahan, the bride for whom Jehangir waited fourteen and six years, becoming the power behind the Mogul throne.

There is Mumtaj Mahal, the mother of thirteen of Shah Jahan's children, and the refining influence in his life, the inspiration for the Taj Mahal.

There is Kisen Kumari, the beautiful virgin Rajput Princess of the nineteenth century, who to end the civil strife caused by rival chiefs demanding her in marriage, stands unflinching to receive the steel of her brother's dagger. When his courage fails and the dagger falls to the floor, she holds three draughts of poison to her lips with steady hand. When these fail to act, she requests a deadly dose of opium, and lays her down to sleep, knowing that she will never waken.

These are not poets' tales, but historical annals of the royal women of India.

When such women were queens and empresses, must not here have been multitudes of women of like spirit among their subjects? The Rajput custom of Johar, the Hindu *suttee*, prove that feminine constancy, devotion and intrepidity were not confined to royalty.

What of the Indian womanhood of our day? Is it strong and courageous? Does the spirit of heroism survive? Recent events indicate that it does.

Regardless of what we may think of picketing and of other non-cooperation activities, we must admit that the women of India made a large contribution to the success of the movement that has taken India to the foundation.

Is Mahatma Gandhi imprisoned? Mrs. Naidu succeeds him in command, and Mrs. Gandhi carries on bravely according to her ability.

Does R. C. Das fall? His wife steps into the breach.

Do lawyers and leaders of men talk of annulling the Sardar Act? Women hold mass meetings, and voices that were but recently wont to whisper softly behind purdahs, thunder forth from public platforms, "The Sardar Act *shall stay!*" A far cry, that, from the Laws of Manu! It sounds like a voice from another world than that of the Kamrup Indu villager, who told me last week that in

the villages married women were not allowed to have hypodermics for Kala-azhar, because this kept them away from the work of the house and field too long. When I protested that even wives would die of Kala-azhar if they did not take the prescribed injections, this girl (herself a young wife who had not been allowed to finish the treatments) said, "When one wife dies, it is very easy to get another." This will not continue to be the case when the women, who have so recently taken to public platforms, extend their mission to the village.

The growth of the spirit of nationalism has opened a new world for the women of India. They are grasping their new opportunities with the old spirit of abandonment and self-sacrifice. This is the human material from which the Spirit of God is calling forth a church of Christ in India. It is from this heritage of loyalty, bravery, constancy and devotion that already the Christian Church in India boasts an honor roll of such women as Chandra Lila and Pandita Ramabai, Lilevati Singh and Lakshmi Goreh.

Not unlike Sadhu Sundar Singh's testimony concerning his mother's influence is the tribute which Isahoc K. Marak gave his mother at our recent Gauhati Bible Class. He said: "My mother must have been a very religious woman. Although she died when I was but a boy, I can remember how she prayed with me about many things. The hymns I remember most distinctly are those she sang to me when I was a child. She so filled my young life with spiritual things, that becoming a Christian seemed as natural as growing in physical stature."

It is in the women that the real strength of Hinduism lies today. It is the women who cling most tenaciously to caste, to purdah, to ceremonies. In Moslem homes it is the women, usually the older women, who watch most vigilantly for any suggestion of departure from their faith, and who repulse any statement that may be at variance with accepted Moslem belief. I believe that if the men of Hindu and Moslem households were to tear down the purdahs of their homes and invite their women out into public life, the women would respond by weaving heavier purdahs and staying more closely behind them. Times without number I have seen zenana women exalt their restrictions under the purdah system, much as a newly betrothed girl parades her diamond ring. But when, if ever, discarding purdah appeals to the women of India as a duty, they will discard it as their own right.

I think of Soniram Borah's quiet little illiterate girl-wife, successfully thwarting her husband's well-laid plans to put his son in a mission board-

ing school. She had no physical force; she did not raise her voice. She used her tongue most effectively by not using it at all. For days on end she did not speak to her husband nor to any one else in his presence. She did not cook his rice. She would not brew his tea. Thus she prevented her son from being sent to a mission school.

All over the land there are many sons of India who would become professed followers of Jesus Christ were they not the sons and husbands of quiet women who will not allow any such departure from their ancestral faith. If India is to be won for Jesus Christ, the women of India must first be won for Him.

The mother of Sadhu Sundar Singh was never numbered among the women of the Indian Church, but his biographer states: "It was his mother, above all, who fostered and guided his unique religious bent. Many have marked the love that beams on his face whenever he speaks of her." The Sadhu himself said: "The mother's bosom is the best theological college in the world. . . . It was the Holy Ghost who made me a Christian, but it was my mother [who died when he was fourteen] who made me a Sadhu."

As I consider the place of women in the Indian Church, I am reminded also of the testimony of the Rev. Romanus Doimari concerning the rapid growth of the Christian Church among the Kacharies of Mongaldai. He said:

It was largely the women who sowed the Gospel seed; it was the women who gathered the harvest. They cast away their characteristic testimony and their former fear of strangers. Binding their babies on their backs, they went in groups to near and far villages, while the women who could not accompany them remained in the village church praying for the success of those who went. None of these messengers could read, but they had memorized a hymn or two, and they could speak of their new-found strength, joy, and peace. Sometimes they were ridiculed; occasionally they were threatened with beating, which the women invited by presenting the side of their face and saying "Hit! Hit! It would be sweet to bear a blow for Jesus!"

Do you wonder that the Mongaldai Church, after fifteen years, now numbers over 5,600 baptized believers? There are still but few women in this community who can read their Bibles or their hymnals, but they are greedy for teaching. What they have received of the Bible has greatly transformed their outward appearance as well as their inner attitudes. The splendid advantage to which they have used the little they have been given is an indication of the potential leadership in this group, which training would develop.

In our districts in the lower valley the women of the Church are the generous givers. They do

not have money, not even egg money (although they do have eggs of varied grades!) but they give what they have—the rice that they help transplant, that they husk and clean, that they cook for the daily meals. With this "rice money" they support evangelists and teachers and send girls (and boys) to school—not their own boys and girls, but children of the community who give promise of becoming leaders. It was the sacrificial giving of the women of South Kamrup that resulted in the opening of the Gauhati Boarding School for Girls. In those days a man was usually chairman of the Woman's Committee, and often some of the other brethren attended the Woman's Meeting with him when they wanted to influence the distribution of the Woman's Fund, but they never found the women sleeping nor were they easily dissuaded from a course upon which they had decided. When they determined to help open a boarding school for girls, no plea that there was a greater need for village pandits could dissuade them.

During those first years of contact with our village Christians I was often indignant when I saw the men of the family wrapped in a blanket woven by the women, while the women sat with no warm covering and exposed to the penetrating cold as they nursed their babies.

But the Gospel is taking deeper root now and good things are more evenly shared. While a father wrote us a few days ago saying that he was planning to take his daughter out of school after this year, as he did not propose to spend any more money educating girls, such an attitude is more typical of the old days than of the present. Many of our Christians now seem quite as interested in educating their daughters as in educating their sons. This may be due in part to the new realization of the economical asset of an educated daughter, or it may be due more to the realization that an educated Christian girl can make a large contribution to the Christian community.

I do not know what proportion of the 5,000,000 members of the Church of Christ in India are women, but I do know that many of the teachers and lady doctors and most of the nurses serving this great nation are drawn from this group of Christian women.

As a nation India is alive to the political power of its womanhood. As a church we must be alive to the spiritual might of the women of the Indian Church and to the urgency of need of winning the rest of India's womanhood for Christ.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

INTRODUCING MADAME MISSIONARY REVIEW

In view of the paramount importance of the cause involved, current retrenchment may well begin with something less vital than the missionary magazines. Cut out everything in daily diet but the food essentials before you sacrifice the monthly visits of THE REVIEW. If you would hearten the church folk to make their utmost endeavor to maintain the missionary cause, unimpaired by the economic conditions, get THE REVIEW into new homes as soon as possible. You can if you convince them of its importance and value. One can hardly conceive of any Christian reading the inspiring articles of a single issue and turning to say, "But I don't take much stock in missions!" To obtain new subscribers, try the following:

A forceful speaker, attired in a costume something like the illustration, is introduced by the program leader and proceeds with her talk, touching the decorations on her dress as she describes the corresponding departments or features.

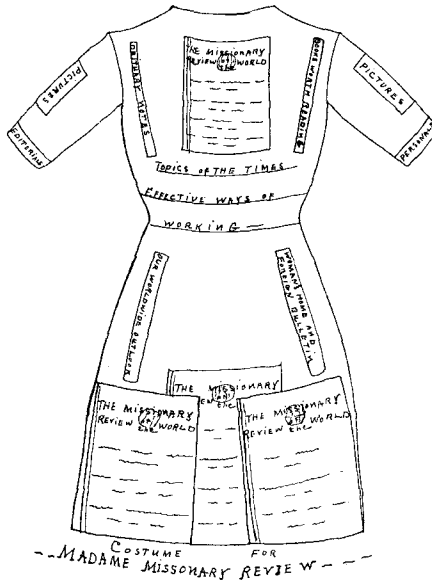
Leader: This is Madame Review, the embodiment of that peerless publication, THE MISSIONARY REVIEW OF THE WORLD. We have asked her to speak to you frankly of her personality, her hopes and her aspirations, for she is a great personage and there is no one like her in all the world.

Madame REVIEW: Friends, I am fifty-four years old—though I know that I look like a debutante. In all those years I have been faithfully giving an interdenominational review of worldwide Christian progress. So far

as I know, I am unique in that field.

I am a *News Publication*, and I give you in a nutshell an account of the big things that are happening on mission fields at home and abroad.

I am a *Book Review*. I present well-written digests of leading books bearing upon the theme which is my very life. Any volumes found in *Our Mission-*



ary Bookshelf will be forwarded to you promptly upon receipt of their price. I attend to that personally.

I am the composite voice of some of the world's greatest missionary writers and statesmen who contribute articles on the dominant themes of the day.

I am a spyglass through which you can obtain a *World-wide Outlook*. Through me you may see the near and the far events of the missionary campaign, catching inspiration to do

your utmost for the extension of the Kingdom of God to the uttermost parts of the earth.

I am a giant Bulletin Board whereon the *Women's Home and Foreign Mission Societies* post the reports of events of greatest import in their special work.

In my *Effective Ways of Working*, I am a compendium of the best methods for increasing interest in the missionary endeavor of the home church. I speak only of outstanding plans tried and proved good in the experience of successful people of all Christian denominations the world over. If you would make the very best of your church personnel, from pastor to Sunday School kindergarten workers, listen to my counsel and try out for yourself what fits your needs and conditions.

Now I want to know you all better. Will you not invite me to call in your homes once a month and show you how to do the most efficient team work with Jesus Christ in winning the world for the reign of love? My traveling expenses are only \$2.50 for a year's regular monthly visits, or 25 cents for a single call. How many of you are ready to invite me? I assure you I can pay my way, in the coin of service. Have I any old friends in the audience who can vouch for my worth?

(Omit this last query if no subscribers to THE REVIEW are in the audience; but should there be any present, let them rise and give brief testimony to the value of the publication. In any event, immediate efforts should be made to secure new subscribers, or have at least a single subscription in the name of the chairman of the program com-

mittee, or place the magazine in the nearest public library. Don't wait for the mood of the audience to spend itself.)

[Acknowledgment of suggestion for illustrative cut, to Mrs. Jessie H. Burr, in *Missions Magazine*.]

PUBLICITY THROUGH POSTERS

What about having an attractive poster to advertise missionary events? Visualization to interpret verbalization has established its worth beyond the need for argument. One must be painstaking and imaginative, but not necessarily an artist to be a successful poster maker. Often a person not gifted as a speaker or executive may here find opportunity for service.

The materials are not elaborate or expensive. These may include colored crayons, inexpensive water color paints, library paste, colored papers and ordinary cardboard, carbon paper for tracing, inks of several tints, lettering pens for shading, marking pencils (including a white one to use with dark paper), a carpenter's pencil with its broad graphite to use in various widths, or notched to make letters of two or three lines; samples of wall papers; cutouts from fashion magazines, seed catalogues and illustrations from advertising pages; various Dennison devices; other items may be added as need develops. A printing outfit with block letters (often to be found among children's toys), is useful but not necessary. Many prefer to cut out large letters from magazines and handbills, pasting them carefully on the poster to form the text. Your wall paper dealer will give you old sample books which have a wealth of landscapes, flowers, leaves, etc. A garden or floral catalogue is simply a treasure trove. A little system in labeling and classifying these materials will greatly expedite their use.

How to Begin

Always evolve the poster from the theme. Note the close relationship between subject matter and picturization in the pro-

grams on "The Challenge of Change," in the January issue, in the Garden Series soon to follow this, and in subsequent outlines. A dominant purpose is necessary to produce a dynamic poster.

Mrs. Dorothy Crockett, in her *Star in the East*, tells of "Acquaintance Posters and Map Work" for the purpose of impressing field and station facts. "The ability to connect names of missionaries with the correct stations and to think of the right buildings when a station is named, to know of an unusual work connected with a certain place—these are quite lacking with most of us." Mrs. Crockett describes field posters whose production is assigned to groups of women and girls in the organization. Draw a dim outline of a country on a cardboard sheet two by three feet in size, and on this paste pictures from your missionary magazines.

On the map of Africa, for instance, may be grouped illustrations of the sort of work done there, or printed matter concerning this work, with the illustrations around the edge as a border. Inscribe neatly at the bottom a selection of pithy facts.

On another chart containing the outline map—say of Japan—place and name the mission stations, from each of which a string radiates to a point where red-bordered labels fasten down all the ends. "At a point outside the map previously plotted, fasten the ends of the strings to the board, each being held in place by a gummed label which bears the name of a missionary or missionary family. These labels will appear best arranged in a column. . . . Paste a picture of your church in the center of a chart, draw about it ever-widening circles representing the fields of work for which your church is responsible. In the ring labeled Home Missions, paste small pictures of missionaries at work in your denominational home fields, while in that labeled Foreign Missions, assemble pictures of your workers abroad."

Mrs. Fred A. Little, of Calvary Church, Anaheim, California, says: "I arrange a poster to meet the program situation and calculated to force the truths home, as well as to furnish a decoration for our church parlor. First I purchased plaster board of the required size when trimmed, and framed it securely, giving it two coats of flat white paint. This is used on an easel as permanent support for posters. For my poster backgrounds I use the reverse side of white wall paper—two lengths and lapped over in the center. On this I develop my picture. For instance, a candle stick as a symbol of service was developed in beautiful colors, the candle portion, including bright flame, being shaped and pasted in. A lighted candle was placed at the side of the poster."

