

THE MISSIONARY REVIEW OF THE WORLD

“Lo Mo” of San Francisco

Arthur J. Brown

An Intense Problem in Persia

James H. Linton

A Moravian Bi-Centennial

J. Taylor Hamilton

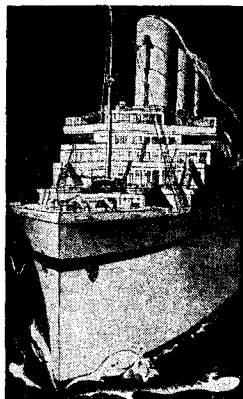
Do Foreign Missions Cost Too Much

Cleland B. McAfee

In the Reign of King Msidi

Mrs. John M. Springer

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CANADIAN PACIFIC

Personal Items

The Rev. Wilson Carlile, founder of the Church Army of the Church of England, celebrated his eighty-fifth birthday anniversary on January 14th. This Church Army, which he founded sixty years ago, has now a thousand commissioned officers. He gave up his business as a prosperous silk merchant, and chose poverty that he might minister to the needy in the slums of London. For fifty years the Church Army has sought to win men, women and children to Christ.

* * *

The Rev. J. W. C. Dougall has resigned from the principalship of the Jeanes School in Kenya to serve as educational adviser to the missions in Kenya and Uganda. Mr. Dougall is taking a year of studies at the London Day Training College and hopes to take up his duties in Kenya in September.

* * *

Hastings K. Banda, the son of a chief in Nigeria, Africa, received his Ph. B. degree at the recent convocation at the University of Chicago. He is the first member of that tribe to become a Christian as well as the first to receive any education beyond the sixth grade. His home is in the heart of the Livingstone country, where Scotch Presbyterian missionaries work among his people. He plans to study medicine and will then return to minister to his own people.

* * *

Countess Margit Bethlen of Hungary was ordained as an elder in the First Magyar Church of New York recently. Countess Bethlen, who is the wife of the former Premier of Hungary, has been on a lecture tour in this country for several months. The Rev. Ladislaus Harsanyi, pastor of the church, asked the questions of ordination.

* * *

Canon Anson Phelps Stokes, of the Protestant Episcopal Cathedral, Washington, D. C., has accepted an invitation of the Carnegie Foundation to deliver a course of lectures in the colleges of South Africa. He expects to leave in May and will visit Egypt, Uganda, Kenya, Tanganyika, the Belgian Congo, and South Africa.

* * *

Dr. Robert R. Moton, Principal of Tuskegee Institute, has been awarded the Spingarn Medal for 1932 by the National Association for the Advancement of Colored People. The award was made "for his thoughtful leadership of conservative opinion and action on the Negro in the United States, as shown in the U. S. Veterans' Hospital controversy at Tuskegee; by his stand on education in Haiti; by his support of equal opportunity for the Negro in the American public school system, and by his expression of the best ideals of the Negro in his book, 'What the Negro Thinks.'"

The Rev. Juan E. Gattinoni, Superintendent of the Buenos Aires district of the Eastern South American Methodist Episcopal Church, was recently elected a bishop by the Central Conference of South America in session at Santiago, Chile. He will have episcopal residence in Buenos Aires, where he was pastor from 1920 to 1930. Bishop Gattinoni was born in Italy and went to Argentina as a child.

(Continued on 3d Cover)

OWNERSHIP AND MANAGEMENT

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

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

1. That the names and addresses of the publisher, editor and business manager are:

Publisher—*Missionary Review Publishing Co., Inc.*, 156 Fifth Avenue, New York, New York.

Editor and Business Manager—Delavan L. Pierson, 156 Fifth Avenue, New York, New York.

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

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4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

DELANVAN L. PIERSON,

Editor and Business Manager.

Sworn to and subscribed before me this 28th day of March, 1932.

[SEAL]

EDITH ABER,
Notary Public.

Dates to Remember

- 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.
- May 26**—General Assembly, **PRESBYTERIAN CHURCH IN THE U. S.**, Montreat, N. C.
- June 2**—General Synod of **REFORMED CHURCH IN AMERICA**, Kingston, N. Y.
- June 8-15**—Annual General Conference, **CHURCH OF THE BRETHREN**, Anderson, Ind.
- June 14-24**—Southwide Conference of the **Young Woman's Auxilliary**, Woman's Missionary Union of the Southern Baptist Convention, Ridgecrest, N. C.
- June 16-20**—Annual Convention of the **WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH**, Columbus, Ohio.
- June 20-July 2**—**INSTITUTE OF INTERNATIONAL RELATIONS**, NORTHWESTERN UNIVERSITY, Evanston, Ill.
- June 20-July 1**—Conference for Ministers and Religious Workers, and one on Church Work in Cities and Industrial Communities, will meet jointly this year at Union Theological Seminary, New York City.

Mission Suisse—A Correction

Our attention has been called to an error that appeared in our December, 1931, issue (page 940) in reference to the change of the "Mission Suisse Romande" to the "Mission Suisse dan l'Afrique du Sud." The facts are given as follows by the Rev. D. P. Lenoir, Secretary, whose address is 2 Cheman des Cèdres, Lausanne, Switzerland:

"In 1929 the name of the society was changed, in recognition of the aid given to the mission by various friends in the German-speaking Cantons. It had previously been under the Protestant churches of French-speaking Switzerland. The society's fields of labor are in the Transvaal and in Portuguese East Africa. The mission supports 100 missionaries and requires half a million Swiss francs for its annual budget. At the last annual missionary assembly the subscribers showed their firm resolve to maintain the work in spite of the present financial difficulties. The Swiss Mission continues in faith to carry on the work God has given her to do."

THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, Editor

Vol. LV

May, 1932

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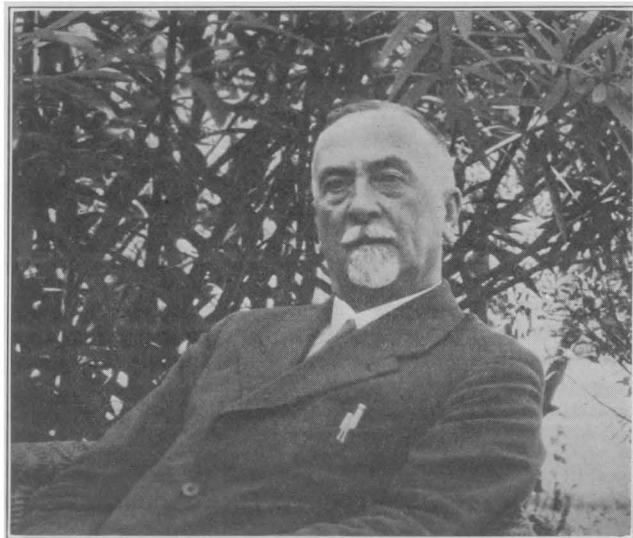
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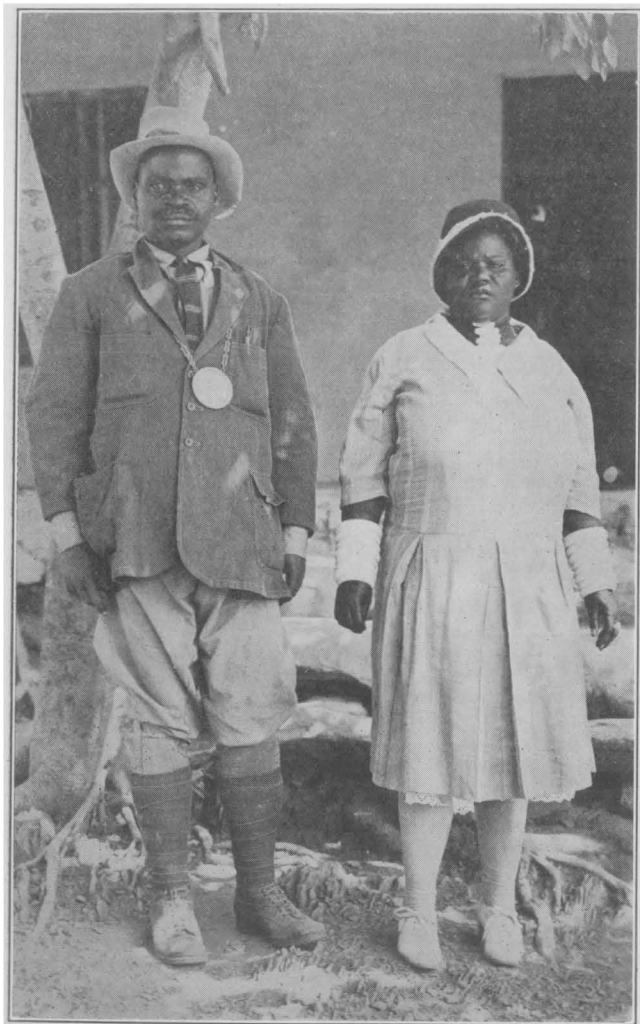