Our readers will do well to save the following description of Mrs. Little's poster for a New Year's meeting, and try it when the appropriate date arrives. The title was "Chimes of a New Year." First may come a New Year's greeting and the unveiling of the bells, the latter being the poster of the day, which furnishes the suggestions for the coming year.

Lifting up one loose bell on the poster sheet, the leader finds underneath, "To hear as little as possible to the prejudice of others."

Under the second she reads, "To believe no ill of anyone unless absolutely forced to do so."

Under other bells are, "Always exemplify Christian love";

"Radiate good will and sunshine";

"When I am inclined to criticize the faults of others, I will take a good look in the mirror and ask myself, 'What manner of person am I?'"

Any other locally or universally applicable texts may be revealed in the ringing of these chimes, each one being made the topic for a one-minute talk if desired.

"Christian Americanization Chimes" may appear under the

last bell as the theme for the talk of the service.

"High Lights in Our Missionary Work in the Past Year" is suggested as another topic for discussion.

Thus the whole program, in addition to the initial inspiration, may be developed through the "chimes."

Animated Posters

These are even more dynamic than the pictures. Mrs. Crockett suggests that at an evening's social gathering, attractive persons wear posters replete with facts, after the style of the advertising "sandwich man." Needless to say the facts will receive more marked attention.

As a variation of her original plan, Mrs. Crockett considers having women dressed in white wear outline maps of mission fields in some jaunty way—Japan, for instance, being "airily slung from the left shoulder," the Philippine Islands suspended in several sections, etc.; four or five outstanding facts about each such country being plainly inscribed on its map. Consciously or unconsciously, guests will read over the facts as their bearers mingle with the company all evening. Before the gathering disperses, guests are asked to jot down all the data they can recall, even the poster folk laying aside their adornment and writing what they have noted upon others. This review might well serve as a wind-up after a School of Missions.

Miss Mary C. Wiley, of Winston-Salem, N. C., had an annual display of "animated posters" in a Presbyterian church. Using as patterns certain picture-posters sent out annually by the Southern Presbyterian Church, a local committee substituted real people for the picture-folk intended to be hung on the wall. Every detail of costume and posture from the models was painstakingly worked out, the groups thus evolved being used as tableaux while a reader standing at one side gave very distinctly the title and

facts for each poster. You may be sure twice the attention was paid to the living groups that would have been accorded the pictures; and the participants had indelibly impressed upon them the factual things for which they stood.

"Moving mottoes" furnish another feature—a procession of boys moving slowly across the platform bearing aloft cardboard banners inscribed with striking missionary sentiments, each boy stopping in the middle of the platform to speak very plainly his own motto, then all the banner-bearers line up facing the front in a most forceful silent address. These plans, and others which will suggest themselves, will not only liven up the presentation of missionary programs and increase the attendance but will deepen the impressions produced and tend to link them up with life.

Advertising Through Invitations

Happily, the pulpit or calendar announcement of "the usual missionary meeting" is becoming obsolete. A curiosity-tickling forecast of an attractive program will usually bring the audience—providing they have not been deceived in the past as to the worthfulness of the goods advertised. *The Woman's Missionary Friend*, a Methodist monthly, says:

A notice to all and sundry may be overlooked, but an invitation is another story. It is delivered by mail or in person to the individual and indicates that she is expected at the meeting.

There were five women striving to increase the attendance of the missionary meetings. Each was responsible for 25 of the 130 members enrolled. One of the five, availing herself of the opportunity for leadership, consented to plan the form of invitation, make four copies of it—one for each member of the committee—who, in turn, should prepare from it the number assigned to her. Five days previous to the meeting all invitations were to be delivered. On that day the members of the committee, wherever they might be, united in praying at the noon hour for God's blessing on their effort.

The resulting invitations were unique and effective. For October a

large visiting card bore a green cross in the upper left hand corner, and across it was written:

"Mrs. A is requested to view with us the Battalion of Life as It Marches on Its Crusade of Compassion. Seat No. 63 is reserved on the reviewing stand."

The December card bore a Christmas seal (a lighted taper) and the words, "Our dear friend, Mrs. B, may keep Christmas with the women of many lands by sending the light to their darkened homes."

The January card bore a tiny calendar for the month, the date of the meeting being marked in red. The written suggestion was that Mrs. C might make a New Year's resolution to attend the meeting on that date.

Another card bore a picture of a baby's face and the urgent invitation for its recipient to bring her daughter, granddaughter or niece to the party which had been arranged for the Little Light Bearers.

A sheaf of wheat painted in the upper left hand corner was the insignia for an invitation to a Harvest Home Rally in the autumn.

An offering box on another card informed the recipient that such and such a date had been set apart to "Count Your Blessings" (Thank-offering meeting).

MAKING A PARISH MISSIONARY-MINDED

By the REV. G. D. BUSCH
Pastor of
Grace Lutheran Church
Toledo, Ohio

[In writing up methods we are inclined to strive for something extraordinary and often, alas! not realizable under average conditions. The unique value of this contribution by a man who has evidenced his own qualifications by serving as a valued member of the Committee on Religious Education in the United Lutheran Synod of Ohio, as dean of the School of Religious Education at Lakeside School of Missions, as dean of the Toledo Lutheran Training Sunday School Institute, as well as editor of *The Toledo Lutheran*, is that it illustrates the foundation work a consecrated, systematic and tactful minister can accomplish under very adverse conditions.]

Through a number of circumstances, a desire on my part to serve as a foreign missionary was not fulfilled and I accepted a call to a parish of 600 souls in

one of the thriving industrial cities of the Middle West. The combination of Teutonic ancestry and membership in a church noted for its conservativeness, backed by a history of twenty-five years of parish existence, made me realize very early that a program, not publicly stated, was necessary to bring about a ministry that might earn the Saviour's approval.

The initial problem was that of "what to preach." This point of attack offered the least opposition and required the least readjustment in the life of the congregation. Their very traditions helped me. Accustomed as they were to a regular routine of worship known as the Church Year, in which the great festival seasons—Advent, Christmas, Epiphany, Lent, Easter and Pentecost—were observed, it was a comparatively simple matter to gear my missionary preaching with it. The Sundays before Christmas, known as Advent, in which the Scripture lessons and prayers turned their hearts toward the coming of the Christ, were used by me to emphasize the striking parallel between the heart-hunger of the Graeco-Roman world and the world today. The period of Epiphany, which always has been utilized as a "foreign missionary interest time," gave me an extraordinary opportunity to present Jesus as "the desire of all nations" and to turn the minds of the congregation to the need of spreading the Gospel.

To handle the problem of motivation, the season of Lent proved a God-given opportunity. Traditionally it is the period of evangelism, with the need of accepting Jesus as a personal Saviour as the main theme. The local conditions, however, made it necessary to stress the duty of a Christian as a cross-bearer, so this particular phase of missionary activity received renewed emphasis.

From Easter to the summer season, because of local conditions, the mind of the congregation is occupied with a definite

project of home mission activities, namely, the raising of funds to purchase and hold land for future expansion. But in the fall another special season of missionary education presented itself, known in our church as "inner missions," more widely known as social service—the obligation of Christians to care for their less fortunate brethren. During these past two years of severe distress, this part of any well-rounded missionary program has proved one of the best worth while.

With the preaching program out of the way, the next problem to study was that of the efforts and attitudes of the organizations within the church. I was fortunate to discover a capable and missionary-minded group of women in my woman's auxiliary, in which there was little to do except to show by word and action my appreciation and to bespeak their prayers for the work of the church.

The program of religious education in the Church School had endeavored to include some missionary attitudes, but had not progressed very far. Three advanced steps were taken: (1) Envelopes were provided and an opportunity afforded the children to contribute to the missionary cause. (2) Missionary stories and exercises were included in the worship during the Church School hour. (3) The greatest interest-arouser was the assumption of definite responsibility for two churches and two schools in our mission in India known as our "parish abroad." The interest was maintained by talks on this parish and by showing pictures taken at first hand. It is hoped that shortly we shall have a reel or two of movies. The financing of the Church School has been assumed by the congregation and a place in the church budget was found for religious education, thus opening the way for a more intense cultivation of the missionary spirit in the school.

Due to certain local affiliations, the men's portion in the pro-

gram proved the most difficult. We are just undertaking a program of study and support. But the men have rendered one outstanding service. Great difficulty had been experienced in raising the total church budget, especially in getting an idea of the weekly income to be expected. Just prior to the beginning of my pastorate, the missionary-minded financial secretary effected a change in the manner of presentation. The greatest stress was placed upon the benevolence budget—"for others"—which included not only missionary but also educational and merciful work in which the congregation was interested. Education in such simple matters as the amount of money given for foreign missions and the amount for home, "how little is paid for salaries and overhead," coupled with an appeal to take part in the world program, raised the benevolence budget almost one thousand dollars over that of the previous years and also made the current expense less of a problem.

Looking back over four years, there still remain lands to be conquered. The preaching program becomes more balanced. The old prejudices and attitudes of the congregation are slowly dying and the missionary-mind is winning. I now dream of two great steps—one, a school meeting on a week-day night for the whole congregation in which this program of missionary-mindedness is the center, and the other, a group of individuals interested so much in particular phases of the missionary program as to be willing to support, financially and otherwise, individual projects.

There are, however, some unsolved problems connected with the movement and one of these is how to efficiently follow-up those who, through the campaign, have signified their purpose to ally themselves with Christianity and the things for which it stands, and to really conserve for the future the work of the movement.

Women's Home and Foreign Bulletin

ANNE SEESHOLTZ, 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

PRAYER AGAINST WAR

O Lord, since first the blood of Abel cried to thee from the ground that drank it this earth of thine has been defiled with the blood of man shed by his brother's hand, and the centuries sob with the ceaseless horror of war. Ever the pride of kings and the covetousness of the strong have driven peaceful nations to slaughter. Ever the songs of the past and the pomp of armies have been used to inflame the passions of the people. Our spirit cries out to thee in revolt against it, and we know that our righteous anger is answered by thy holy wrath.

Break thou the spell of the enchantments that make the nations drunk with the lust of battle and draw them on as willing tools of death. Grant us a quiet and steadfast mind when our own nation clamors for vengeance or aggression. Strengthen our sense of justice and regard for the equal worth of other peoples and races. Grant to the rulers of nations faith in the possibility of peace through justice, and grant to the common people a new and stern enthusiasm for the cause of peace. Bless our soldiers and sailors for their swift obedience and their willingness to answer to the call of duty, but inspire them none-the-less with a hatred of war, and may they never for love of private glory or advancement provoke its coming. May our young men still rejoice to die for their country with the valor of their fathers, but teach our age nobler methods of matching our strength and more effective ways of giving our life for the flag.

O thou, strong Father of all nations, draw all thy great fam-

ily together with an increasing sense of our common blood and destiny, that peace may come on earth at last and thy sun may shed its light rejoicing on a holy brotherhood of peoples.

—Walter Rauschenbusch in "Prayers of the Social Awakening."

SEVENTH CONFERENCE ON THE CAUSE AND CURE OF WAR

By Elinor K. Purves

The Seventh Conference on the Cause and Cure of War was held in Washington, D. C., January 18-21, 1932. This Conference was composed of 650 delegates from eleven women's organizations, two of which are the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions which together had 99 delegates.

The theme for the Conference was "World Paradoxes" and the program included discussions of the economic causes of war, the Manchurian situation, the Polish Corridor, and the new Russia as possible threats to the peace machinery set up to prevent war; the strengthening of this peace machinery, disarmament as a means to peace, and the part which should be played by the United States in the movements for the peaceful settlement of international disputes.

The Conference put itself on record as in former years in favor of the adherence of the United States to the World Court, and in a Declaration of Opinion which reviewed the history of the World Court Treaty

from the time when it was first presented to the Senate by President Harding in 1923 up to its present status in the Senate, the following conclusions were reached:

As the question of the World Court has been pending in the Senate for nine years, the Seventh Conference on the Cause and Cure of War believes that further postponement of action thereon cannot be justified.

At this time, while the Disarmament Conference is meeting in Geneva, the psychological effect of the United States adherence to the Court would be stimulating and helpful. Continued inaction is certain to be interpreted as a lack of international cooperation which will complicate the work of the Conference.

Public opinion in this country, affirmed by a great majority of the newspapers, the American Bar Association, the American Federation of Labor, the United States Chamber of Commerce, and a great multitude of American citizens represented in such organizations as those composing the Conference on the Cause and Cure of War, supports the World Court wholeheartedly, and this opinion should find sympathetic reflection in senatorial action.

The Declaration of Opinion in regard to the General Disarmament Conference, after calling to remembrance the obligations of the signatories to the Versailles Treaty in regard to disarmament, the similar obligation of the United States in its separate treaty with Germany, the promise through Article 8 of the Covenant of the League of Nations in regard to disarmament, the work of the Preparatory Commission of the League in preparation for the General Conference called for 1932, concluded with the following statement:

Therefore, we, the delegates to the Seventh Conference on the Cause and Cure of War, in conference assembled at Washington, D. C., January 18-21, 1932, look to the American delegation to the first General Disarmament Con-

ference, meeting at Geneva, February 2, 1932, to insist upon the bold reduction of every category of armament indicated by the report of the Preparatory Commission.

The following Resolution was also adopted:

Whereas, the Seventh Conference on the Cause and Cure of War, now in session in Washington, has noted with interest the identic note of the Secretary of State, delivered on January 8, 1932, to the governments of Japan and China; and

Whereas, it has noted in particular the declaration that the United States does not "intend to recognize any situation, treaty or agreement which may be brought about by means contrary to the covenants and obligations of the Pact of Paris of August 27, 1928, to which treaty both China and Japan, as well as the United States are parties,"

Therefore, Be It Resolved, that this Conference express to the Secretary of State its appreciation of this far-reaching interpretation of the Pact of Paris, so that it acquires increased effectiveness as an instrument for ensuring reliance upon pacific means rather than upon measures of war for the settlement of international disputes.

The Conference prepared the following objectives for its member organizations for the year 1932, suggesting that they take some action in regard to them:

1. That the Disarmament Conference take first place in the programs on International Relations of all the member organizations so long as the Conference remains in session, and that resolutions and opinions in regard to it be registered with the Department of State and the Disarmament Committee of Women's International Organizations in Geneva.
2. That there be continued an insistent demand for the ratification of the World Court Protocols.
3. That increased and sustained cooperation of the United States with the League of Nations be advocated.
4. That compulsory military training be opposed.

It was also proposed that the member organizations focus their attention on, and make a study of, the economic roots of international disputes, the new implications of neutrality under the Paris Pact, the treaty-making powers of the Senate, the recognition of the United States of Russia, the question of the revision of the war debts, and the American assets for peace.

DISARMAMENT PETITIONS

By Florence G. Tyler

On Saturday, February 6, the women of the world had a special part in the Disarmament Conference for it was on that day that the petitions signed by millions of women all over the world were presented, and those who were watching the newspapers read with a great thrill the account of the presentation, and of Miss Mary Dingman's speech.

The National Committee on the Cause and Cure of War set out to secure the signatures of 1,000,000 women of the United States of America to the petition to the International Disarmament Conference being held at Geneva, which read as follows:

We, the undersigned women of the United States, hereby petition the International Disarmament 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.

The Allies and Associates pledged world disarmament to their adversaries; the Covenant of the League of Nations promised it; great nations have solemnly agreed that international disputes shall be settled by peaceful methods without resort to war; and, lastly, through the Briand-Kellogg Pact, war has been renounced.

Clearly, the next step is the bold reduction of every variety of armament. To do less would violate treaty obligations, awaken suspicion and incite fresh war talk.

The assurances of peace will become invincible when the reduction of armament for which we plead has been secured. Wars will cease when governments so resolve.

An allotment of 60,000 signatures was made to the church women to be secured through the offices of the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions of North America. In some of the denominations an effort was made to reach the "last society in the last church." Some groups took it very seriously, and some groups not so seriously. But for weeks previous to January 1 the petitions poured

into the offices of the Council and the Federation, and when the date of sailing came, the church women had sent in not 60,000 but 140,000. About 5,000 more signatures have been received since then. These petitions were sent from the office of the National Committee on the Cause and Cure of War with those collected by ten other American women's organizations, in bundles of 12,500 signatures, to Geneva, and there they were added to the petitions of the women of France, England, Holland, Japan, Germany, etc., over 8,000,000 in all, and Miss Dingman made the presentation speech to the Disarmament Conference. As Chairman of the Disarmament Committee, she represented the fifteen international organizations having headquarters in Geneva with branches in fifty-six countries and a combined membership of 45,000,000 women.

The petitions, coming from many lands, were accompanied by delegations of women from those lands, and following Miss Dingman's presentation speech, these women delegates formed in a long line and advanced one by one, toward the tribune's table where two secretaries received from them their bundles of signatures. The American petitions were bound with red, white, and blue bands, and each bundle of 12,500 signatures bore the name of the organization which collected them. Within a few minutes the table on which the packages were piled was full to overflowing. The secretaries began filling big baskets from the overflow, while outside in the corridors hundreds of other packages, too heavy to be carried, were piled high against the wall.

Many other organizations were represented and many other speeches were made. The most impressive of these was made by James Frederick Green of Kansas City, a student of Yale University speaking for the Intercollegiate Disarmament Council of the United States, who said in part:

Behind your deliberations stands staring down on us the spectre of death. Other speakers have much at stake, but we have even more, for we are literally fighting for our lives. It is our generation who will be requested to destroy the best of human culture, perhaps civilization itself, for causes which future historians will discover were erroneous.

In every club and fraternity house in England and America, we never cease to ask, "Were these 10,000,000 young men who loved life as wholeheartedly as ourselves, victims of an illusion when they fell on the world's battlefields, fourteen years ago?"

We remain unconvinced as to the wisdom of our predecessors. We respect the noble dead, but we question the judgment of those who sent them to their deaths. Organized slaughter does not settle a dispute, it merely silences an argument.

The Disarmament Conference is still in session. The reiterated request of millions upon millions for reduction of armaments cannot fail to have made an impression, but church women must continue to work and to pray for this cause until nations shall find a way by which they may live together without war in a world where Jesus' way of life is known and followed by all men.

NOTES FROM GENEVA

The five women delegates to the International Disarmament Conference at Geneva are Mrs. Corbett Ashby of Great Britain, Miss Winnifred Kydd of Canada, Dr. Pauline Luisi of Uruguay, Mme. Paradowska-Szelagowska of Poland and Dr. Mary Emma Woolley of the United States.

Mrs. Corbett Ashby, who took a degree at Cambridge, was formerly President of the Women's Liberal Party of Great Britain and a distinguished leader of the Constitutional Suffragette Movement. She is President of the International Alliance of Women for Suffrage and Equal Citizenship as well as President of the British branch of the same organization.

Miss Winnifred Kydd, M.A., McGill University, has taken an active interest in social movements. She is a former President of the National Council of Women of Canada. She repre-

sented the Council at the eighth quinquennial meeting of the International Council of Women in Vienna in May, 1930. Miss Kydd might be termed "the Prime Minister" of the women's organizations in Canada.

Dr. (Madame) Pauline Luisi is one of the most prominent figures of the Feminist Movement of South America, and the first woman to be sent officially to the League of Nations by a South American government. Mme. Luisi, who was the first woman of her country to obtain a doctor's degree, has given many years of her life to medical research and was appointed head of the clinic at the Medical Faculty of Montevideo. She then gave herself up entirely to the Feminist Movement of Uruguay and to the protection of women and children. She was delegated by the Government of Uruguay to the League of Nations to represent her country at the Consultative Commission for the protection of children and young people, and is a member of the International Committee of Experts on the White Slave Traffic. Mme. Luisi is President of the Alliance of the Women of Uruguay, President of Honour and founder of the Uruguay National Council of Women and of the Uruguayan-Argentine Abolition Committee, and a member of the International Alliance for Suffrage and Equal Citizenship. She was also appointed a delegate of her government to the Fourth International Labor Conference and to the Congress of Social Hygiene in Paris.

Mme. Anna Paradowska-Szelagowska is Vice-President of the Polish Progressive Women's Association, head of the International Section and member of the General Council of the Women's Association for Social Service in Poland. She was appointed Assistant Delegate in the Polish Government's delegation to the 12th Assembly of the League of Nations and she propounded there in the name of the Polish Government a resolution concerning the women's participation in the delegations sent by

the governments to the General Disarmament Conference. Mme. Paradowska-Szelagowska is a member of the Peace and League of Nations Commission and of the Alliance of Women for Suffrage and Equal Citizenship. She has taken an active part in the pacifist movement in Poland.

Dr. Mary Emma Woolley is President of the American Association of University Women and a member of the National Board of the Young Women's Christian Associations. She has been for thirty-one years President of Mount Holyoke College for Women and is known as one of the foremost women educators in the United States. Her college is outstanding for discussions of international questions and for freedom of thought. Dr. Woolley is also a member of the American Society for Judicial Settlement of International Disputes, the League for Permanent Peace Through the Churches, and the Institute of International Education. She has traveled in Japan, China and Manchuria and has attended from the beginning the Pan-Pacific Conferences as a member.

On Friday, February 5, a dinner was given to the women delegates to the Disarmament Conference by the Disarmament Committee of International Women's Organizations. Most of the fifteen organizations constituting the committee were represented.

The dinner was presided over by Madame Ramondt-Hirschmann of the Women's International League for Peace and Freedom who, before introducing the delegates, spoke of the symbolic significance of the eight millions of signatures to the peace petitions from men and women all over the world and of the influence they might exercise on the Disarmament Conference as representing the earnest desire of millions of human beings to be allowed to live normal, peaceful lives.

Dr. Woolley stated her impression of solidarity among the women's international organiza-

tions in working towards the achievement of a great end.

Miss Kydd said that she had traveled all over Canada and had noted with satisfaction the educational value of signing the petitions, and believed that such education helped to form public opinion in all countries, and that the cause of disarmament would be greatly strengthened by women's work in that respect.

Mme. Paradowska-Szelagowska emphasized the necessity for moral disarmament and for an intensive education of youth to dispel the clouds of hate and fear which were still a heritage of the great war.

Dr. Luisi also stressed the great value of educating youth in pacific aspirations and told of the work being accomplished in Uruguay, Brazil and Argentine in revising the texts of history books and inculcating the ideas of political arbitration instead of war.

Mrs. Ashby pointed out that the great task of preventing war belonged to men and women alike for the very existence of the race was at stake.

A new member has been welcomed into the Disarmament Committee of Women's International Organizations—*Ligue des Femmes Oberigues et Hispano-Americaines*. This organization comprises women from all the South American countries as well as from Spain and Portugal.

A PEACE GARDEN

The United States is joining with Canada in the establishment of an International Peace Garden to be located about thirty miles from the exact geographic center of North America. Manitoba and North Dakota have each given 1,500 acres making a total of 3,000 acres.

This Peace Garden will be dedicated on July 14, 1932, the suggested words of the dedication being, "To God in His Glory, we two nations speaking a common language, dedicate this Garden and pledge ourselves that as long as men shall

live we shall not take up arms against each other."

The Prince of Wales, Premier Bennett and President Hoover are to be invited to the dedication and the Governors of all states, Premiers of provinces and of republics.

An International Peace Picnic will be held at the time of dedication.

There will probably be a universal broadcast as one of the International Radio Corporations has requested the privilege, and arrangements are being made.

The endowment of \$5,000,000 is being raised by popular subscription. The first cash contribution from Canada was the gift of a school girl in New Brunswick, being prize money won by her exhibits at the local summer fair, her own personal donation to the Peace Garden.

ADVENTURE AND COMMUNITY

Dr. Mabel Cartwright, who is President of the Woman's Auxiliary, Ontario Diocese, Church of England, gave a stirring address at the Annual Meeting of the Home Missions Council and Council of Women for Home Missions at Toronto, on the theme, "Adventure and Community." Concerning the adventure of peace, she spoke as follows:

There is the adventure of peace; peace has become the supreme adventure of our civilization. It ought to be natural for the Christian to think of men and women as children of our Father. The adventure of love is greater than the adventure of hate; and if the Christian is to make the adventure of peace today he must do it with energy and passion, with a positive faith in the patience and power of God. Every warrior of peace is called to a warfare with ignorance and disease, with sin and hatred, with lust and cruelty, a warfare in our own community where there are ignorant ones to be taught, children to be trained and protected, sinners to be shown the way of repentance, strangers and lonely ones to be befriended, the spirit of unkind, malicious gossip to be cast out by the spirit of charity. The social unit is the neighborhood, and the adventurer for peace must not only pour his prayers and support into the machinery of the League of Nations, but must work out goodwill towards men in that very dif-

ficult part of the field, his own community.

The address was concluded by the following challenge to faithfulness:

All life is an adventure, and if we are to interpret Christ today we must not fear the risk. Men venture every day for possibilities only. Cannot the Christian take the risk for Christ? But risk is only one side of adventure; no adventure is ever brought to a good issue without its prosaic activities. There are pitfalls to escape, heights to climb, dragons to be slain, but there are long stretches of flat, dull road along which the adventurer must plod. The Christian cannot achieve his adventure in one long thrill of enthusiasm; he must carry it through the weary miles when he can just drag one foot after another; the last lap is the one that counts; he must press on, not only when his enthusiasm enables him to mount on wings like an eagle, not only when his strength is able to run and not be weary, but most of all when the utmost he can do is to walk and not faint. That is the way of the adventurer who would interpret his Master to the life of today, in perhaps the hardest spot on earth—his own community.

WILL YOU BE ONE?

"Thy gentleness hath made me great," sang the Psalmist.

On the Peace stamps, issued by the Council of Women for Home Missions to further the Eva Clark Waid Memorial Fund for World Peace, is "the dove of peace" flying over the great wide world. The white bird may seem ineffective against battleships and aerial warfare, and yet it rests not day or night but flies on symbolically over the war-cursed areas.

It will be remembered by the many who knew Mrs. Waid that she gave herself wholeheartedly to bringing peace among the nations in our day.

The goal of the Fund is ten thousand dollars to be invested and the interest used annually for the Council's work of International Relations. The plan includes the idea of ten thousand women each using a dollar's worth of the Peace stamps to establish the Eva Clark Waid Memorial Fund for World Peace.



Our World-wide Outlook

A Missionary Newspaper of Current Events

INDIA-BURMA

Movement Among Higher Castes

The Telugu country has been famous for its mass movement towards Christianity among the lowest castes. In the same area during the last five years there has been a notable movement towards Christianity among the higher castes. During this period over 20,000 people from the higher caste Hindu communities have joined the Christian Church, and every year over 2,000 such people continue to accept Christ.

A potent influence in this remarkable movement has been the changed life of the outcaste Christians. The coming into the church of such large numbers of the higher castes is making new demands on the leadership. A new type of religious and devotional literature is needed, and a better educated and equipped ministry is in demand. If this movement continues the stigma usually attached to Christian converts that they are from the outcastes will disappear, and Christian life and thought will begin to be influenced by Indian culture which is the peculiar possession of the middle class Hindus of the higher castes.

—P. O. Philip in *The Christian Century*.

Four Recent Baptisms

Recent baptisms of four people from Lyallpur, a village near Lahore, are of unusual interest and spiritual significance. S. Narindar, Singh Nibbar, after he had wavered between Christianity and Hinduism for seven years, presented himself for baptism. Although he was a mature man of forty-seven years, and one of authority in his home, he had to come stealthily for fear his relatives might hear of his intentions.

The second baptism was that of Haidar Ali, a Mohammedan sent by the pastor of the Jullundur Church. He declared that it is the purpose of his life to enter the theological college and preach the Word of Life in Christ to Mohammedans.

The third baptism was that of a mother and child from a humble village home. The mother had been taught by her husband and by a Presbyterian missionary at Kasur.

The fourth baptism was that of Khan Mohammad, his wife and baby.

Fully realizing that baptism meant persecution and suffering, isolation and enmity, these people still were bold to accept with joy the sign and seal of their faith in Christ and promised to go forth and bear witness to the death and resurrection of Christ, no matter what the opposition might be among their Mohammedan friends.

—Rev. Frank B. Llewellyn, Kasur, India.

All-India Christian Conference

The All-India Christian Conference, an organization of Indian Protestant Christians, met in annual session at Poona early in February. The conference reaffirmed its approval of the establishment of a united church for India; viewed with regret the general apathy of the Indian Christian community towards the swadeshi movement for promoting home industries and handicrafts; condemned in strong terms anarchy, murder and violence of all kinds; and urged the Government not to resort to repressive measures to check civil disobedience. It was decided to appeal to the National Congress to discard the civil disobedience movement.

—P. O. Philip.

Victory for the Untouchables

The untouchables in India are now demanding permission to bathe in the Ganges, says the Rev. C. F. Andrews.

In the village of Vykom, the untouchables were forbidden to pass through a certain road, which ran near the temples. Some determined to defy the restriction and, with some of Gandhi's followers, marched in procession down this road. The orthodox Brahmins came and beat them. The rebels against tradition took it without complaint, but the next morning they came again, and were again beaten. After several days of this procedure the Brahmins called the police and had the marchers arrested and sent to prison. Hundreds more continued to come. Finally, the Government put a cordon of police across the road and Gandhi's followers stood in front of the cordon, in the attitude of prayer for twelve hours daily, in six-hour shifts. Mr. Andrews said, "the orthodox Brahmins still occasionally beat them, but they gradually grew ashamed, and the villagers loved them more and more."