WALLACE MEMORIAL CHURCH, ELISABETHVILLE,
CENTRAL AFRICA

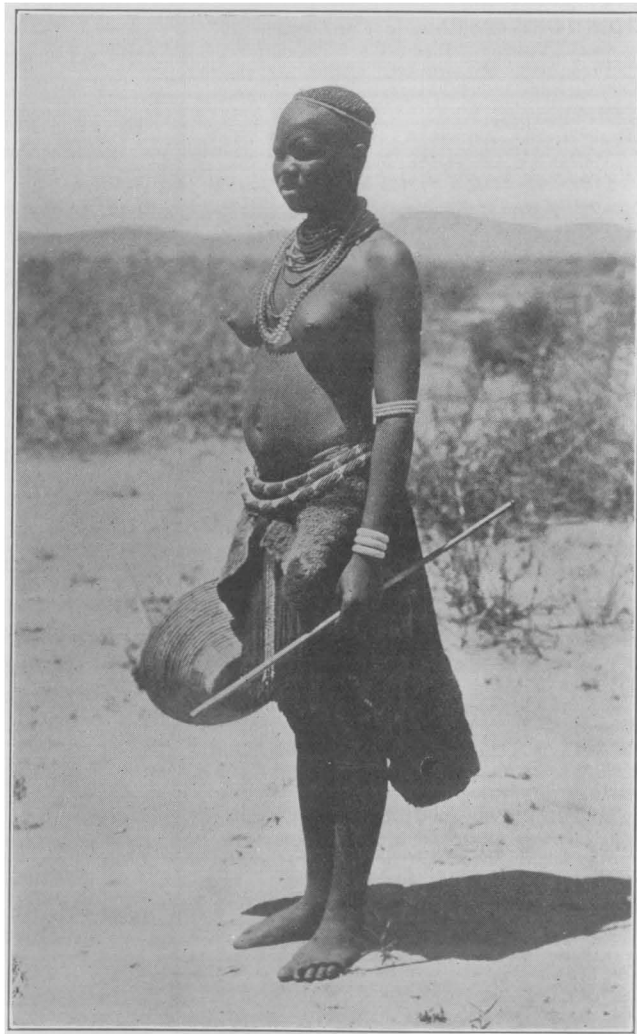
Here are crowds of Christian Africans entering the Church which is built on the spot where fifty years ago witchcraft and murder were practiced.



"SWANA"—CHARLES A. SWAN, MISSIONARY TO
MSIDI'S PEOPLE.



MWENDA, MSIDI'S SON, AND HIS HEAD WIFE, BUHI—IN
FOREIGN DRESS.



A LUBA WOMAN OF THE PRESENT DAY—NEAR BUNKEYA,
IN NATIVE DRESS.

SCENES IN THE COUNTRY OF KING MSIDI, CENTRAL AFRICA

THE MISSIONARY REVIEW WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LV

MAY, 1932

NUMBER FIVE

Topics of the Times

REPORTS ON THE CRIME WAVE

Police reports for New York, and for most of the other large cities of the United States, reveal a distressing and ominous increase in crime. The number of lawbreakers, their boldness and the proportion of youthful criminals, have all increased since the World War. The police commissioner reports that in spite of all that 20,000 policemen can do to protect life and property in New York City, murders there have risen 16% during the past year. The causes for these killings are described as due to personal quarrels and gangster disputes, to bootlegging and robbing, to "love affairs" and family quarrels. The cases of assault and robbery have also increased by 23% and "holdups" 60% in one year. Arrests for homicide have multiplied threefold in 30 years.

The most disturbing feature of this report is, however, the growth in the number of youthful criminals and in the women taking active part in crimes of violence. A few years ago practically all those arrested were middle-aged men experienced in crime. Today a very large number are young men between the ages of seventeen and twenty-one, with a liberal sprinkling of young women. Of the 477,324 arrests made in New York City last year, 6,327 were children under sixteen, and 136,949 were between sixteen and twenty-five years of age.

The report of the New York Society for the Suppression of Vice is also disturbing. Last year over five thousand obscene books and many thousands of similar pamphlets and pictures were confiscated and destroyed. The prosecutions and confiscations would have been much more numerous were it not for the fact that the censorship and judgment as to what literature is obscene is much less strict than it was twenty years ago. The type of theatricals and "movies" permitted is also reported as increasingly objectionable from a moral point of view. Some dance halls and "speakeasies" are naturally the breeding places of vice and crime.

What are the causes of this unhealthy state of society? Police magistrates and students of social conditions declare that today these crimes are not generally traceable to the economic depression or even to a larger use of intoxicants and drugs, but they are due mainly to inadequate moral and religious training. In other words crime, which is an infraction of human laws, is due to a lack of a true sense of sin, which is a disregard for God's laws. The great safeguard against crime is character, and the basis of character is right relationship to God. In proportion as men and women disregard God and His laws, they think lightly of sin and crime increases. When personal desires lead men to disregard the rights of others, they hesitate to break the laws of society only on the basis of expediency. The cure for crime is the destruction of its root—sin—planting in its place reverence and love for God and unselfish goodwill for men.

America's weakness today is due to the fact that our homes are not sufficiently the center of family life and the place of effective religious training. The Church is neglected by parents who formerly attended, but now are failing to set a worthy example to their children. Multitudes of parents are actually afraid to restrain their minor children in their reading, their amusements, their companions and their habits. They are no longer true representatives of God in the home, for like David in his dealings with his son Adonijah (I Kings 1:6), they fear to displease their children by correcting them. The result is disaster. What can be expected when society becomes diseased at its base and when parents and the home no longer exercise a powerful counteracting influence to the allurements of the world, the flesh, and the devil?

America needs to return to the God of our fathers, as He is revealed in Jesus Christ, His son. Many times judges on the bench have declared that Christian training is the only hope of youth, and youth forms the foundation of society.

MEETING DEFICITS AND MAKING BUDGETS

The "period of economic readjustment" through which we are passing has been one of the causes for the falling off in gifts to missions from 10 to 35 percent. It is not difficult to see what this means. If a mission board has based its budget on \$1,000,000 income, is supporting on the field 600 missionaries and helping to maintain 100 schools and hospitals, then a reduction of the income to \$700,000 or \$800,000 means that the work or the workers must suffer a severe cut. In most cases, the expenses have been kept as low as seems consistent with efficiency, so that such a cut means either dismissal of workers, reduction in salaries, the closing of schools and hospitals or reductions all along the line. The latter has been the course followed during the past year in most cases. One society, the China Inland Mission, has, however, in the last two years, been enabled to send to the field 200 new missionaries without reducing the living allowances of its workers.

A letter to the treasurers of the foreign mission boards has brought out the following facts as to what adjustments have been made to meet the reduced incomes. These statements are not all on the same time basis as fiscal years end at different dates.

American Baptist Foreign Mission Society

Decrease in receipts to date about 13%.
 Serious reductions in property account and reinforcements.
 No avoidable additions to appropriations.
 No reduction in salaries at home or abroad.
 Voluntary offerings by members of the executive staff.
 Contemplating a reduced budget for 1932-3.
 Board of Missionary Cooperation is promoting "The Maintenance Movement" to stimulate the church.
 Board hopes to maintain present scale of work.

American Board (Congregational)

Income shows net loss of 15%.
 No reductions in budget thus far but expect to reduce appropriations after September 1st.
 Salaries at home and abroad reduced 5% to 10% from May 1st.
 Voluntary contributions by missionaries and home staff amount to about 5% up to May 1st.
 Chief reductions in appropriations to work under native churches or missions; also in appointment of new missionaries and in decrease in present staff.
 Proportionate cut in home expense and promotion work.
 Commission on Missions is sponsoring a "Dollar per Member" plan to make up deficit; missionary education and information is promoted.
 Prudential Committee faces the difficult problem of budget readjustment.