At last, after a year and four months, the Brahmins gave in and sent away the police. They said, "We cannot stand this any longer. You may pass through the road."

The struggle had been watched with great interest all over India. "Their bravery and their victory," said Mr. Andrews, "have opened to the untouchables not only that one forbidden road, but all the roads that had been forbidden to them in Southern India. Untouchability in India is dying."

—Alice Stone Blackwell, in *The World Tomorrow*.

A Christian Party Illegal

Under the special ordinances promulgated by the Viceroy all organizations connected with the Indian National Congress and having sympathies with it can be declared to be illegal. The Christian Nationalist Party of Bombay has now come under this ban. It was composed of Christian Indians of various denominations, including the Roman Catholic, who were in sympathy with the Congress. To avoid the arrest by Government the committee of the party has been dissolved.

Plain Speaking

A British officer in charge of Criminal Tribes Work in Sholapur believes that the only permanent way of reclamation is the one that leads to Christian citizenship. After visiting a Boys' Reformatory in the same district an English judge declared to those in charge, "these people need what you and the Christian religion can do for them." A non-Christian instructor arose in a staff conference with representatives from all over the presidency and said: "The Scout and Guide movements are good so far as they go, but they do not go far enough. These people need something more vital than moral training. They need religion." When someone asked: "But it was the Hindu religion for which you were pleading, was it not?" he replied, "No, these Criminal Tribes need a way of life that will teach them to live together in love. The Mohammedan religion does not teach us that; nor does the Hindu religion. I mean the Christian religion."

"Off the Christ Standard"

A Hindu newspaper, *The Indian Social Reformer*, comments on the report of the Lindsay Commission on Christian Higher Education: "Throughout their report the commissioners tacitly assume that Christianity is today the same stable factor in the countries from which missions come as it was seventy years ago. This, of course, is

not the case. Many non-Christians feel that just as sterling has gone off the gold standard, Christianity in several of these countries has gone off the Christ standard. In his 'History of Japanese Religion' recently published, Dr. M. Anesaki of the Tokio Imperial University writes: 'Many people call modern civilization Christian, but it is evident to every unbiased observer that Christianity is not taking the lead in civilization, but is struggling to accommodate itself to it.' This is the view of educated Indians." The *Reformer* adds, "Indians outside Christianity are reconstructing for themselves the Christ idea."

Indian Scholar's Testimony

Mr. Chunilal Mukerji, Bengali Christian scholar and author who accepted Christ in 1922, in an article contributed to *Dnyanodaya*, says:

I regard the New Testament as offering the most complete religion to human beings: *First*, because it is based on love as shown by its unwearied attempts at the alleviation of human suffering.

Secondly, it grew out of actual dealings with men and women of diverse natures which oftentimes proved a source of unspeakable tribulation, as the epistles of St. Paul ceaselessly exemplify.

Thirdly, it meets, as such, the manifold requirements of human life.

Fourthly, it inculcates spiritual principles which are not so abundantly found in non-Christian scriptures and which are capable of endless diversification.

Fifthly, it is not a complacent reveling in pious speculation, but a body of utterances begotten of the deep travail of consecrated hearts.

Sixthly, it embodies a system of unimpeachable ethics.

Seventhly, every word of this wonderful faith is sealed with blood, for almost all the apostles died martyrs.

Four Hundred Converts

From the northeast area of Manipur State, Assam, are reports of new villages having yielded to the claims of Christianity. A Baptist missionary, William Pettigrew, of Kangpokpi, tells of what is going on in Tushen:

The village of more than 100 houses is in two sections; the whole of one section, forty-six houses, has accepted Christ. Of the fifty-four houses in

the other section, thirty-nine have taken the stand. The headman of the village remains outside, and like many other chiefs is determined to cause trouble. The Christians of the north section have asked that they be allowed to go over to the other side. Permission was refused, and they are told that they must not even erect a building for worship. Furthermore, if they continue in the faith they must remove themselves to a place far from the village and from their rice lands. The converts remain firm—they have decided to erect their place of worship and await the headman's move. We are looking forward to a gratifying increase among the Tangkhul Christians in the near future. There are more than 400 converts in this village of Tushen.

—*Watchman-Examiner*.

CHINA

The Commercial Press Loss

The American Bible Society lost valuable books and plates through the destruction of the Commercial Press in Chapei, Shanghai. Two members of the Bible Society's native staff who resided in the war area were also reported missing. The Commercial Press was the largest publishing plant in Asia, and employed about 1,500 workers. It printed many of the Scriptures published by the American Bible Society in Chinese and printed much other Christian literature. The loss in investment was about \$3,000,000.

Christianity in China

The Christian Church has been steadily growing in China for a century. The fact that its membership is much larger than that of the Nationalist Party is in itself eloquent. What is, however, of far greater moment is that it has a group of leaders of whom Dr. Cheng Ching-yi, secretary of the National Christian Council of China, is an outstanding example—men of courage, brain, will, and sacrificial devotion. The National Christian Council, on Dr. Cheng's inspiration, has called all the Christian community in China in this hour of peril to their land not to make Christians Nationalists, but to make the nation Christian. A concrete educational, evangelistic and social "Five Year Plan" of action for doub-

ling the membership of the Christian community and educating it for the service of God and man in China is being vigorously prosecuted, a spiritual counterpart to the Soviet Five Year Plan of economic advance.

The New Government

Christian leadership appears to be less prominent in the new government than in its predecessor. Nevertheless Christianity is more free from attacks than was formerly the case. With the exception of Kiangsi and perhaps parts of Hupeh, where communists are active, Christians go about their work much as usual. Christian schools are going forward, though there are losses in elementary schools, and one senses a more hopeful spirit throughout the whole Christian movement.

Hopeful Reaction

A reaction from the law prohibiting religious teaching in schools is apparent among the pupils. Tunghsien reports that there is whole-hearted participation in all religious activities at Goodrich Girls' School. There is a "Church Members' Meeting," with an average attendance of fifty, and a Bible class of from eighteen to twenty members. From sixty to ninety girls attend church every Sunday morning and every girl in the senior class is either a member or on probation. All this is absolutely voluntary. The girls sing hymns before they go to bed, as they used to do in the old days.

The Rev. George W. Shepherd, now in Ingtau, reports that every boy and girl in the two mission schools *voluntarily attends both church school and worship on Sunday*. In addition there are fifteen volunteer teachers who meet weekly with the missionary and the pastor for teacher training.

University of Shanghai

In 1930, 43% of the students in the University of Shanghai were Christians. In 1931, about

46% were Christians with church affiliations. Religious work has been carried on as usual, and has been quite satisfactory, in spite of troublous times. Fellowship Groups and Bible classes were organized at the beginning of the term, and they have been well attended. The work of the Seminary is prospering. A new constitution has been worked out, definitely defining the relation of the Seminary to the University. Twelve students are in attendance. Entire enrollment in the University is 1,988.

Superstition and Doctors

In South China if a person is too ill to recover he must not be allowed to expire in a hospital or any other strange house, or his spirit will haunt his earthly home.

Some time ago I was called to see a young man in great pain. While on the way I met a sedan chair with the patient sitting upright, undergoing the bouncing which the stiff chairs and poles make in this region. After all sorts of methods to relieve his obstruction, his folks were told that an operation was the only way to save his life; that he had six chances out of ten to live. The father of the young man consented to the operation, but the women said "No!"

They took the boy home to die because they were afraid if he died away from home his spirit would haunt them, seeking his home.

With every patient brought to the hospital the doctor must state that he is sure the treatment will cure. If not, they take away the patient.

As a result of such superstition only the girl slaves, concubines and a low type of men submit to serious operations or treatments. None of them go until they have tried the whole gamut—superstitious practices, native quackery and old wives' potions.

By the time the patient lands in the hospital he is a physical and financial wreck—one can al-

most hear the devil laughing, "What can you do now?—I have finished him."

—Dr. William H. Dobson, *Yeungkong, China.*

Military Occupation

Owing to the large number of government troops gathered in Yencheng, Honan, to fight the rebel army, every available building was commandeered for billeting the troops. The general and his headquarters staff occupied the mission compound.

Two machine guns were on the ground with the gunners standing by and the guard with fixed bayonets. In spite of this formidable appearance of the entrance to the church, hundreds of Christians passed through this gate as usual for services.

This is only one of many military occupations in recent years. After the evacuation the missionary returned to find his residence among the other buildings occupied. Three months later the soldiers vacated, leaving a legacy of dirt and vermin which made the succeeding summer months very trying.

The Yencheng church supports its pastor and other Christian workers, and is trying to reach out into its parish of a million souls with the Gospel.

The last annual conference was attended by eight hundred Christians from various parts of the district and the messages from the Word of God were a means of blessing and inspiration to many hearts. Fifty out of many candidates examined for baptism were received.

Pray for an increase during this year in spite of flood, brigandage, and civil strife.

—Rev. Ernest J. Davis, *China Inland Mission.*

JAPAN—CHOSEN

The Grievance Against Shanghai

Shanghai is the source of much trouble for Japan, for it is the headquarters of the efficient organized boycott on Japanese exports into China. It is also the headquarters of a Korean

"provisional government" which has kept the movement for independence alive in Korea. Shanghai is also the source of considerable communist propaganda which finds its way into Japan. It is a center of industrial unrest, and from its shops have gone tons of anti-Japanese propaganda.

Japan wishes to control Shanghai and the lower Yangtze because of the economic potentialities of its hinterland. Japan formerly shared in the operation of huge smelters near Hankow, but these and her forty-two great textile mills have suffered greatly from industrial unrest. The occupation of Shanghai and the lower Yangtze might lessen these hostilities and permit Japan to continue the exploitation of those invaluable minerals while trade, relieved of the weight of the boycott, expands.

—*The Christian Century.*

The Influence of Christianity

No amount of sophistry will hide the fact that it is the Christian workers and Christian civilization that have lifted Japan above the darkness of old ideas and backward customs, and put her on the path of progress and higher culture.

Let us ask who it was that taught us in this struggle for uplifting ourselves! The answer is perfectly simple. The Christians and Christian ideas of love, humanity, justice, and propriety, therefore Christianity. Japanese Christians professing their belief in the Bible and going to churches may not be large, but the Japanese men and women who think as good Christians do without knowing it, and are propagating and acting up to Christian ideas are innumerable. In fact, it may be said without exaggeration that if Christianity as a religion be making but slow progress in Japan, the Christian ideas may be said to have already conquered the country.

—*Japan Times.*

Selling Girls

The depression, according to the *New York Times*, has brought back to two villages in the Yamagata Prefecture the practice of selling young girls. Out of 469 girls in West Kokuni between the ages of fifteen and twenty-five, 110, in recent months, have been sold to the keepers of licensed brothels and more than 100 have been placed as waitresses in cafes of tea houses of ill repute in neighboring towns. The prices paid range from \$150 to \$400, but a commission is deducted for brokerage. This recurrence of a practice largely obsolete led to inquiries by prefectural authorities and the agricultural department of the Imperial University. It seems 85 per cent of the land of that county is covered by government forests in which the peasants have no rights. The amount of arable land is not great enough to support the people, and some years ago the district purchased from the government some of the waste woodland. This cost half a million dollars of which West Kokuni, with a population of about 4,700, had to undertake \$7,500. Taxation has risen and the village is now in arrears more than \$15,000. Salaries are unpaid and this year, to add to the distress, crops failed.

A Live College Church

When the North Japan Christian College in Sendai grew larger we came to feel the need for a religious organization within the school that would exert a direct Christian influence upon the students and that would provide facilities for training the students to do Christian work after they left the school. So about eight years ago the school church was organized with 93 charter members and each year the number has increased by about 100, so that now there are about 758 members. From the standpoint of numbers it is one of the largest churches in this part of Japan.

Since a large number of the theological students belong to this church, they are trained in Sunday School and church work.

There are 12 elders, all of them Japanese, three of whom are women. There are 16 deacons, five of whom are women. The Sunday School has an average attendance of 170. There are 35 teachers and officers in its three departments. Then there is a Ladies' Aid Society of about 100 members; a Men's Bible Class which meets once every week for study; a C. E. Society for college boys, and a Junior Society for high school students; two Lydia Societies for girls of Junior and Senior age; and a Y. M. C. A. for students of the Sendai Imperial University.

—*Dr. Elmer H. Zaugg.*

Increase of Religious Sects

The phenomenal development of various religious cults among the Japanese proves their desire for assurance of spiritual realities in a world of stress and strain. The "Human Way" cult, though less than five years old, is said to have 200,000 adherents, among whom are educators, government officials and military leaders. It is significant that few of these sects offer any material or economic advantages, though some promise healings of bodily infirmities to the most faithful.

National Presbyterian Church of Korea

The National Presbyterian Church of Korea has been organized eighteen years. It is a thoroughly self-respecting, independent Church; has adopted and revised its own standards; and incidentally has developed a group of constitutional lawyers fully able to hold their own with the sargons of Presbyterianism, whether in Scotland or the United States. It faces its responsibilities unafraid; ordains its workers, conducts its mission work at home and abroad; handles its finances; encourages its

woman's work; administers discipline; guards its prerogatives carefully; at the same time it co-operates most cordially and fraternally with the missions laboring side by side with it for the accomplishment of the big task of evangelizing the 20,000,000 of Korea's population. Only one-fortieth of the people are as yet Christian.

A Marvel of Modern History

In a period of forty years a thousand Christian churches have been established in Korea. The growth of the Christian communities, the early naturalization of Christianity in the Korean environment, and the far-reaching influence of the religion on the thought and life of the people, have been remarkable, and the present day Korean is awakening under the influence of Western culture. One has only to walk through the streets of certain cities on any Sunday and notice the number of closed business shops to understand something of the great impact that Christianity has made on this land. Christian progress in Korea is partly indicated by the following statistics taken from "The Korean Mission Year Book" for 1928:

Total missionaries.....	491
Churches or groups.....	4,147
Communicants or full members	111,134
Catechumens or probationers	64,697
Baptized children	22,039
Other adherents	58,318
Sunday Schools, adult and primary	4,763
Sunday School scholars.....	220,335
Teachers in Sunday Schools.....	14,370
Bible Classes (four days or longer)	3,285
Bible Class attendance, men.....	49,218
Bible Class attendance, women	60,667
Korean contributions, 1927, yen	1,245,757
Korean contributions, 1925, yen	1,147,149

The average gain in number of communicants was an average of 24 per cent, while the average gain in giving was 250 per cent.