American Friends Board of Missions

Anticipated deficit of 30% in budget. Plan to reduce next year's budget 30%.
 Reduction in salaries; missionaries not yet called home.
 Drastic cuts in fields where self-support is most possible.
 Seeking to arouse interest by information and encouragement through church papers and local meetings.

China Inland Mission

Income for 1931 shows increase of nearly 10% over 1930. The Mission makes no definite budget but spends according to amount received.

No reduction in remittances. Missionary salaries have been slightly increased to meet drop in silver market. New missionaries have been sent out—two hundred in the past two years when the "Forward Movement" has been in progress.

Not anticipating curtailment in missionary program; seeking to enlarge evangelistic activities.

Christian and Missionary Alliance

Receipts considerably below 1930.

No fixed salaries paid; slight reduction made in allowances for living expenses, pro rata to receipts, after fixed charges are met.

Native churches are assuming increased responsibility.

Missionary interest at home is promoted by prayer and Bible study, literature and conferences.

Hope to send out twenty or more new missionaries this year.

Methodist Episcopal Board of Foreign Missions

Decrease in income about 18%. Budget is \$1,000,000 less than three years ago.

All home staff voluntarily accepted 10% reduction and missionary salaries cut 10%.

Home base expenses reduced and most of foreign property items have been cut from the budget.

Campaign to secure 100,000 individuals in churches who will support missionaries on basis of \$5 a day.

Considering withdrawal from some fields, if slump continues, but opposition to this course is strong.

Methodist Episcopal Church, South

Income decreased \$260,000 in past year—about 25%.

Budget reduced \$500,000 (generally) since 1930—no new buildings authorized.

Headquarters staff and missionaries have accepted 10% cut.

Plan intensive cultivation of home church with district institutes to discuss whole program.

Situation will be considered at annual meeting.

Moravians

Decrease of income from contributions 10%, and from investments about 12%.

Nicaraguan field budget cut about 25% and other adjustments made in the missions. Apparently a further cut must be made next year.

Constant effort to arouse the church.

Presbyterian Board of Foreign Missions (U.S.A.)

Reduced receipts to date about 13%.

No change in authorized appropriations as commitments have already been made for the year.

Missions all over the world notified of a reduction of 10% in the expenditures for the first quarter of the year. A similar reduction has been made in home administration in salaries of staff.

Efforts made to acquaint church with the situation and the opportunity.

Missions asked to report on possible reductions—to be considered later.

Presbyterian Church in the United States (South)

Decrease in receipts to date about 19%.

Has been a 33% cut on all "work appropriations" for the field, and a 10% cut in official and clerical salaries at home base, missionaries' salaries, children's allowances and union work.

January was month of special appeal to churches through correspondence, church papers, etc.

Further reduction probable; one-fifth of debt and all current year deficit must be included in budget for next year.

Protestant Episcopal—Domestic and Foreign Missions

Decrease in income 1931 was 15%. Pledges for 1932 show decline of 22% from those of 1931 and 13% from receipts of last year.

Appropriations for 1932 reduced \$576,654 or over 13%. Budget still \$400,000 short.

Salaries of all officers, employees and missionaries (over 3,000 people) cut 10%. Other cuts in every field of operation.

Church is called to make special offerings by Whitsunday (May 15) to realize additional \$400,000 to meet the reduced budget requirements and avoid further curtailment of missionary program.

Efforts being made to arouse the majority of church membership not now giving regularly to missions.

The National Council calls for emphasis on need for strengthening practice of stewardship by church members.

Seventh Day Adventists

Decrease in income this year about 9%.

Necessary to reduce appropriations for 1932 as the Mission Board does not borrow money to conduct its foreign or home work.

Salaries of home staff and of missionaries all reduced 10%. Building operations and institutional expansion have been checked.

Board is seeking to arouse home church and to lay larger responsibility for self-support on the church in the field. Some missionaries on furlough remain at home.

There will be a general revision of budgets to meet the emergency.

United Brethren in Christ

Decrease in income last year about 12%.

Bequests have been used for current expense funds in place of for building and equipment. Appropriations reduced 15% in two years; some missionaries on furlough detained at home.

No reduction in salaries, but secretaries, clerical help and missionaries have voluntarily contributed 10% to Loyalty Gift Fund.

Aggressive steps taken to arouse the church by an Every Member Canvass in May. Woman's Department planning a "World Mission Advancement Day" next autumn to raise special fund to return furloughed missionaries. Plans made to cultivate Sunday Schools more systematically.

No plans for further curtailment of missionary program. No stations abandoned and no work closed. Larger responsibility is placed on national churches.

United Christian Missionary Society (Disciples of Christ) (Foreign mission expenditures are about 50% of total.)

Decrease last year in income 7% over previous year and 13% for first eight months of this fiscal year.

Budget reduced \$350,000—about 20% for the past three years.

All salaries at home reduced (including secretaries, clerks and missionaries). No reduction of foreign missionary salaries.

Cuts made in all departments about equally. Missionaries withdrawn from Tibetan border, and some from the Philippines, Japan and Puerto Rico; native churches are assuming larger responsibility.

Situation put before the churches. Called for month of self-denial in March.

Considering readjustment expenses in order to meet possible further reduction in receipts.

TIME FOR COURAGE AND SACRIFICE

Evidently most of the mission boards and the missionaries on the field face a very serious financial situation. The decrease in gifts, and in income from investments, has already meant a stopping of advance work and a cessation of building in most fields, the withdrawing or withholding of some missionaries, less help to the native churches, and less adequate support for the workers. It may be necessary and advantageous to readjust and curtail expenditures in other directions, at home and abroad, and to put still larger responsibility upon national churches.

There are encouragements and blessings, as well as causes for disquietude, in the situation. The effect on the world-wide work may not be wholly harmful.

While missionary leaders and workers have been seeking the guidance of God, all are today more than ever looking to Him as the only hope.

Missions and mission boards are looking earnestly to discover and correct the mistakes of the past so that they may prove still more faithful stewards.

The decrease in material income is leading Christians to appreciate the spiritual values more, is showing many things we can do without, and is teaching valuable lessons in sacrifice.

While the personal incomes of Christians in the home church have decreased from 15% to 100%, their contributions to benevolences have generally decreased only between 10% and 35%.

There are few, if any, signs of pessimism, discouragement or lessening of faith and effort on the part of pastors and others in positions of responsibility.

Cuts in salary and in appropriations have been met cheerfully and often voluntarily offered by those most deeply affected. Some have impoverished themselves to aid the work.

The real basis of hope—of certainty—as to progress and ultimate victory is in the fact that "the battle is not ours but God's." It is His campaign; His resources are scarcely touched, much less exhausted; He has not surrendered to the enemy; He has not become discouraged; He has not withdrawn his commission to spread the news of life through Christ to all the world. He has not lost faith in His servants.

There have been many darker days in the past—politically, socially and economically; there are many spots on earth today where we find worse conditions than we find in the homes and offices in

America where the depression is felt most keenly. The sun is shining beyond the clouds. When experience and a closer fellowship with God has taught us needed lessons Christians will be stronger and wiser, more sacrificial and more effective in fulfilling their responsibilities as representatives of Christ on earth.

FACING THE CRISIS IN ENGLAND

The missionary societies in Great Britain are encouraged to find that things are not so bad as it was feared. All the societies have had to face increased expenditure because of the high bank rate, and unfavorable exchange rates. This item alone means a charge of from \$10,000 to \$50,000 for the year to several societies. The difficulties seem to have aroused the Christian givers, themselves hit by reduced salaries and increased taxation, to make great sacrifices. The result is that the home incomes of the Missionary Societies in the British Conference is only 5% less for the past year of crisis than the record home income of the boom year, 1921. The general decrease in gifts to missions this past year has been less than 2%.

The Secretary of the Conference of British Missionary Societies writes "that Church members are prepared to make every sacrifice in order that the response to the needs of the work of the Kingdom of God shall be at least as striking as the response of the nation to the needs of the State. . . .

"Mission Boards are convinced that there is no occasion for pessimism or panic. They have had abundant evidence of a new spirit of sacrifice among supporters at home, missionaries in the field, and the native churches. In field after field missionaries have *asked* that their salaries should be cut rather than that work should be abandoned or crippled, and with great reluctance boards have had to take advantage of this generosity. . . .

"It looks as if the crisis were going to mark the beginning of a new era in missionary work in which the contribution made by the churches of the West may differ considerably from that which they have been making for the past one hundred and fifty years. . . ."

Some of the important British Missionary Societies give interesting information as to the present position and as to plans for the future.