—*Dnyanodaya*.

ISLANDS OF THE SEA

Aloha Na Makamaka Hawaii

Across nearly six thousand miles—from Boston to Honolulu—the first radio-telephonic message was sent Wednesday evening, December 23, 1931, from New England to Hawaii, and a brief conversation carried on between the American Board and the Hawaiian Evangelical Association, and 111 churches of six nationalities in Hawaii.

Dr. Leavitt delivered the first formal radio-telephonic message between New England and Honolulu. He said in part:

On this historic occasion the American Board of Commissioners for Foreign Missions greets again the Hawaiian Evangelical Association in the fellowship of a great and common purpose.

For 112 years strong ties have bound the best that is in America to the best that is in the Hawaiian Islands, ever since that famous band of missionaries embarked on the brig *Thaddeus* for the Sandwich Islands in 1819.

The first act of communication required 159 days to complete. Today Boston speaks to Honolulu not only lip to lip, in an instant of time and annihilating space, but in a deeper sense, *from soul to soul*.

The reply from Honolulu was heard through seven sets of ear phones distributed among those present. The Hawaiian friends were assembled in the Throne Room of the Capitol building in Honolulu. Mr. Arthur Alexander, vice-president of the Hawaiian Board, said:

Friends of the American Board: The change that has taken place since the first missionaries arrived in March, 1820, is almost incredible. Today we are conversing directly with you in Boston. In 1820 it took over a year to get even a simple question answered. We cannot realize the isolation of the early missionaries to Hawaii and the hardships that they suffered. In less than forty years they had made of them a Christian nation.

They did more than christianize Hawaii. They helped the Hawaiian Government to maintain its independence. They founded the present school system, and paved the way for the racial harmony and cooperation that is one of the features of our life today.

In 1863 your board withdrew its support and transferred the local work to the Hawaiian board. We re-

gard it as a sacred trust. Aloha from the Hawaiian Islands and a merry Christmas to the American Board!

The Independent Church

The Aglipayan Church of the Philippines is a combination of about 10 per cent high church Episcopalianism, about 85 per cent of the kind of nationalism represented in America by the D. A. R., the old guard Republicans and the American Legion, and about five per cent of the worship of science.

Doctrinally, the Aglipayan or Independent Church has evolved to the place where it is as far from Rome in belief as the Philippines is removed from Rome in distance, the Catholic Dictionary to the contrary notwithstanding. Bishop Aglipay in various statements has specifically repudiated the Catholic doctrines of the supremacy of the pope, transsubstantiation, the adoration of Mary, the celibacy of the priesthood, the priest's power to forgive sins, ecclesiastical indulgences, and purgatory. On the other hand, his movement is equally far from Protestantism. Every Aglipayan church has its images and every priest wears robes much like those of the Catholic Church. Although Aglipay was friendly with Protestant groups, there has been a gradual withdrawal until now there is little or no contact. This is largely due to the strange mixture of ultra-modernism in theology, ultra-Catholic practices, and ultra-nationalistic preachments which the Independent Church presents.

—*The Christian Century*.

A New Mission Boat

Mrs. Henry W. Peabody is rejoicing that God has provided means for the purchase of the *Fukuin Maru*. The Association of Baptists for Evangelism in the Orient will operate the boat in a group of the Philippine Islands which are now without missionaries. Mrs. Peabody's own enthusiastic words written from Orlando, Florida, are:

Our prayers are answered and the check for the purchase of the *Fukuin*

Maru is in my hands. The cost of maintenance will be kept down to the very lowest figure. We can save much by having our students serve as crew. They will have plenty of time for evangelistic work while the ship is in port. The zone where the boat will operate is not in the typhoon zone. The captain feels perfectly safe in taking his family with him for six months of the year, and his wife is such a finely equipped Bible teacher that she can be a whole faculty if needed—especially as the boys will have had some training in the Bible School in Manila.

NORTH AMERICA

League of Evangelical Students

About six years ago the National Young Men's Christian Association organized an inter-seminary conference. Some delegates desired a doctrinal basis, and, failing to secure it, organized, at Pittsburgh, an inter-seminary and inter-collegiate body with the following article in its constitution:

Qualifications for membership in the league shall be faith in the Bible as the infallible Word of God, and acceptance of the fundamental truths of the Christian religion, such as: The Trinity, the virgin birth of Christ, His divine and His human nature, His substitutionary atonement, His resurrection from the dead, and His coming again.

The League of Evangelical Students has gone on successfully and now is planning to establish in every institution of higher education in North America a group devoted to the promotion of spiritual life, and to the propagation of New Testament Christianity.

Chicago a Mission Field

Chicago offers one of the greatest missionary fields in the world, the Ven. Frederick G. Deis, Archdeacon of Metropolitan Chicago, declared. He estimated that 25,000 Episcopalians are "lost" to the church in Chicago at the present time through lack of a sufficient missionary program and machinery for keeping in touch with a shifting metropolitan population.

Statistics show that the average age of gangsters range from seventeen to twenty-two years. Statistics also prove that few of our gangsters ever had any

training in Sunday schools or otherwise. It is clearly evident that one of the most effective ways to combat the crime problem in Chicago and other cities is to plant the church firmly in every community with an aggressive missionary program.

—*The Churchman.*

Mohammedan Activities

Many Moslems live in New York and vicinity. Most of these come from Syria, Palestine, Turkey, Persia, North Africa, Iraq, Arabia and India, and little is being done to bring them into living contact with Christ. Last year a Christian Armenian, Esa Kazazian, from Baghdad, began to do work among them, distributing Christian literature and seeking to win them to Christ. Mr. Kazazian was backed in this work by the American Bible Society, the American Tract Society, and the American Christian Literature Society for Moslems. Most of these Moslems work in factories, and, as Mr. Kazazian says, "are astonished to learn that some one in America cares for their souls."

A colporteur observed that Mohammedans have lately been working among Negroes in the Pittsburgh region. The Mohammedan argument is: "Christians brought you here as slaves and have oppressed you. We Mohammedans are all brothers. The Bible says Jesus was buried in Palestine; but here we have a picture of his tomb in India." There is a definite need for missionary work to fortify Negroes and others with the Scriptures.

Protestant Episcopal Mission Centenary

The 100th anniversary of the Protestant Episcopal City Mission Society of New York City was celebrated in January at special services at the Cathedral of St. John the Divine. Bishop Manning, president of the organization, paid the following tribute to its growth and usefulness:

"The society has stretched its facilities to meet each new opportunity and has striven to

meet the increasing needs confronting it. In addition to all its regular work, it is now acting as a central agency for the relief of the unemployed people of our church. The society is doing this work most wisely, effectively and sympathetically."

The society has increased its original budget through the century from \$1,000 to \$375,000, and this winter finds its resources taxed to the breaking point with the ceaseless appeals from destitute families.

The Need for Volunteers

The missionary enterprise has a living challenge to Christian students of the present generation, as was clearly shown at the Buffalo Student Volunteer Convention. The opportunity for missionary service is reported by a large number of the mission boards. This reveals a significant and urgent need. Nearly 600 openings are definitely financed, and 250 other calls, are provisional on special funds. For evangelistic work there is urgent need for 229 ordained men and 133 trained women. The educational field requires 67 men and 176 women with adequate preparation and personal qualifications. Hospital work and pioneer medical service calls for the consecrated skill of 67 men physicians, 44 women physicians, and 98 nurses. Other specialized tasks demand trained agriculturists, carpenters, treasurers, an experienced librarian and a college president.

The need is for intelligent and earnest Christian youth moved by the spirit of Christ and positive faith and conviction—and with adequate preparation.

Jews Turning to Jesus

In an Orthodox synagogue of Brooklyn not long ago, during certain days of repentance and prayer, Jews were seen lying on their faces crying to God for protection upon them and their persecuted brethren, especially in Russia. One elderly Jew lifted up his hands towards heaven, and in an agony of soul cried out: "Oh that Thou wouldst

rend the heavens, that Thou wouldest come down. Lord, send our Messiah, and should the Jesus of the gentiles be the one, grant us a sign that we may be sure and forgive our guilt toward Him." A changed attitude toward Jesus Christ is in evidence, and though inadequate yet shows that contempt is giving way to recognition. In a Baltimore publication, *The Mediator*, was an account of a memorial service for Jesus, which opened with a reading of the Sermon on the Mount.

The Rabbi's sermon consisted of six reasons why Jews should regard Jesus as a great teacher:

(1) Because He lived as a Jew, mingled with Jews, and observed their festivals. (2) He died as a Jewish patriot, for principles and convictions. (3) His religion was the religion of the synagogue. He taught the fatherhood of God and the brotherhood of man. (4) Jesus was a Jew in His criticism of the Jews of His day. (5) Jesus was a Jew in that He influenced the Jewish race by His personality. In other words, because Jesus was a kinsman of the Jews they became of world importance. (6) Jesus was a Jew in His influence on the history of humanity. He introduced the ideas of Judea into the whole universe.

Lutheran Home Mission Council

This Council for North America was organized in 1930 to give encouragement and information in home mission work and method; to study and survey home mission fields; to adopt principles according to which home mission fields may be occupied and worked without duplication of effort and expense and without unfriendly competition. To carry out this latter purpose, it is suggested that local Home Mission Councils be formed in all large Lutheran centers where there is a majority of cooperating bodies. Such a council has already been organized in metropolitan New York and has demonstrated the feasibility of this procedure. Bodies cooperating in the national organization are the United Lutheran Church, American Lutheran Church, the Lutheran Free Church, United Danish Church, Danish Evangelical Lutheran Church of America, Nor-

wegian Lutheran Church and the Augustana Synod. The Council held its second annual meeting in Chicago on January 26.

Interracial Cooperation in Tennessee

It is encouraging to note the improvement in interracial relations in the southern states. The activities reported by James D. Burton, Secretary of the Interracial Commission of Tennessee, is cheering. Many conferences have been held in the past year and city and county leaders have been enlisted in the work throughout the state. Close contact is maintained with state departments of health, education and various institutions looking to the improvement of community life in race relations. Better accommodations for colored people have been provided in some localities, an anti-lynching bill has been endorsed by white leaders, more adequate police protection in Negro communities; better economic and educational conditions have been promoted and morals have been improved. There is great need for better state institutions for juvenile delinquents, the feeble-minded, the sick and the helpless. Adequate protection, justice and opportunity should be given to all.

Alaskan News

The United States Government is using the old army post buildings at Fort Gibbon, Alaska, as hospital, orphanage, school for the blind, etc., for the natives. Rowe Hall, which cares for the children, has more than proved its worth, but it must be closed owing to lack of funds. Deaconess Bedell of the Episcopal Church hopes to open it as soon as she returns from her furlough.

Henry Moses, mission lay reader and interpreter at the Protestant Episcopal Mission of Our Saviour at Tanana is holding services in the cabins of the natives. Blind Paul, for thirty-five years conducted them, using

an ancient horn to call his people together for worship.

Last spring the mission cared for the natives in Kokrines Village during the epidemic of influenza. The ninety-four miles between the two villages was covered by dog-teams spaced in relays to make a continuous journey.

—*The Churchman.*

LATIN AMERICA

Will Mexico be Dry?

Temperance is making headway in Mexico and steps are being taken to make the nation dry. The movement is sponsored not only by church organizations and women's societies, but is also promoted by the Government. In 1929 President Gil initiated an anti-alcohol campaign, and began propaganda in schools and other Government organizations; he ordered temperance programs regardless of the personal opinion of the teachers. Though the present administration does not push the campaign as did Mr. Gil, the movement has a momentum that will not stop. A recent law closes saloons from Saturday night till Monday morning. Having the saloons closed this one day, the biggest spending day of the week, has made a great impression in Zitacuaro. The prison keeper complained that he did not get enough men in jail on Sunday to work the roads during the week. Since Sunday is the biggest market day, and families come to town from miles away, the enforcement of this law is a genuine blessing.

Disturbance in Central America

The Central American States are still centers of earthquakes and of political upheavals. San Salvador has had a recent short-lived rebellion and in February disturbances in San José, Costa Rica, caused the United States Legation to be abandoned when the barracks across the street were being bombarded. A rebellious movement was led by Manuel Castro Quesada, defeated candidate for president. All

streets were deserted and business paralyzed. Costa Rica is a small mission field occupied by the Methodist Episcopal Church, the Anglicans and the Central American Mission.

Brazil Calls Loudly

Brazil needs more missionaries, especially in the Amazon valley and the central tablelands. "The vast hinterland, now shrinking in size because of the new motor roads, demands an active missionary campaign," says Dr. Erasmo Braga, outstanding Brazilian leader. There are twenty-three Protestant missionary societies, with about five hundred missionaries, including wives, at work in about eighty stations in Brazil. The native Christian staff numbers 713, of whom 250 are ordained men. The Evangelicals have 750 organized churches, with over 122,000 communicant members, not counting the 350,000 members of the German Lutheran Church in the southern states. The present population of Brazil is over forty million. Thousands of cities and towns are untouched by the Gospel; the vast interior, with over 1,000,000 Indians, is practically unreached.

World's Sunday School Convention

The first assemblage of Christians from all over the world to be held in South America will be the World's Sunday School Association Convention in Rio de Janeiro, July 25-31. At least fifty nations will be represented.

A youth conference will be one of the features. In addition to the main program, institutes and seminars will be held for a more intensive study of Christian education in its world-wide aspects. For the multitudes who cannot attend, but who are eager to be personally identified with the convention, there is an Intercessory Prayer Membership.

World's Hardest Field

During the last two years hostility and distrust on the part of Amazonian Indians has been overcome and 645 converts have

been brought into the church. Little settlements and groups are holding their own services in the absence of the missionary, and are looking forward eagerly to his return visit.

With Iquitos, Peru, as headquarters, missionaries of the Inland South American Union itinerate up and down the hundreds and thousands of miles of waterways, a work which has only begun to bring results. This region has been and is still one of the "uttermost parts," and with Tibet form the last two regions closed to the Gospel.

Protestant Rights in Peru

The Rev. John Ritchie of Peru writes that the maximum of self-government ought to be the normal procedure in a Christian Church whose members are led of the Holy Spirit. He says: "The native church should be foreign only to the extent of its heavenly character and not on account of its earthly derivation."

Mr. Ritchie says that converts are insisting on their status as Peruvians as well as Christians. It is the policy of the church of Rome to exclude Protestants from the cemeteries. But the Evangelical Christians, under Mr. Ritchie's advice, insist on their rights as Peruvian citizens to use the village cemetery. "This stand has been successfully taken throughout the interior towns and villages and in many places Protestants have been allowed to use the public cemetery, thus establishing a precedent which will be difficult to overcome. The native Christian desires to avoid taking any course which would make them a community apart from their fellow countrymen.