The Church Missionary Society had a deficit last year of more than £20,000. Cuts have accordingly been made in grants to missions, allowances to missionaries and home organizations and a further reduction of expenditure by £30,000 if necessary is contemplated. The budgeted expenditure for the current year is £476,294.

The London Missionary Society was forced last year to consider the withdrawal of missionaries from certain fields, but the response to a challenge to increase the income £15,000 was so encouraging that while nearly £9,000

is being saved this year, principally by 5% cuts in salaries at home and abroad, the decision to withdraw from any of the Society's spheres of service abroad has been postponed.

The Baptist Missionary Society last October decided upon a reduction of expenditure of £17,000, and the Foreign Secretary was sent to India and Ceylon to confer with missionaries and church leaders as to how the reduction can be effected. No missionaries are to be recalled and no reduction is to be made in allowances, but in some areas, a larger measure of responsibility will be handed over to native churches. While there is a deficit of £10,259 on last year's accounts, the income in contributions from the churches showed an increase of £2,000 over that of the preceding year. A special effort is to be made to raise the income again for the present year.

The Wesleyan Methodist Missionary Society is basing its present efforts on the assumption that only one-third of the church members are giving to the missionary work. Instead of devising special schemes for raising money, its energies are directed to spreading and deepening missionary interest. The normal income of the Society from the home districts decreased £10,000 in 1931 as compared with 1930 and £17,000 as compared with 1929. The whole staff at home and abroad has imposed on itself a 5% salary cut, while a 2½% reduction in the salaries of national workers in India, China and Africa has been accepted. There are to be no withdrawals—the work everywhere is to be maintained at minimum cost, and vacancies with very few exceptions are being filled.

The Society for the Propagation of the Gospel has issued a statement that the Society does not expect to curtail grants, or recall any missionaries. Vacancies can be filled if suitable candidates are forthcoming. There have been voluntary surrenders of salaries at home and abroad, and economies are being effected in certain fields through self support by the daughter churches.

The Foreign Mission of the Presbyterian Church of Wales is making no cuts in salaries, but a 5% cut in foreign grants is to be met by economies and withdrawals. There is to be no capital expenditure on buildings for the next five years. A strenuous effort is being made to explain the position to members of the denomination and to encourage contributions.

Primitive Methodist Missionary Society expects that the present deficit of more than £2,000 will be increased. The Society hopes to avoid cuts in missionaries salaries.

The Church of Scotland Foreign Mission Committee is planning a reduction in expenditure from the general fund at the rate of £10,000. Ways and means of effecting the necessary economies are under discussion.

The general application of measures for economy cannot be made without the work of the missionary societies being handicapped, but it is encouraging to note that little work is being abandoned, that vacancies are being filled with few exceptions, and new recruits are not being held back in Great Britain. The British are a great example of courage and fidelity in facing responsibility—whether national or religious.

Every Christian needs faith and courage, together with a clearer vision of God as revealed in Christ; a deeper appreciation of the condition of men without Christ; a greater sense of our own indebtedness and a more intense devotion to the cause of our Lord and Redeemer.

“Lo Mo” of San Francisco

The Story of Donaldina Cameron and Her Work For the Rescue of Chinese Girls

By the REV. ARTHUR J. BROWN, D.D., LL. D.,
New York

Secretary Emeritus of the Presbyterian Board of Foreign
Missions; Author of “The Foreign Missionary”

IN all the widely extended and diversified work of modern missions, it would be difficult to mention any of deeper human interest and more thrilling adventure than the effort to rescue many of the Chinese girls who have been brought to America. “Brought” is the proper word, for with the exception of the comparatively small number who have come as wives or daughters of respectable Chinese men, these girls did not come voluntarily but were imported under false representation to become virtual slaves for immoral purposes. Some of them had been kidnapped in China and others had been bought from poverty-stricken parents who valued sons but were callously indifferent to daughters. There was a profitable market for them on the Pacific Coast where about twenty-nine out of every thirty Chinese were men, most of whom had lax notions of sex morality or none at all. Brothel keepers were ready to pay high prices for girls. Standard rates ranged from \$200 to \$500, but exceptionally attractive girls sometimes brought as high as \$3,000.

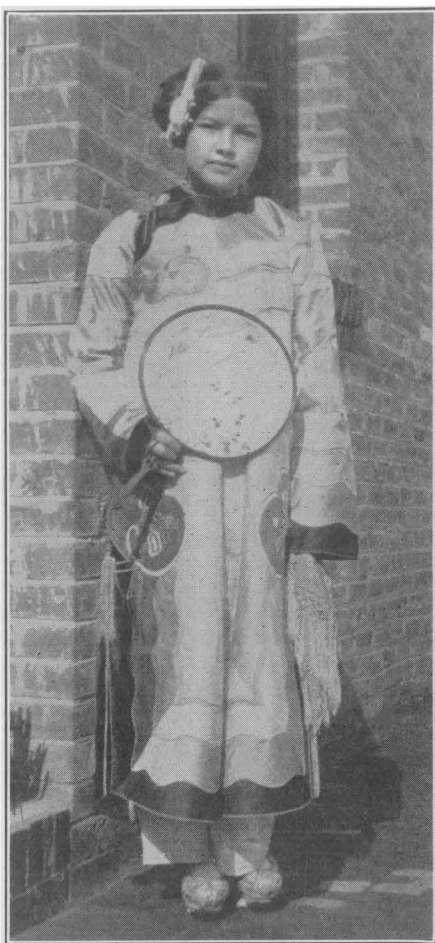
The law restricting Chinese immigration was evaded by bringing the girls in as “Picture Brides.” Wives of Chinese men who were already in the United States were permitted to enter, and

so the dealers in this slave trade adopted the device of having each girl met at the steamship pier by a hired Chinese who swore that she was his wife, and to prove his claim presented a photograph that had been sent to him in advance. If a girl was too young to pass the immigration official as a wife, the Chinese made oath that she was his daughter.

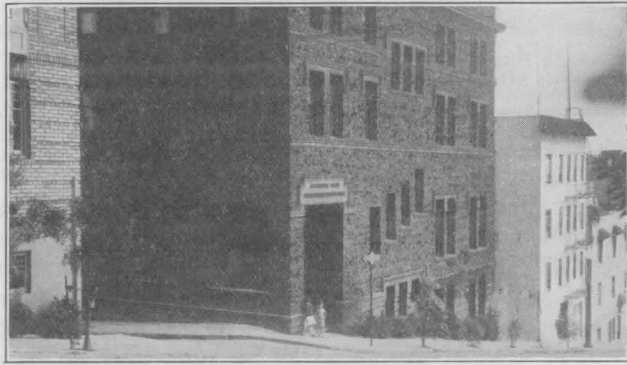
The plight of the poor girls was pitiable. All were young, some of them mere children. They did not indeed have the Christian idea of the sin of impurity, but they were treated as prisoners. Save in the most expensive establishments, they were closely confined in wretched, dirty tenements, cruelly whipped if they disobeyed their evil masters, and subjected to every imaginable abuse. Health was soon wrecked and then the broken, worn-out little body was hurried to the Potter’s Field.

To the Christian women of California belongs the honor of leadership in the effort to rescue these unfortunate victims of man’s greed and lust. In 1873 a group of five Presbyterian women, whose hearts had been stirred by the wretched lot of the little Chinese slave girls in San Francisco, determined to undertake a work of rescue, and for this purpose they organized themselves as the Women’s Occidental Board of Mis-

WORTH SAVING



sions. Realizing that rescued girls would have to be sheltered and cared for, a small house was secured on Prospect Street, San Francisco, with Miss S. M. Cummings of Philadelphia as the missionary in charge and Mrs. Tam Ching as Chinese assistant. The rooms were soon filled, and in 1876 larger quarters were secured on Sacramento Street. This building, too, was outgrown



THE REFUGE AT 920 SACRAMENTO STREET

and the present building was obtained as the combined headquarters of the Occidental Board and the Rescue Home. All over the world "920 Sacramento Street" became known as the center of a beneficent work for humanity and Christ. Many missionaries traveling to and from their fields in eastern Asia and many other Christian workers, including the writer of these pages, have reason to remember the happy atmosphere of that blessed haven of Christian love and hospitality.