"The native Evangelical synod has also refused to establish mission schools and is insisting that their children be received into the state schools and be accorded decent treatment by the nun-trained school mistresses. As teachers become accustomed to having the children of Evangelicals, intolerance wears down. The battle is not won but it is

being fought for the right to be Protestants without detriment to their citizenship rights. Evangelical Christians are not to be looked upon as the protégés of foreigners and a foreign religion, but as one hundred per cent Peruvians with something in quality which the ordinary Peruvian does not possess. The Evangelical church seeks the regeneration of the individual and aims to convert the community to tolerance if not to faith."

—*World Dominion.*

EUROPE

Methodist Union in Britain

A few years ago there were five Methodist denominations in Great Britain: the Wesleyan, the Primitive, the United Free, the New Connection, the Bible Christians. Then there were three: the Wesleyan, Primitive and the United, which gathered in the other two.

In September, 1932, there will be only one.

The union has been achieved with patience and goodwill on all sides. Each church has its own distinctive traditions, which have gathered around them the radiance of many memories. But the union will be complete and there will be no minority keeping out of the new church.

An African in Liverpool

A convert of Mary Slessor of Calabar, named Ekarte, went to sea and found himself stranded in Liverpool, where he was led to undertake the help of other Africans who came on steamers to the port. He visits all the ships which carry African crews so that now the men know him and look to him for help in difficulty.

Ekarte lives in a little room in a poor quarter. There you may find him teaching colored men or children the catechism or hymns or discussing passport complications. Or he may be rushing to the hospital or to the police court to help an arrested sailor. The hospitals are miles away, and Ekarte has to walk the whole distance once or

twice a week to visit all in which there are colored people.

This convert of Miss Slessor has absolute faith in prayer. A writer in *Life and Work* says: "On one occasion I brought a parcel of food for himself, knowing that if I gave him money he would directly give it to others. When I presented it he remarked that he had been praying for three seamen who were destitute and starving and now the answer had come. Within four days he had got one of them a position on a liner going back to Africa. A week later he secured similar positions for the other two."

—*Ernest Gordon.*

Religious Interest in England

The statistics published in the official yearbook of the Church of England give grounds for an encouraging view of the state of religion in that country today. During 1930 there were in the 12,801 Anglican parishes 420,281 baptisms, or about 75 per cent of the total number of births registered in England in that year. Add the baptisms in Methodist, Congregational, Baptist and other churches and it becomes evident that the number of families that ignore religious observances must be small. For the attendances at religious worship the yearbook estimates that the attendance of "adult regular worshippers" at Anglican services is at least 6,500,000. The addition of Non-Conformist Church worshippers would bring the total number up to about 10,000,000.

Bible Churchmen's Society

The Bible Churchmen's Missionary Society was organized in 1922 by members of the Church of England and in the seven years of its existence its yearly income has passed from £25,144 in 1923 to £57,000 in 1930, in an uninterrupted increase. It has commissioned 116 British missionaries and has 68 in training. Ten of these are physicians and there are already 87 native workers. It is pledged to pioneer advance wherever possible.

Its initial undertaking was at Mirzapur, United Provinces of India, buying the London Missionary Society's £5,220 plant. In West China it is working with Bishop Cassels, and in South China it has absorbed the Emmanuel Medical Mission at Nanning, formed by Dr. and Mrs. Lechmere Clift. In Burma it has begun extensive missions and has taken over the Deaf and Dumb School and Orphanage for evangelizing the eleven thousand deaf mutes of Burma.

North Africans in France

At present there are about 110,000 North Africans, Berbers, Arabs and Kabyls from Algiers in France. Many of them have come in contact with Protestant missionaries in their home lands and while in Paris attend Protestant services. A group of Mohammedans comes regularly an hour's ride by bus to take part in the meetings and the driver, a Kabyl, leaves his bus parked in the street to go in himself. A former student of El-Ahzar University is an attendant at services, and a Kabyl who became a Christian and returned to his home country reports that, notwithstanding constant peril of life, he has so far distributed about 1,250 portions of the Bible among his people.

A New Spain

Last summer I traveled 4,500 miles in Spain and talked with more than fifty Protestant pastors, representing different denominations.

Though the number of Spanish Protestants is small (scarcely 12,000 among more than 22 millions), the Evangelical movement has been an important factor in bringing about the republic. Some of the secretaries in the present government were pupils in Protestant schools, and are not ashamed to confess it in public. I found everywhere that, among the most influential men of this government, Protestantism is well thought of. Some of our pastors have even been offered the office of provincial governor or the presidency

of the city councils and regional congresses.

Today in Spain there could be employed as preachers and lecturers all the pastors working in all the Spanish-speaking countries. There are less than a hundredth part of the workers needed, and these are so poor that even those who receive the highest salaries would be unable to eat in the United States, not to speak of rent and clothing. The highest salary for a pastor in Madrid in terms of dollars would be \$40 a month. Their congregations are also poor. Germany and England are doing something but their help is meager. If the North American boards working in Latin America could help Spain at present they would help the work in all Spanish-speaking countries, because Spain is now becoming more and more the leader in all those countries.

—*Juan Ortz Gonzales.*

Protestant Academies in Germany

The most noticeable way of balancing the German budget has been by reducing the salaries of state officials of all classes. Particularly drastic is the decision that out of 15 pedagogical academies, in which since the war the elementary school teachers have been trained, only six will remain, and how long those will remain open is uncertain.

It is significant of present political conditions that the nine academies sacrificed are all Protestant, while the two Catholic academies, and the one in Frankfurt with no religious affiliations, will continue their work. This means that the Catholic influence has been strong enough to protect their cultural institutions, while the Protestants are not in sympathy with the present Prussian government.

—*The Christian Century.*

Religious Interest in Bulgaria

A wave of religious interest seems to have appeared in the University of Sofia. Not only is the Bulgarian Student Chris-

tian movement at a high point in its activity, but a strong movement among Russian students has also come into prominence. The three days' conference of the Russian movement in Sofia, just closed, was the first ever held there, and one of the best held anywhere in recent years by Russians, according to an experienced leader who was present. New cooperation between all Russian student organizations in the University of Sofia was one by-product of the meeting.

—Donald A. Lowrie in the *Christian Century*.

Athens School of Religion Closes

The School of Religion at Athens, the only surviving American Board school for the training of religious leaders for all of the Near East, is to be closed next June, according to present plans. It is arranged that the training for leadership given at the New Bulgarian Seminary and at the Beirut School for Religious Workers of the Presbyterian Mission may to some extent make up for the loss, but the regrettable action was unavoidable, owing to financial conditions.

AFRICA

Listen to Africa

The International Committee on Christian Literature for Africa has planned to issue a periodical to be published six times a year, for village people and school children in Africa. It will be called *Listen, News from Near and Far*. The publication of the paper has been made possible by the generous financial support of the American Committee on Christian Literature for Women and Children in Mission Fields. It will be published in English, and it is hoped that it will be read by teachers and others who know English in the villages, and in classes in schools where English is taught. The Rev. H. Stover Kulp, of the Church of the Brethren Mission, Nigeria, is editor of the paper, with Miss Jean Kenyon Mackenzie, for-

merly American Presbyterian Mission, Cameroons, and Mrs. H. D. Hooper, formerly Church Missionary Society, Kenya, as associate editors. Mr. Hubert W. Peet, of the Far and Near Press Bureau, is managing editor.

Effects of Christian Education

The answers given below were written by students at the close of a year's course on "Problems of Religion," given at the American University at Cairo.

I used to believe that tying rags to tombs and lighting candles at them would bring good luck, but now I believe nothing of that sort. This course has made me see that true religion should lift the standard of my conduct.—*A Palestinian Moslem.*

This course has strengthened my belief in a good God.—*A Russian Atheist.*

I believe this course has taught me what true religion is. If I have learned only this from the course, it is enough.—*A Palestinian Moslem.*

In primary schools, I learned that the Koran was the true word of God—perfectly correct, no mistakes and no errors. I could not discuss with my teacher that this was not right or he would have beaten me and might have expelled me from school.—*An Egyptian Moslem.*

—*Recent Bulletin of the American University.*

Egypt's Problems and Progress

Miss Finney of the American Mission at Tanta, Egypt, outlines some of the problems met there. As rural mission schools are being replaced by the better equipped government schools, the need arises for preaching centers to become the nucleus of future churches. The increase of government schools enlarges the reading public, thus calling for larger supplies of good reading material, and providing a widening opportunity.

The national aspirations of present day Egyptians must be met by inspiring the younger generation to real service for their country. Addiction to narcotics, the difficulties of converts from Islam and woman's position under Islam never cease to be problems.

As to progress, Miss Finney lists decreasing fanaticism; greater interest of young peo-

ple in evangelism; vacation Bible Schools; an aroused "Health Sense"; intensive study of Egypt's agricultural resources with a resultant lessening of rural poverty; better roads—a challenge to the evangelist, and finally greater leniency on the part of the government toward Christian instruction.

A Wordless Worship

Men calling themselves prophets have been a recurring feature of the Christian movement in West Africa. More than a year ago such a man began to preach and heal on the western border of the Ekiti country. His method is to pray, quote Psalms, lead in singing hymns, preach the coming of the end of the age, then call on his hearers to surrender their idols and confess their sins. Water brought by the credulous is blessed and later drunk for their healing. Taking advantage of this awakened zeal, two missionaries of the C. M. S. opened work at Kpata, in the Bassa country. A school was started, although it had no equipment beyond a blackboard, and a hundred children attended. A dispensary opened and there were fifty patients a day. Last February a message came from villages in the bush: "Please send us some one to help us! We do not even know how to pray." This it was impossible to do but a few months later another message came saying that they had built a church. They had given up their market on Sunday, and met in the church; there they stand up, kneel, sit down, but no one says a word, for they do not know what to say, or how to pray.

Basuto and Barotse

In the oldest field of the Paris Evangelical Missionary Society—Basutoland—the church is looking forward to celebrating its centenary in 1933. Basutoland feels the world depression, but in spite of prevailing poverty the church maintains a healthy growth. The number of declared new converts has risen from 2,000, the average

annual increase for years past, to 3,000. As to church contributions for support and extension, this year's diminution is only £740 (£7,302 as against £8,042 in 1929), and of this £7,302, £407 was for work among their countrymen on the Rand. The main development is in the mountain region of the Maloutis, which occupy more than two-thirds of the country, and to which the increase of population drives more and more inhabitants every year. These have been ministered to by native evangelists, supervised by fully ordained native pastors, but the growing complexity of the situation requires a European worker, and it is hoped that one may soon be installed.

—*The Christian.*

Younger Generation Sacrifice

Many young Christians in Angola, West Central Africa, have refused positions that would mean comparative wealth in order to continue teaching under conditions little short of poverty, reports Dr. Henry S. Hollenbeck, of Sachikela. They have dedicated their lives not only to the school activities but to evangelistic efforts. They find a growing desire for the Christian message in unoccupied villages. "They teach on meager allowances, and one young man refused a position as carpenter for a prosperous company even after considerable pressure was brought to bear upon him, and he was told he might name his own salary."

Four Races Confer

Chinese, Indians, Eurafrians, Bantu, one Scotchman, an Englishman and an American sat down together recently and discussed ways and means for developing interracial understanding in Johannesburg. The 2,000 Chinese have nothing in common with the 10,000 Indians, nor the Indians with the rest. The 30,000 Eurafrians are scarcely better off. The Bantu are constantly finding new friends among the whites, but know little about the Indi-

ans and the Chinese. Out of this preliminary conference came plans for an International Club. The Chinese and Indians favor the purchase of a building at once. This absorbingly interesting enterprise has met with the unanimous approval of all races and should provide the contacts out of which a spirit of understanding may develop between the vanguard of each group.

—*The Congregationalist.*

WESTERN ASIA

Three American Colleges

Seventy-six years ago a ship sailed from New York for the Orient bearing two men of destiny, Daniel Bliss and Tillman C. Trowbridge, who with Cyrus Hamlin, already a missionary at Constantinople, were to be college builders in the Near East. Robert College, founded by Dr. Hamlin, is now in its sixty-eighth year. Syrian Protestant College, founded by Dr. Bliss and now the American University of Beirut, is in its sixty-fifth year. Dr. Trowbridge returned to America sixty years ago to take the steps necessary for the establishment of a third college at Aintab, now Aleppo College.

This youngest of the three colleges received public endorsement at the annual meeting of the American Board in Salem in 1872, and was to embody plans far in advance of the time. The other two colleges had been chartered by the State of New York as American institutions, the ideal being a foreign college, independent of the mission, on Turkish soil. The initiative for the founding of the college at Aintab had come from the native churches.

Religious Liberty in Turkey

Liberty of worship in Turkey appears to manifest itself largely in religious indifference, except among Christians.

There is strong protest, sometimes followed by persecution, when Christians seek to convert Moslems. This, says the Con-

stantinople correspondent of the *Manchester Guardian*, particularly affects many foreign institutions of education, which are mostly missionary and are founded for religious purposes.

Angora claims to have established religious liberty, but on the other hand monastic association is denied, and the Angora leaders have abandoned Islam.

There is no interference with religious worship, and the mosques are still well frequented by the working and lower middle-classes. Six thousand clergy, hodjas and imams and muezzins, are paid out of the budget of the state, though there has been some protest.

The Angora leaders do not think it advisable for the organization of religion to be outside state control. It gives them a better hold on the preachers. But its semi-establishment does not mean its state recognition. It is really a police measure.

The *Guardian's* correspondent finds an intellectualist, materialist, modernist spirit, together with a natural reaction against all that was the foundation of the Imperial régime.

When it comes to interreligious propaganda, the question is very different:

Here the Turks remain extremely sensitive. Recently there have been several cases of protests and police investigations regarding supposed conversions to Christianity effected by foreign educational institutions. Whenever such cases arise there is a popular call for the expulsion of foreign educational orders and establishments.

The government sends investigators and sometimes favors the idea of requiring that the directors of such institutions shall be Turks. It is forced by public opinion to prevent all liberty of religious propaganda. Angora's main preoccupation is to keep all its citizens very Turkish and national.

A certain amount of Christian propaganda does go on. The New Testament is now being translated into the new Turkish language by a committee in which Turks take part.

—*Literary Digest.*

Wireless Station at Mecca

The Moslem World (New York) reports that the Marconi Company has asked the Egyptian government for a Moslem engineer of the State Telegraphs to supervise the installation of wireless apparatus in the

Hedjaz. Hamdi El Kordi Efendi will, before going to the Hedjaz, visit London in order to obtain the necessary instructions from the Marconi Company. It is thought that the Moslems plan to open a wireless station at Mecca.

According to *Al-Muquattam* (Cairo), the Department of Pilgrims in the Hedjaz reports the number of pilgrims arriving at Mecca last year as follows:

The total was only 70,000, distributed as follows: Egypt, 4,931; Java, 17,017; India, 9,620; Syria, 929; Palestine, 456; Sudan, 929; Yemen, 857; Cape Colony, 71; Mesopotamia, 201; Algeria, 184; Afghanistan, 173; Turkey, 279; Persia, 150; Hadramaut, 130; Somali Land, 90; China, 85; and other countries, 2,268. Before the World War the annual pilgrimage was three times as great as it is now.

An Isolated Hospital

The hospital in Meshed, Persia, is the only Christian hospital for an area more than half the size of the United States. The nearest Christian hospital to the west is 560 miles away in Teheran. The nearest to the southeast is 700 miles, as the crow flies, at Peshawar. The nearest to the east is 3,000 miles in Peking, across the whole breadth of Asia. The notice boards at the head of the white beds in the Meshed wards show patients from all over the lands of western and central Asia.

Baghdad's New Religious Center

Several years ago Dr. Samuel M. Zwemer and Dr. James Cantine sought funds for a church to meet the needs of the native Protestant congregation organized by English missionaries in Baghdad. This organization, composed of families that had come out from the several Oriental churches that make up the Christian minorities of the Near East, has always been independent of the United Mission, and they wished a building of their own that would be a real center for evangelistic work among Moslems at Baghdad. The building is now completed and includes a chapel, seating over a hundred. A large plaque is inscribed with the words in Ara-

bic: "I am the Light of the World."

MISCELLANEOUS NEWS

When the English Were Heathen

Missions are not modern! Back in A.D. 598 Gregory made an appeal to Christian Africa on behalf of pagan England. Nearly 1,350 years ago he wrote to Eubogius of Alexandria, in northern Africa: "The English race, situated in the far corner of the earth, has hitherto been in unbelief, worshiping stocks and stones. But, aided by your prayers, I sent a monk. Now, letters have arrived telling me of his work. They show that he, and those sent out with him, shine amongst that nation with such miracles that they seem to imitate the mighty works of the apostles. At Christmas, more than 10,000 English people were baptized. I tell you this that you may know what your prayers are doing at the world's end."

—*The Congregationalist*.

Missionaries in Foreign Fields

A bulletin recently published by the graduate school of the American University, Washington, D. C., presents the results of a study completed by the "cumulative digest of international law and relations," and gives some interesting figures concerning the number of missionaries now in service in foreign countries. A total of 7,809 American missionaries are now stationed in 87 foreign countries. Nearly one-half of these, or 3,712 missionaries, are located in the three countries of China, India and Japan. The figure reported for American missionaries in China is 1,846; India, 1,351; Japan, 515.

Evangelize or Proselyte

A part of the Christian Church is so afraid that it might "proselyte" somebody that it hesitates to evangelize anybody! Bernard Lucas in his book, *Our Task in India*, makes some significant distinctions:

The dominating idea of the proselytist is the advancement of his own particular religion. His aim is to

separate the convert from the religious thought and feeling in which he was brought up and to attach him to a new and foreign religion. Believing that his own religion has been finally determined for all time, he insists on unreserved acceptance of its creed, ritual, and organization. (According to Basil Mathews, "the convert to Christianity from another faith is a kind of spiritual scalp to hang up in our wigwam.") The actual ministry of Jesus gives us the true conception of the missionary enterprise. Evangelism is the outflow of the divine love "which seeketh not its own." Its supreme concern is with the life within the soul. The success of the true evangelist is not in the number of accessions which he is able to record, but in the spiritual influence which he is able to exert, even though such influence never issues in a single accession. Where the mere proselytist might feel he had finished, the evangelist would feel that he had hardly begun.

—*The Congregationalist*.

Depression Brings Folks Back

"Reacting from the materialism of the decade that ended in 1929, mankind is finding its way back to the church through the doorway of depression," said Bishop Wyatt Brown in addressing the twenty-eighth annual convention of the Diocese of Harrisburg on January 26-27.

"The economic situation in which we find ourselves is a challenge to the Church of Christ. The appeal of the Church will be heard today as it has not been heard, yearningly and gladly, by thousands and thousands of the unchurched.

"Despite its unprecedented prosperity, the decade from 1919 to 1929 had 'tragic results in the life of our people.' The American people were on a gaily decorated toboggan, sliding down a spiritual hill, amidst great cheering, having lots of fun. Then came October, 1929. God called His people home. The burden of poverty which has resulted demands the Christian generosity and charity and devotion of us all."

Rev. Paul L. Warnshuis of Denver has been elected assistant director in its Department of City, Immigrant, and Industrial Work, under the Presbyterian Board of National Missions. Mr. Warnshuis will be superintendent of Spanish-speaking work in the Southwest, an office to be left vacant by the withdrawal of Dr. Robert N. McLean.

Our Missionary Bookshelf

Recent Books Reviewed for the Readers' Information

The Negroes of Africa: History and Culture. By Maurice Delafosse. 313 pp. \$3.15. Associated Publishers, Inc. Washington, D. C.

This is a translation and a combination of three important little books by a former governor of the French Colonies and an outstanding authority on the African Negro. Maurice Delafosse, who died in 1926, was considered the leading authority on the peoples and languages of West Africa, where he spent seventeen years. The book is an extremely interesting compendium on African History and Ethnology. The author holds that "the Negroes of Africa are not, properly speaking, autochthonous, but come from migrations having their point of departure towards the limits of the Indian Ocean and the Pacific." The Pygmies or Negrillos, he believes, are the autochthonous Africans.

Succeeding chapters trace the Development of Negro Civilization in Antiquity, Negro Africa in the Middle Ages, the European contacts with West Africa and the Slave-trade, the Central and Eastern Sudan; then follows an account of Native Political Organizations, Social and Family life, and Religious Beliefs and Practices.

Each chapter is documented with a select bibliography, although mostly French authorities are cited. There are four maps and an unusually full index. Optimism, insight, and sympathy are rare qualities in a book on the Negro, but they are all found here. He says:

It is impossible not to recognize that the African Negroes are remarkably gifted from the point of view of the arts. Their innate musical disposition, the instruments that they have

known how to create and from which they are often able to obtain surprising melodies, their recitative chants and poetic improvisations, the elegance of the jewelry and the potteries which they manufacture and of certain of their sculptures on wood and on ivory, the design and the color of their mats and tissues, the good taste of their talent for ornamentation are the incontestable proofs of artistic faculties which are called upon to give forth more and better than they have been able to do up to the present. The isolation in which natural barriers have for too long a time closed their habitat has made of the African Negroes, in relation to the more favored Europeans, backward peoples, or more exactly, retarded peoples: they have lost much time and they will not be able to catch up in a day or in a century. But they have certainly not said their last word and their history is not finished. Perhaps it is only beginning and this book is only a preface.

S. M. Z.

Dr. Barnardo: The Friend of Little Children. By Wesley Bready. 271 pp. \$2.50. Revell. New York.

The Evangelical Revival of the 19th Century has been criticized in that it limited the scope of the Gospel. Superficial observers affirm that its chief concern was with the *souls* of individuals and failed to recognize the significance of what they term the "social gospel." And yet it was during this very period that the public conscience was awakened to prevailing evils. Wilberforce in the British Parliament became the protagonist of the slave trade; Plimsall espoused the cause of sailors and introduced bills to insure greater safety to men who go down to the sea in ships; the Earl of Shaftesbury so identified himself with many philanthropies as to make his name cherished in the memory of the nation; and Dr. Thomas Barnardo became no less known

as the protector and succor of friendless children throughout Great Britain.

Mr. Wesley Bready prefaces the narrative of this great philanthropist and reformer with an interesting chapter on the history of social reform in England, directly attributing it to the Evangelical Revival; and if in some instances the less conspicuous reformers were not recognized as Christian in the Evangelical sense, they in turn found their inspiration and support from this source.

Dr. Barnardo was in early life greatly influenced by the writings of Voltaire, Rousseau, and Paine, and probably would have subscribed himself a skeptic. It was the famous Irish revival which proved the turning point in his outlook when at the age of seventeen he was led to Christ by his brothers. This period in his life is indicative of his subsequent service.

The experiences immediately following his conversion have been common to many. For a time he was strongly influenced by Plymouth Brethren, but their interpretation of Scripture did not give that freedom of soul he associated with Christian fellowship, and he became a member of the established church. There followed a season of deep missionary zeal coming under the influence of Dr. Hudson Taylor, and he volunteered for work in China, and it was while a medical student in London, in preparation for service in China, that young Barnardo received the "call" for his life service among the waifs, first in the slums in London and later throughout the United Kingdom. The incidents connected with his changed life

plans and the early experiences are frequently thrilling and constitute a romance of city missionary work. Like many others, Barnardo found "the reward of service more service" and gradually to his numerous duties was added evangelistic work.

As his work expanded he became conscious of evils requiring legislative action and Dr. Barnardo, the medical home missionary, became the statesman reformer. His arduous labors were supplemented by the heavy burden of the financial support of his work, ever increasing calls for his help in evangelistic work and consultation with government officials in plans. The extent of his activities was almost superhuman. "Throughout the forty years of his rescue work it is doubtful if he averaged six hours' rest per night," says the biographer, "and often, for months, he worked sixteen to eighteen hours a day."

The full results of Dr. Barnardo's work can never be known. Some idea of conditions in London's east end early in the 19th Century may be realized by the fact that "74.5 per cent of all the children of the slums in the metropolis died before their fifth birthday." One wonders how any could have survived the terrible unsanitary conditions and moral degradation in which so many lived. Ignorance, drunkenness, and all forms of immorality were widespread. In this atmosphere Dr. Barnardo found hoards of destitute children inured to vice, abandoned by their natural guardians, and constituting a grave menace to the future as well as the present. After forty years he achieved the extraordinary record of having "fathered sixty thousand children" whom he had rescued from the untold evils and misery of their surroundings and trained for some useful occupation. The modest expenditure of two hundred pounds grew during his life to an annual budget of \$1,000,000, with an average daily enrollment of 7,000 and an annual migration party to Canada and Australia

of 1,000 thoroughly trained young artisans.

In view of the service of this indefatigable servant of God, this great reformer and social worker, it seems strange that no state honor was bestowed upon him in recognition of his achievements. But England never conferred upon him the coveted prize of her citizens, either knighthood or baronetcy.

These years of unremitting labors were not without opposition. Nothing invites criticism or even bitter opposition like evidences of success. Dr. Barnardo experienced trials of nearly every character. Religious bigotry was perhaps the cause of his greatest trial, but gossip was also circulating impugning his motives, charging ill-treatment of the very children he so dearly loved, and even accusing him of misuse of funds entrusted to his care. Through these trials he emerged with greater public esteem and fully exonerated in each case.

To what may the phenomenal success be attributed? Others have had genius in organization, others have had a similar capacity for unremitting labors, and others have had equal training, but their labors have not thus been crowned by any such success. There may be various answers, but it is of interest to know that to which Dr. Barnardo himself assigned the success. Once, when asked to what he attributed the extraordinary fact that 98 per cent of those who had gone from his "Homes" to the colonies had made good, he replied without hesitation, "Every boy and girl that goes from our care I personally interview on their relationship to Christ. To this I assign every degree of success that has been attained."

Even a sympathetic biographer cannot adequately delineate the essential characteristics of his subject. Those of us who knew and loved the great doctor are indebted to Mr. Bready for the portrayal he has given of this great soul. His summing up of Dr. Barnardo's religion is

therefore of great significance:

"From conversion till death Barnardo was an avowed Evangelical. But this does not mean that his religion was static. Quite the contrary! The evolution of his convictions is apparent. In youth, under the influence of Brethrenism, he inclined to the belief that the Lord's Table should be open only to the immersed. In middle age, a liberal non-conformist, he was much less concerned about doctrines and dogmas as such: while during his last twelve years, a lay-reader in the Church of England, he was ready to co-operate with all, whatever their affiliation, if only they 'loved the Lord Jesus Christ in sincerity and truth.'"

W. R. MOODY.

A Merry Mountaineer. By R. W. Howard. 93 pp. 1s. Church Missionary Society. London. 1931.

This is not the story of a mountain dweller, but of a young Englishman, Clifford Harris, who, as a teacher in the Stuart Memorial School in Isfahan, Persia, found delight in mountain climbing. For three and a half years his work in the school was teaching English, but he also led the boys in athletic sports and at the summer camp in swimming and hiking.

It became his custom to go out to the villages on the weekly Friday holiday, tramping and dragging a sled with his kit and a lantern and slides to show pictures on the life of Christ to the villagers. The call of the villages was to him overwhelming. He wrote: "These little groups always thrill me; we have so much to share and give, for their religion has not the same spiritual power in it as ours and is not joyful." One secret of his winning personality was his joy—that "radiance" that characterized the early Christians. He hoped to make it his life work "to live in the villages among the Persians like a Persian," even planning to support himself as a tinker, and also giving simple remedies.

In the bitter winter of 1930,

when there was great destitution, he helped feed 250 starving people a day. He contracted typhus fever, and in delirium he was still climbing mountains. On the morning he died he said: "It will be great up the mountain with Jesus." To quote from his last sermon: "Faith means a passion, an enthusiasm, a consuming zeal, that eats up everything."

ANNIE RHEA WILSON.

Missions Matching the Hour. By Stephen J. Corey. 8 vo. 184 pp. 50 cents. Cokesbury Press. Nashville. 1931.

Changing conditions at home and abroad present a new challenge, new needs, new problems and new opportunities to the Church of Christ. Dr. Corey, the President of the United Christian Missionary Society, presents the case briefly, clearly and effectively. First he studies "Missions under Fire" and the effectiveness of Christianity itself is challenged. He meets the critics with facts rather than with theories; he challenges the modern spirit of secularism and shows the need of the world today, the need of the Church and the ability of Christ to meet these needs. Pastors of all denominations will find this volume especially suggestive in preparing sermons on the Christian solution of some present-day missionary problems. It is particularly designed for mission study classes.

The Centennial of the Western Foreign Missionary Society, 1831-1931. Edited by James A. Kelso. 234 pp. Published under the auspices of the Committee of Pittsburgh Presbytery. 1931.