The leading spirit in this movement was Mrs. P. D. Browne, a woman of remarkable force of character and missionary devotion. She it was who called together the original group, and when the Occidental Board was formed she became its first president. Only one of her indomitable energy and courage could have made headway against the opposition of the unscrupulous men who profited by the traffic in Chinese girls and the apathy of many Americans who felt that nothing could be done to combat successfully the evil. But Mrs. Browne was equal to every emergency and she labored with indefatigable zeal in raising funds and enlisting the cooperation of the women's societies, many of which she herself was instrumental in organizing.

Miss Margaret Culbertson, whom Mrs. Browne persuaded to take charge of the Rescue Home in 1881, was also a remarkable woman, who had gone to California from western New York as governess for the children of a brother of that pioneer magnate, D. O. Mills. Miss Culbertson and Mrs. Browne quickly became friends, and when a successor to Miss Cummings was needed, Miss Culbertson accepted the post. Her health was not robust and the nervous strain of the work

told heavily upon her; but her spirit was as unconquerable as it was beautiful and she carried the burden of the superintendency with unflagging devotion for fourteen years when, in 1885, she was joined by one who was to become famous as one of the Christian heroines and saints of the universal Church, Miss Donaldina Cameron, Mother "Lo Mo," as the Chinese affectionately call her.

Descended from a Highland chief in Scotland, Miss Cameron's parents had emigrated to New Zealand where Donaldina was born at Clydevale, July 26, 1869. When she was two years old, the family came to California and settled on a ranch in the San Joaquin Valley. After the death of her mother, her father removed first to San Jose, afterward to Oakland, and finally to the San Gabriel Valley where he became manager of the famous Puento Ranch. Donaldina attended the school in San Jose and Oakland and later entered the Normal School in Los Angeles. Her physical and mental development were influenced by the free outdoor life of a California ranch where she rode horses and took part in athletic sports. Mrs. P. D. Browne, who had become a friend of the family during their residence in Oakland, occasionally visited at the ranch and Carol Green Wilson, in her remarkably interesting book, "Chinatown Quest," says that during one of these visits in the summer of 1885 Donaldina listened en-



CAPTAIN ROBERT DOLLAR VISITS THE HOME

chanted as Mrs. Browne described her busy days in the fascinating city of San Francisco. With glowing eyes she talked of the Chinese girls rescued by Miss Culbertson from brothels and opium dens. Suddenly she said to the young woman by her side: "Dolly, don't *you* want to do something? Won't you come up and help Miss Culbertson at the Chinese Home? She's getting so frail, and now that Miss Houseworth has to leave



SOME OF THE RESCUED GIRLS IN MISS CULBERTSON'S TIME

she will be so overburdened." Miss Cameron heard this appeal and afterward described her momentous decision. She said to a friend: "I just stepped into that great task as blithely as I stepped into your car today, in no way guessing what lay ahead, in no way prepared to undertake it. . . . From the first, I loved Miss Culbertson. I loved the Chinese. I never remember feeling anything foreign about them. Never will I forget the laughing face of Ah Ying, the first Chinese girl I came to know, as she tapped so gently on my door to announce 'Lunch is ready.'"

Very soon after Donaldina's arrival at Sacramento Street, Miss Culbertson called her to the office and said: "Are you sure you will not be afraid in this work?"

"Oh, no!" she answered quickly.

"It isn't too late to change your mind . . . there are dangers, you know."

Immediately her Scotch blood was aroused. "Why?"

Without raising her voice, Miss Culbertson explained that on that very morning the girl who was cleaning the halls had found a strange looking stick. Police were called and after a hasty investigation declared that there was enough explosive in that "stick" to blow up a whole city block. This was unusual, for the Chinese seldom went so far with their bitter threats against the Home. But the latest slave girl rescued by Miss Culbertson had represented such a high purchase price that the owner had attempted to wreak direct vengeance. Then Miss Culbertson said quietly to her new helper:

"Now, are you going to stay?"

"Are you?" just as calmly returned Donaldina Cameron.

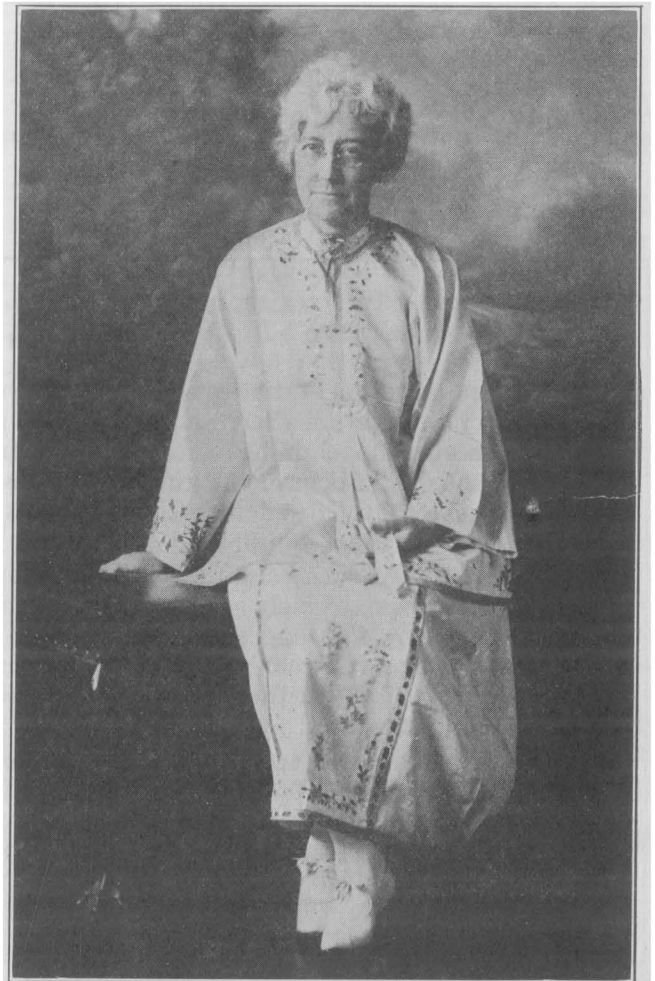
"Of course."

"Then I shall stay, too."*

* *Chinatown Quest, The Life Adventures of Donaldina Cameron*, by Carol Green Wilson, published by Stanford University Press, Stanford, Calif. pp. 8-11.

So began a career crowded with adventure, and characterized by a courage, devotion and resourcefulness that make the story of thrilling interest. The failing health and finally the death of Miss Culbertson in July, 1897, threw the whole burden of the rescue work upon the shoulders of Miss Cameron, then only twenty-eight years of age. The widely extended and diversified operations that she has since directed have been summarized by Mrs. Eva Clark Waid, as follows:

The work of the Home is primarily that of rescuing slave girls who have been brought unlawfully into this country and the search of these girls may lead from Seattle to Phoenix into every form of den or secret haunt of vice. Tidings concerning these girls come in every way, by whispered word or secret note or police inquiry, often from Chinese themselves who know Miss Cameron's indomitable courage and unfailing persistence. All over the United States her name is feared by Chinese and white lawbreakers and oppressors of childhood. Tragedy and sordid crime tax to the breaking point the sympathy and abilities of the workers. Threats and peril and danger are their daily portion. That rescue work is not at an end, even in this enlightened day, seems sure when a San Francisco paper can carry in a flaring headline, as it did



DONALDINA CAMERON IN CHINESE COSTUME

not long ago: "Five Slave Girls Rescued in Raid." This was the story of a recent raid by the police and our Mission Home force.

Other types of work have naturally fallen to the Mission Home. Cases have been committed by courts; orphan children and nameless babies have become the charges of the Home; business girls have found here shelter and safety after business hours. A variety of care and training must be provided for such a varied household—medical care; schooling for these girls who cannot be allowed to leave the Mission Home because of court proceedings for fear of kidnapping; training in household work; industrial work that they may be able to make a livelihood with weaving or embroidery; and above all and through it all training in true Christian knowledge and living, such as has transformed these hundreds of girls who have been sheltered by the Home. Through the generosity of a friend, Tooker Home in Oakland was provided to care for a large group of the younger girls and the Baby House charms all visitors. A new building on a site given by Captain Robert Dollar has provided more adequate accommodations for these younger groups. But the Rescue Home with its devoted group of Christian women and its tender ministry to Chinese girls during fifty years remains on the San Francisco hillside. Over two thousand girls have been under the influence of the Home and have gone out to be useful members of society, some in China as teachers or home makers, some as helpers among their own people in the United States, many in homes of their own in America, and, some as business girls in the new world opened up for Chinese women.†

Many stirring experiences in Miss Cameron's life are described in Miss Wilson's fascinating story of the work. Almost every case of rescue

involves a fight with the evil men who have paid a high price for the girl and who fiercely oppose the effort to take her to the Home. Not infrequently it has been necessary to break open with an axe doors of vile resorts; it has been necessary to contend against shyster lawyers who defend the resort keepers in court proceedings, and to face hired scoundrels who pretend to be innocent husbands or fathers. But Miss Cameron has learned all the tricks of the trade and has so gained the confidence and esteem of policemen, judges and reputable lawyers that they promptly respond to her calls for assistance.

In reply to a recent visitor's question as to whether the slave traffic in Chinese girls has really ceased, Miss Cameron said: "Not exactly. Sergeant Manion and I were just discussing that question yesterday. We find that such girls are not often brought into San Francisco any more. Our police are too quick for them. But in other cities up and down the Coast, and even in the East, we are told that conditions are far from right."

The Presbyterian Board of National Missions, which took over the care of the work in 1922, is continuing the warmly sympathetic support that was formerly given by the Woman's Board of Foreign Missions. This Christ-like ministry for the unfortunate Chinese girls on the Pacific Coast has a strong and continuing appeal to the Christian heart of American womanhood.

† *Leaflet*, by Mrs. Eva Clark Waid, published by the Presbyterian Board of National Missions.

Our Gifts to Benevolences

According to the statistics compiled this year by the United Stewardship Council (of which Rev. Harry S. Myers, is Secretary) the total gifts of twenty-five leading denominations in North America, for churches with a total membership of 23,416,365, last year amounted to \$507,491,165. The benevolent gifts from this group amounted to \$106,278,015, or about one-fifth of the total. Gifts for foreign missions are not segregated.

The highest per capita giving per annum for benevolence is found among the United Presbyterians, (\$12.65 each) and the lowest is among the Southern Baptists (\$2.03 each). Many of these people are extremely poor and live in small communities. The largest denominational per capita giving for congregational expenses is in the Protestant Episcopal Church (\$37.25 each) which stands twelfth in benevolence giving. The lowest per capita giving for congregational expenses is from the Brethren (\$7.43 each). They stand next to the Protestant Episcopal in benevolence.

The denomination spending the largest total amount annually for congregational expenses (\$75,712,174) is the Methodist Episcopal, which stands also first in total gifts to benevolence (\$15,848,547). They stand twelfth in per capita giving. It would be interesting, if possible, to compare the per capita personal living expenses of members of these denominations, and the amounts expended on luxuries and amusements, with their per capita giving. Each one who keeps an account can compare his or her expenses and gifts. It would be an arresting study for many Christians.

An Intense Problem in Persia

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

HERE are the bald facts, hot from my heart. I cannot, for obvious reasons, give the real names.

I was on a tour and reached the town of X late in the afternoon and found myself right in the thick of a very intense problem. Mirza is a Christian working in a business house some miles away from the town. Some years ago, while he was still a Moslem, he took a temporary wife, which is allowable under the Shiah Islamic law in Persia. She was a widow with two children. Later he made her his legal wife. Some time after his marriage Mirza was converted and was baptized. He also won his wife for Christ and she, too, was baptized. Then came a Moslem priest who told this wife that, as a Christian, her children could not succeed to her late husband's inheritance. As a result she renounced her faith in Christ and there began disaster in the home. She began to go into debt without the knowledge of her husband, until he never knew what he possessed or did not. She sold his clothes, gave away the supply of wheat he had bought to last for a whole year, and finally, for a long time she refused to be a wife to him at all. Home was home no longer. A year ago he told me a good deal of the story, and I urged him to do his best to wipe out his debts. This has used up all his savings for many years. All the joy went out of life, but he stood firm in his Christian witness and tried to win his wife back to Christ.

Mirza has a young cousin, a sweet girl of eighteen who, from her childhood, has always looked upon him as her favorite cousin. When she was a child he played with her and was her hero. Being cousins they see one another freely, and she, too, is a very sincere Christian and a teacher in a mission school. In his so bitter experience with his wife, Mirza turned to his cousin for sympathy and love. The voice of the tempter comes to him: "You are a Persian. The law allows you to take another wife. Why not take her? You both love one another. Take her."

But Mirza and his cousin know that as Christians they cannot accept that way out.

"Well," says the tempter, "at any rate sign the legal contract which need not be more than an

engagement, and you can wait till you are free and then marry her."

What an alluring way! How the man's own heart longed to accept it! But he said he would do nothing till I arrived and he could talk it over with me. Friends go on, pressing, pressing. "Fool," they say, "why wait for the Bishop? Sign the contract and leave the rest to discuss with the Bishop."

Then came the news that I was arriving on Wednesday, and poison gas methods gave place to a veritable barrage in which even the girl's mother joined. Her father is dead, and her brother claimed the right to act instead of her father. He rushed off for a Moslem priest, and in her name he signed a contract of marriage.

When I arrived I was told the thing was finished and there was an end of the matter. But they had forgotten. Some weeks before a new law was passed, and among other clauses was one which took away from a brother this power of making a contract of marriage for his sister. Only the father can now do this, and he only during the girl's minority. When she comes of age she can renounce the contract if she will.

The barrage which had been directed on the man was now turned on the girl also. Her relations may have had some other hold on the man, I do not know. The girl asked her school principal to stay with her, asking for her protection. The man came into town and demanded that the girl be given to him! In despair they asked me to see him. Though he had said that he would do nothing till I came, now he refused to see me. "I will have her," he said. "Whether tonight, or in a week or a month. She shall be mine. You shall not keep her from me!"

I found the woman missionary principal nearly broken with anxiety and advised that she tell the relatives of the written request for protection that the girl had given her. If they gave any further trouble she would tell the police. That seemed to frighten the relatives.

Then Mirza asked that the girl go to his house and there openly declare that she would not have anything to do with him—"Come for only ten minutes." She refused and finally he went away.

That night I was asleep, tired out after the journey, when, about 10:30 o'clock, I was called. The missionary said that they had come again to her house to demand the girl—"Just for ten minutes." The girl would do nothing till she consulted me. Off I went to the other end of the town with that missionary, who felt her own honor bound up in the honor of the girl. I found the girl quite firm in her resolution to stand by her Christian principles. She knew quite well what was behind that request to go to his house for ten minutes.

We prayed together, and I advised her to offer to go to her mother's house for ten minutes, on condition that the missionary go and stay with her all the time. They accepted this, and she went and definitely declared that she would have nothing to do with the contract her brother had made.

Next morning I had a heartbroken message from the missionary: "Her mother came at half-past three in the morning and took the girl away. I could do nothing to keep her when the mother demanded the girl."

The Devil! How he worked that night for victory? Was all lost? No, for Jesus is on the throne. God! How we prayed that day for the girl; for the man. Does God hear? Does He answer prayer?

Swiftly the message went round to the inner circle of praying people. If the devil put his barrage of temptation around those two of God's children, we put our barrage of prayer around God's throne. It seemed hopeless. She was in a Persian home with the Persian outlook on marriage.

"Why should he not have two wives?" said the mother, "any Persian is entitled to do so." But not *any* Persian; not a Persian who has become one of Christ's men.

Humanly speaking, all was lost. Evil seemed to have triumphed over good, over God. The girl was in the power of the man who loved her and longed to have her as his wife.

Do you mothers, fathers know what sacrificial prayer is? Sacrifice? Well, it is just that. Before I left the town that woman missionary was in the hospital—broken. She had spent days and nights in prayer for the girl whom "Satan de-

sired to have." And now——! Was it all for nought? Surely not, or what is the use of our being out in Persia preaching the Gospel of Him who saved Peter by His prayer. "I have prayed for thee," Jesus said, and His prayer was answered. He triumphed over Satan by His prayer. We prayed too, and, glory to Him, her faith has not failed. God does answer prayer. The girl is in the mother's house, and we are praying. Nothing less than sacrificial prayer is worth anything in a case like this. *Is it worth it to you as a Christian mother or father?* What is it worth for our Father in Heaven?

I went off to the village where Mirza was at work and found him in his office. He was surprised to see me and my heart went out to him. He had aged since I saw him a year ago, for he was grey and haggard. We talked; we prayed. You could not but feel for him. God feels for him, too. It is not blame, but love, fellowship, and above all, *trust* that he needs. He changed completely when I spoke to him in words of sympathy. I said that I trusted him to come through triumphant. We knelt and prayed together, and he pledged himself to me and to God that he would have nothing more to do with the girl till God made him a free man. So God triumphed over the strongest human desires that a man has.