This memorial volume consists of three parts—first a brief history of the Western Foreign Missionary Society by the Reverend Thomas C. Pears, Jr., second, a biography and an appreciation of Sadhu Sundar Singh, the apostle of the East and West, who was brought to Christ through the influence of Presbyterian mission schools in

the Panjab; and third, the proceedings of the Presbyterian Centennial Celebration including three masterly addresses by Dr. Robert E. Speer, on the Founders and the Foundations, Elisha P. Swift, and Walter Lowrie. It was the latter, Walter Lowrie, who declared in 1847: "The Presbyterian Church is a Missionary Society the object of which is to aid in the conversion of the world, and every member of this Church is a member for life of said Society, and bound to do all in his power for the accomplishment of this object."

As we read the story of these great founders who laid the foundations of a world-wide missionary enterprise through the Presbyterian Church, recall their sacrificial love, noble, unselfish service, we can not help wonder why the church today cannot dream as nobly and dare as boldly as did these great predecessors.

S. M. Z.

The Friendly Farmers. By Elizabeth Harris and Gertrude Chandler Warner. 12 mo. cloth, \$1.00; paper, 75c. Friendship Press. New York. 1931.

This course for Primary boys and girls on rural life around the world is written by an Associate Professor in the Elementary Department School of Religious Education, Boston University. She has prepared the programs and supplementary material for the nine stories written by Miss Warner, the author of "Windows in Alaska" and other volumes.

Leaders of children's work in the Sunday School or in missionary circles, not to mention mothers, will find that these tales will open the eyes of boys and girls, to their debt, not only to the American farmers, but to the farmers all around the world. Children very much alive are happily depicted but we are disappointed that the last story does not gather up the threads of the earlier chapters and come to a more definite climax.

J. C. C.

Negro Year Book: An Annual Encyclopedia of the Negro, 1931-1932. By Munroe N. Work. 544 pp. \$2.00. Negro Year Book Publishing Co., Tuskegee Institute, Alabama.

All who are interested in the supreme national racial problem of the United States will welcome this new edition of an annual which has won its way as the standard work of reference on matters relating to the Negro. The present edition is a distinct improvement on earlier ones. The material is new and includes practically every aspect of interracial relationship. There are special chapters on Racial Consciousness, Discrimination Against the Negro, Segregation, The Negro and Politics, and the Progress of the Negro Race, both as property owners and in agriculture and business. Important inventions made by Negroes during the past five years are listed as are the names of those who earned scholastic distinction and are known in the world of literature. The progress of Negro education and of the work of the church are encouraging. The statistics are seemingly accurate and cover such matters as the Distribution of Population, Mortality and Lynching. There is an excellent account of the Negro in Latin-America, in Europe and in Africa (pp. 381-435). This second section is of special interest, because it deals with European policies in the Dark Continent, the labor problem, forced labor, and slavery which still exists in the twentieth century. There is a bibliography of all works relating to the Negro published during the past five years, and a directory of newspapers, agencies, and organizations. This invaluable material is available in no other place.

S. M. Z.

God, the Eternal Torment of Man. By Marc Boegner. 165 pp. \$2.00. Harpers. New York. 1931.

The word "torment" is rather startling in such connection. The author took it from Marcel Arland's sentence: "All questions revert to a unique problem,

that of God; God, the dreadful torment of men, whether they strain to create him or destroy him."

The contents of the book show that the author uses the term "torment" to indicate the striving after God that was voiced in Job's cry: "Oh, that I knew where I might find Him!" and by the Psalmist's: "My soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land where no water is." Even after the soul has found God, there are fears that one does not understand and serve Him aright, and the tragedies of life are ever raising the troubled question: Why? "Everywhere about us today," says the author, "we are detecting the echo of a deepseated uneasiness which is troubling men's souls, and we assent to the utterance of a contemporary thinker: 'More than ever God is occupying the first place in the thinking of our youth!'"

Dr. Boegner, who is pastor of the Reformed Church at Passy, France, and President of the Protestant Federation of France, discusses the whole subject thoughtfully, helpfully, and with documentary references that show a wide range of reading. He is in full sympathy with modern thought, but he is convinced that life without God, the God of whom Jesus Christ was the most adequate revelation, is fruitless and vain. The reader may not agree with every statement, but he will feel that the author is earnestly striving to set forth truths which for him are not debatable since they are a part of that revelation which God is ever making of Himself.

A. J. B.

Paterson of Hebron. By W. Ewing, M.D. 8 vo. 256 pp. 8s., 6d. Clarke & Co. London. 1931.

The "Hakim" or medical missionary lived and worked in the mountains of Judah for thirty years. He was the son of David Paterson, a Scotch missionary in Madras, India, where Alexander was born in July, 1867. Later the father became for two years superintendent of the Edin-

burgh Medical Mission Training School. During his studies in Scotland Alexander came into vital contact with such spiritual giants as Moody, Drummond, Balfour, Lightfoot, Boyd Carpenter, Ion Keith Falconer and Robert Laws of Livingstonia. He went to Aden and then to Lovedale, South Africa, where he found a wife, and then to Cairo, before he reached Hebron, Southern Palestine, in 1892.

Dr. Paterson's thirty years in the mountains of Judah were years of fruitful service, full of interesting experiences and some thrilling adventures provided by war, massacre, robbery and various plots. The life story is full of information, of interest and inspiration. It is marred by a perpetuation of one or two grievances and a desire to defend Dr. Paterson against criticisms which might better have been allowed to die.

Marches of the North. By E. Alexander Powell. 8 vo. 311 pp. \$4. The Century Co. 1931.

Canada is largely an unknown country to those outside of the Dominion. It is worth knowing; its variety, beauty and productiveness give the vast sketches of country and mixed inhabitants an interest to travelers, merchants, hunters, agriculturists and missionaries. As an American newspaper correspondent and a wide traveler, Mr. Powell shows that he is a keen observer and a fascinating reporter—as will be recognized by those who have read his "Last Home of Mystery"; "Thunder Over Europe" and other volumes. Here is an exceptionally readable description of the different provinces of Canada—its seacoast, rivers, fisheries and gold mines.

Rural Education for the Regeneration of Korea. By Helen Kittenk Kim, Ph.D. Pamphlet, Ewa College, Seoul, and Methodist Episcopal Board, New York. 1931.

We are just beginning to realize the importance of giving more attention to rural evangel-

ism and rural education. This worthwhile study of the situation and the need in Korea is prepared by a Korean woman, dean of a woman's college, who presents the problem, considers the forces and methods already at work in Korea and other lands, and suggests some ways in which the Korean problem may be met. Missionaries in other lands than Korea will also find it worthy of study.

The Progress of World-Wide Missions. By Robert H. Glover, M. D. Ninth edition. 8 vo. 418 pp. \$2.50. Richard R. Smith. New York. 1931.

This book, which has already proved its usefulness, now appears (with six maps) in a revised and enlarged edition. It is trustworthy, readable and informing. It covers the world and is the best recent history of world-wide missions. To read it carefully is a liberal education in the principles, forces, aims and progress of Christian missions.

The World Dominion. Edited quarterly by Dr. Thomas Cochrane, 4s. 6d. a year. World Dominion Press. London and New York. 1932.

Dr. Cochrane, who was for some years an L. M. S. medical missionary in China, is rendering a real service through the publication of his independent missionary quarterly. This magazine, and the brochures on various fields, published from time to time, emphasize especially the need for reaching speedily the unevangelized multitudes in non-Christian lands, the prime importance of using Apostolic methods of proclaiming the New Testament Gospel, calling in question the value of large institutions and secular education in mission work, and showing the need for faith, courage and dependence on the Spirit of God.

The January issue of *World Dominion* contains valuable articles on Persia and the Latin World, Arctic Canada, A Challenge to Youth, and the Solomon Islands. The magazine is full of interest and stimulates to faith and action.

New Books

Liberating the Lay Forces of Christianity. John R. Mott. 175 pp. \$2.00. Macmillan, New York. 1932.

The Foreign Missionary. Arthur Judson Brown. 412 pp. (13th edition, revised.) \$2. Revell, New York. 1932.

The Mahadi of Allah—The Story of the Dervish Mohammed Ahmed. Richard A. Bermann. 317 pp. \$2.50. Macmillan, New York. 1932.

Religion of Old Korea. Charles Alden Clark. 295 pp. \$2.50. Revell, New York. 1931.

Story of Alaska. C. L. Andrews. \$3.50. Lowman & Hanford, Seattle. 1931.

The Secret Veld. Francis Carey Slater. 312 pp. 7s., 6d. Grayson, Mayfair, London. 1932.

Christ Down East. R. G. Burnett. 160 pp. \$1.25. Revell, New York. 1931.

The Development of the Missionary and Philanthropic Institute Among the Mennonites of North America. Edmund George Kaufman. 416 pp. Mennonite Book Concern, Berne, Ind. 1931.

Challenged. Caroline Atwater Mason. 100 pp. \$1.00. Revell, New York. 1932.

The Goodly Fellowship. P. L. Garlick. 145 pp. 2s. Church Missionary Society, London. 1932.

"Follow Thou Me." George W. Truett. 241 pp. \$2. Ray Long and R. R. Smith, New York. 1932.

Bible Verses to Memorize. Selected by Helen Miller Gould Shepard. 96 pp. 50 cents. American Tract Society, New York. 1931.

Seventy Other Best Bible Stories. George Goodman. 278 pp. 3s., 4d. Pickering & Inglis, London. 1932.

A Prayer Book for Boys. Compiled by Margaret Cropper. 64 pp. \$1. Macmillan, New York. 1932.

Highways to International Goodwill. Walter W. Van Kirk. 190 pp. \$1. Abingdon Press, New York. 1932.

Annual Report—American Board of Commissioners for Foreign Missions. 1931. 172 pp. Published by the Board. Boston. 1932.

The Conquest of Gloom. James L. Gray. 158 pp. 3s., 6d. Marshall, Morgan & Scott, Ltd., London. 1931.

Obituary Notes

The Rev. John Newton Hayes, D.D., retired missionary of the Presbyterian Church, U. S. A., died on February 10th in Shanghai, China. Dr. Hayes was born in Big Hollow, N. Y., in 1850 and was appointed to missionary

service in 1882. For many years he was connected with the Vincent Miller Academy at Soochow.

* * *

Mrs. S. C. Peoples, for forty years a Presbyterian missionary in Siam, died at Berkeley, California, on January 12.

* * *

The Rev. Walter Oettli, D. Theol., inspector of the Basel Mission since 1909, died recently of pneumonia at Berne, Switzerland. He attended the International Missionary meetings at Crans in 1920 and at Lake Mohonk in 1921, and the first meeting of the International Missionary Council at Oxford in 1923.

* * *

Dr. Fennell P. Turner, for twenty-two years (1897 to 1919) secretary of the Student Volunteer Movement and later (1919 to 1928) secretary of the Foreign Missions Conference of North America, died of a heart attack in Santa Cruz, California, on February 9th. Dr. Turner was born in Danielsville, Tennessee, February 25, 1867, and has rendered a remarkable service to the cause of Christ in many lands. He was a delegate to the World Missionary Conference in Edinburgh in 1910, and to the Jerusalem Conference in 1928. He had recently returned from a tour in Asia as a member of the Laymen's Inquiry Commission.

* * *

The Rev. Thomas C. Horton, one of the founders and the first superintendent of the Los Angeles Bible Institute, California, died at his home near Los Angeles on February 27th. He was for some years an associate of the late Dr. Arthur T. Pierson in Bethany Church, Philadelphia. Later he conducted a Bible school in St. Paul, Minnesota, and in Dallas, Texas, and was instrumental in leading Mr. Lyman Stuart to found the Los Angeles Institute twenty-four years ago. He was the founder and president of the Fishermen's Club, a men's organization for personal evangelism.

* * *

Bishop Francis Wesley Warne, D.D., a retired bishop of the Methodist Episcopal Church, who gave forty-one years of service as a missionary in India, died on February 29th in Brooklyn, New York, where he has been residing since his retirement in 1928. Bishop Warne was born in Erin, Ontario, Canada, on December 30, 1854, received his education in Albert College, Canada, and in Garrett Biblical Institute, Evanston, Illinois. Under the Methodist Church of Canada, he served as a missionary in Manitoba and in December, 1887, was appointed a missionary of the Methodist Episcopal Church to India, where he did evangelistic and educational work among the low-caste people. In 1900 he was elected a missionary bishop to India, and in 1920 a bishop of the Methodist Episcopal Church.

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(Continued from 2d Cover)

Christian Council, the missions and churches there in regard to the contribution which Christian education may make to the welfare of the people in Nigeria, the steps necessary to make this contribution as effective as possible, and the relation of a program of Christian education to the plans, intentions and policy of the government.

* * *

Dr. Wellington Koo has been appointed by the Chinese Government as Minister of Foreign Affairs. Dr. Koo came to America as a boy, took a course at Cook Academy, and was graduated from Columbia University. He has been Premier of China and Minister both to Washington and to London. He represented the Chinese Government at the Peace Conference in Paris in 1919 and at the Washington Conference in 1921. While at Cook Academy, Wellington Koo took an open stand for Christ, but it is not known whether he is now identified with the Christian Church in China.

* * *

Fred W. Ramsey, Cleveland business man who succeeded John R. Mott as general secretary of the National Council of the Y. M. C. A. in 1928, has resigned. The responsibilities of the secretaryship will be carried by a commission composed of five secretaries.

* * *

G. B. Halstead, social director at Lucknow Christian College, India, has resigned under pressure of the British-Indian Government because of his alleged outspoken sympathy with Mahatma Gandhi and the activities of the Nationalist Congress. The students of the college declared a "hartal," or period of mourning, to express their sympathy with Mr. Halstead.

Read THE MOSLEM WORLD

FOR APRIL

SAMUEL M. ZWEMER, Editor

PERSIA AND SHIAH ISLAM hold a prominent place in the April Number.

Dr. Zwemer writes editorially on the **Shiah Saints**.

"**Some Bektashi Poets**" are introduced by the Reverend J. Kingsley Birge, of Istanbul.

The Reverend F. M. Stead of Persia describes the **Ali Ilahi Sect**.

The evangelical fervor of the **New Persian Church** is revealed by the Reverend William N. Wysham.

"**New Forces in Old Morocco**" are discussed by James Haldane, of the Southern Morocco Mission.

Professor Amry Vandenbosch presents a careful study on "**Christianity and Government in the Netherlands Indies**".

The important paper by Professor Duncan B. Macdonald on the meaning of **Ruh (Spirit) in Islamic Thought**, begun in the January issue, is completed in this number.

A young Orientalist, Joshua Finkel, writes on "**Old Israelitish Tradition in the Koran**."

"**Is Islam a Christian Heresy?**" is the question discussed by Professor Frank H. Foster of Oberlin.

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