We hold on in prayer, in faith—for him, for her. The temptation is not over.

"Why should he not divorce his other wife," says the world. "He married her as a Moslem, and such marriage is not necessarily lifelong in its implications." True; but he became a Christian and so is under the law of Christ.

"His legal wife renounced her faith," says the world. So the devil argues. But we come back to Christ. "He was in all points tempted like as we are." That brings Him very near in times like this. It is true. "Sympathy," the same passion—for He was very human. The same passion that swings and sways the life of every other man, that passion Jesus in His humanity knew. That is why I trust Him to help Mirza and that girl. That is why I think it is worth praying for them. That is why He "is able to succour them that are tempted." That is why "He ever liveth to make intercession for us," and if that is what Jesus lives for what do *we* live for?

There are no times in life when opportunity, the chance to be and to do, gathers so richly about the soul as when it has to suffer. Then everything depends upon whether the man looks to the lower or the higher helps. . . . If he looks to God, the hour of suffering is the turning hour of life.

PHILLIPS BROOKS.

A Moravian Missionary Bi-Centennial

By J. TAYLOR HAMILTON, D. D.

Bethlehem, Penn.

Bishop of the Moravian Church

IN the providence of God the Moravian Church will this summer round out two hundred years of unbroken missionary activity among heathen people. It is of God's grace, that the preaching of her heralds has ever been and still remains Christo-centric. Him they have sought and still seek to magnify; in His name there is salvation but in no other name; His was the complete atonement once and for all; lifted up on the cross, He draws all men unto Him. Through their experience with many races, the Moravians can testify that the Bible is the book of all humanity—God's inspired revelation to man.

It need not surprise us that the story of the two hundred years is not one of unbroken and uninterrupted advance. Ebb and flow are observable in the history of the Church universal. Similar fluctuations are to be observed here. Here, too, pulsations of inner life have left a record in corresponding vigor of active missionary zeal, and a relation may be traced between the decline of a spirit of revival and a lessening of aggressive witnessing together with concentration upon placid cultivation of virtues at home, whilst the *status quo* in the foreign field was at best only maintained.

Another parallel may be noted. Movements of world history have exerted an influence both in the life of the Church universal and in the condition of Moravian missions. Every history of Christianity has to take into account the decay of the Roman Empire and the deluge of barbarism, the military menace of Mohammedanism, the reactionary naturalism of the Renaissance, and the self-sufficient agnosticism of the machine age. Similarly, when the story of Moravian missions is told, wars' destructiveness and their placing impediments in the way of intercourse, as well as their engendering mistrust and suspicion and hates, also help to account for ebb tides in the enterprise of world evangelism.

Like all effectual testimony Moravian missions were a fruit of personal experience of assurance of the grace of God, granted to faith. They were the product of a deep religious revival among men

who had opened their lives to the influence of the Holy Spirit, in implicit reliance on the Bible. When, in the early dawn of an August day in 1732, two young men, Leonard Dober and David Nitschmann, set out from Herrnhut, Saxony, with the slaves of the island of St. Thomas as their objective, they were bidden Godspeed by young Count Zinzendorf. More than any other man this young nobleman had been the human instrument in bringing about that revival amongst the people to whom he had given a refuge on his estate, when they fled from religious tyranny. It was a little village of some six hundred, mainly refugees for conscience sake, who formed their home base. But this little congregation had experienced a baptism of the Spirit of God five years previously and its membership had been witnessing widely in Christendom. Only such an experience could explain the cheerful spirit in which the two pioneers made their way to Copenhagen, mainly on foot with only a couple of gold coins between them, with no assurance of a passage across the Atlantic and with no very clear idea how they must make their living after reaching St. Thomas. They did know that the Gospel of Christ is the power of God unto salvation; and they had confidence in the Good Shepherd whose voice they knew they were following.

This same revival spirit explains how within the ten following years Zinzendorf could despatch other Brethren to the Eskimos of Greenland, to wild tribes of Northern Russia, to the natives of the Gold Coast of Africa, to the Hottentots of the Cape of Good Hope, to Negro slaves of Dutch Guiana, to Arawak Indians of what is now British Guiana, to Indian tribes of North America, and to the Singhalese in Asia. Before another decade had passed other missionaries sought to reach Kalmuck Tartars of Russia, attempted to herald the Gospel in Persia, gained a footing on the mainland of India, perished when seeking to found work in Labrador and contemplated a mission to Abyssinia. Not all these undertakings attained permanence, yet by 1747 converts had been won among eighteen different races. In some



cases hostile governments or governors interposed a veto, or prejudiced religious leaders made such representations to officials of great trading companies that held concessions in colonies, that the work was temporarily rendered impossible. In other instances the pioneers laid down their lives before organizing converts into a church. Sometimes war interfered with their work.

In the decades following the death of Zinzendorf in 1760, and until the close of the Napoleonic wars, almost ceaseless strife in Europe and in various colonies partly accounted for a period of something like an ebb in Moravian missions. Yet even in these years advances were attempted, such as an entrance into Egypt with Abyssinia as the objective, various undertakings in India and on the Nicobar Islands. Permanent success attended the second landing in Labrador, continuously occupied since 1770, and the Hottentot Mission was re-established in 1792. Yet war hampered. It accounted for very heavy financial losses at the home base. It prevented the passage of missionaries to and from their posts. It led to and explained major reverses in the promising work among American Indians, notably the destruction of the Christian Indian villages in Ohio and the massacre of the converts at Gnadenhuetten. During the War of 1812 the Christian Indians of Fairfield, Ontario, saw their homes de-

stroyed. Servile wars scattered the Arawak converts and occasioned the razing of mission stations in the Guianas. War hampered communications by sea and cut off missionaries from their base of supplies in men and means; and in great measure accounted for the abandonment of the attempt in India—that and the excessive mortality experienced there. During the Napoleonic wars the missionaries in Greenland were reduced to great straits; they had no bread and their clothing gave out. For three years they could get no seeds to grow the crop of vegetables that gave some variety to their diet in times of peace. For a number of years flour was at an almost prohibitive price in Dutch Guiana.

Nevertheless in this very dark era the kind hand of God could often be discerned in the wonderful preservation of heralds who had been brought into perplexing positions. It was of His goodness that sympathy, called forth by these very experiences, on the part of Christian friends beyond the limits of the communion of the Brethren, in 1817 led them to found the London Association in Aid of Moravian Missions, a society that still carries on its generous auxiliary activity.

The One Hundredth Anniversary

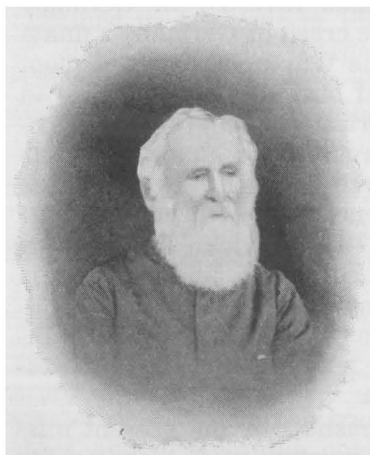
The celebration of the one hundredth anniversary of the founding of Herrnhut in 1722 and the recalling of God's wonderful dealings with the fathers in 1727 prepared the home churches for a fresh experience of a season of refreshing from the presence of the Lord, that culminated in 1841 and the years immediately following. This in turn bore fruit in missionary expansion and exemplified the truth that the witness-spirit and successful witnessing are closely connected with the revival-spirit, the two standing in the relation of cause and effect over against one another.

With the General Synod of 1848, the first of these convocations after the full experience of the new revival, began the modern advance of Moravian missions. That synod deliberated on ways and means for the more complete and effective organization of existing fields and in particular concerned itself with the problem of preparing sons of certain of the newer churches to minister to their own people. It visioned the goal of ultimate financial self-dependence in these fields. But it also determined that a favorable response should be given to several invitations to enter on new work. And the Church as a whole welcomed and became accustomed to the policy of expansion.

As a result, in the rather more than eighty years since then new enterprises have been begun in Nicaragua, Western Tibet, Victoria, among



(LEFT)
A GROUP OF
BUSH NEGROES
AT HOME
IN SURINAM,
(DUTCH GUIANA)
SOUTH AMERICA



A. W. HEYDE OF LEH

(RIGHT)
A SUNDAY SCHOOL
CLASS IN
THE MORAVIAN
MISSION
AT LEH,
LADAKH,
LESSER TIBET



(LEFT)
AN OPEN AIR
SCHOOL FOR
EVANGELISTS OF THE
MORAVIAN MISSION
IN NICARAGUA
CENTRAL AMERICA

the lepers of Palestine, in Demerara, in Alaska, in California (Indians), in East Equatorial Africa, in North Queensland, among the Asiatic contract laborers imported into Dutch Guiana, and last of all, in 1930, among the Indians of the eastern regions of Honduras. With the best of intentions, however, for lack of men and means at least twenty-five calls to enter upon other new work have necessarily been declined during this period of advance. True, not all the fields actually entered were accepted as an objective beforehand; nor has every field been permanently held. When the appeal of Gutschlaff caused Pagell and Heyde to be sent from Herrnhut in 1853, it was in the hope that the great Chinese Empire might be entered from the west via India, up the Indus valley and across passes of the western ranges of the Himalayas. But, under orders from China proper, officials blocked the way by a boycott that prohibited the supply of food. So the pioneers remained at Kyelang, many thousands of feet above sea level and commenced Christian work among the lama-ridden Tibetan-speaking Buddhists. In 1848 a mission was begun among the terribly backward black fellows of Victoria, Australia, and was attended with success. But it proved to be a ministering beside the death-bed of a race. So their kinsfolk in North Queensland, reputed cannibals though they were, received the attention of Moravian missionaries, who were backed by the financial support and the practical sympathy of devoted Presbyterians in Australia. Since the World War this last field has been wholly taken over by the Presbyterian Church of Australia.

The Influence of War

During the past period of missionary advance, as in the former, war proved to be a mighty hindrance. The Kaffir mission in South Africa repeatedly experienced this in the first half of the nineteenth century. During the American Civil War the Cherokee Mission was so disrupted and received such blows, that it never really recovered. The great World War involved the internment of German missionaries in India and in East Africa as prisoners of war, sometimes under terribly trying circumstances, they being separated from wives and children, all being ultimately repatriated. In East Africa it carried with it the desolation of mission stations, involving heavy financial losses, at least temporarily put an end to educational work in general and the training of native church workers in particular. In recent years disturbances in Nicaragua have involved the martyrdom of a missionary and the temporary withdrawal from several important centers of activity, Indian converts taking refuge in the bush.

The World War most seriously affected Moravian missions. Prior to it Herrnhut formed the missionary headquarters, with an international board, enjoying the hearty cooperation of auxiliary boards in Britain and America. The war necessitated financial decentralization, and for some years communications were blocked. Administration was also decentralized, and remains so. But more than this, the financial support of the worldwide undertakings was very seriously affected. During the many years of missionary operations endowments had been built up, largely from legacies, for the pensioning of retired missionaries and for the education of the children of missionaries while active in the regions beyond, for the training of teachers and ministers in the lands where new churches arose, the last mentioned endowments being especially needed in view of the type of peoples among whom the missionaries worked—peoples not blessed with money power. Practically all the funds invested in Germany were swept away in the crash of Germany's financial system through the War and the subsequent period of inflation, and business undertakings in Africa and South America also suffered most serious losses. A very heavy debt of honor now rests on the Moravian Church for the care of retired missionary veterans and for the education of the children of those in the service. Indeed, the American Province North in the United States is so conscious of this, that it proposes to start building up a special fund as a chief feature of its bicentenary celebration, notwithstanding the present general depression.

In spite of the seriousness of the present missionary situation and in spite of the causes for anxiety the American Moravian Church perceives very much reason to thank God and take courage, as it proceeds to keep this significant anniversary. God has done great things for us, whereof we are glad. When Count Zinzendorf died in 1760, about fifty missionaries were at work and the baptized membership in the mission fields has been estimated at that time as about 3,000. In 1848 the total membership in those fields was about 64,000. At the outbreak of the World War the total baptized mission membership was 100,606. The latest available statistics give a total of more than 135,400, served by 262 missionaries from the home lands and 51 ministers and 16 assistant ministers of the newer churches, with 408 of their fellow-countrymen formally authorized to conduct religious worship. In 240 mission day schools 40,806 children were being taught by 716 teachers. The ten advanced schools had 282 students in charge of 32 teachers. Labrador, Alaska, California, the West Indies, Honduras, Nicaragua,

Demerara, Dutch Guiana, South Africa, East Equatorial Africa, the Western Himalayas and Jerusalem with its home for lepers, all of them yet offer a scope for the zeal of the successors of Dober and Nitschmann.

From the standpoint of missionary strategy alone the spending of energy among so many various backward peoples, in place of concentrating on some one or two large nations that had developed a native type of culture, may be open to criticism as not being the best missionary policy. But from the days of Count Zinzendorf, the Moravian Church has regarded it a duty to follow what seemed to be the call from our Saviour to go where great need existed among otherwise neglected people. Moravians have long been aware that this entails special difficulty in bringing the new churches to the stage of self-maintenance in men and means as a basis for further self-expansion. Their first fruitage among the ordained ministry of the newer churches was John Buckley, ordained in Antigua in 1856, when the abolition of slavery was of comparatively recent date. Schools for the training of native teachers had their start with the founding of the normal school in Genadendal in Cape Colony by Bishop Hallbeck in 1838.

On the other hand, the fact that many of the early missionary undertakings were among slaves or among races that had felt the impact of Europeans simplified the linguistic approach. Negroes cruelly torn from tribal homes in Africa acquired some use of their masters' speech; thus arose the "Negro-English" of the American tropics. This rendered the translation of the Scriptures and of hymns a comparatively easy task. Similarly in South Africa the Hottentots substituted the Dutch of the Cape for their own tongue. But in many cases Moravian missionaries had to do linguistic work of a high order as pioneers in the opening up of strange languages or even in the reduction of these to writing. Moravian missionary literature embraces 718 works in 17 languages or groups of languages. The Bible or separate books of the Bible will account for 185 works. John Beck and John Conrad Kleinschmidt and Samuel Kleinschmidt are names that stand out in connection with the translation of the Scriptures into the Eskimo of Greenland. A. Erdmann and Theodore Bourquin and Albert Martin are remembered in connection with Labrador.

Various missionaries have done like work in connection with parts of the New Testament for Alaska. In his more than sixty years of active service among the various clans of the Delawares and the Six Nations, David Zeisberger was indefatigable in literary work, and so was Theo-

philus Solomon Schumann, the Apostle of the Arawaks in Berbice, who was permitted to baptize more than four hundred Indians during his comparatively brief day of work. Grunewald, Sieboerger, and other missionaries in Nicaragua gave the Miskito Indians the New Testament, revised by George R. Heath. A harmony of the Gospels in Kaffir was the work of Moravian missionaries, though the Kaffir Bible, printed in London in 1879, was the work of Scotch missionaries. The New Testament, which in part or the whole has been done into four languages of what is now Tanganyika Territory, as well as hymnals and manuals of doctrine came from the pens of missionaries of Herrnhut and of Berlin. Augustus Jaeschke, Heyde and Redslob and Augustus Hermann Francke have as their common monument the New Testament in the classical Tibetan, and Francke translated St. Mark's Gospel into four little known dialects of the Western Himalayan region. Space will not permit a recounting of works prepared in connection with missionary undertakings that failed of permanence.

It goes without saying that in the two centuries many Moravian missionaries have laid down their lives for Christ's sake, some being lost at sea, many carried off by fevers, and some being martyred, like Carl Bregenzer recently at his post in Nicaragua. Yet God permitted many to give notably long years of service. The veteran apostle of the Delawares, David Zeisberger, was active for sixty-two years. In the early period of the Greenland Mission quite a number had more than forty years to their credit and Jacob Beck was at work there for fifty-four years. In modern times Augustus William Heyde retired from the Tibetan mission in 1903, after more than fifty years in the field, and Frederick Augustus Hagenauer, who retired in 1907, gave more than fifty years to the black fellows of Victoria. Clement Oehler served at home in America and in the West Indies and, though in retirement, is still active after more than fifty years of service; and Frank Wilde in Jamacia, though technically retired, does the full work of a missionary and may, please God, soon round out the half-century, while a number of others, like William Weinland, first a pioneer in Alaska and then in Southern California among the Indians, and several in the West Indian work, like Augustus B. Romig, and Bishop Edwin C. Greider, went on well towards that mark.

"The Lord hath done great things for us, whereof we are glad." Our special yearning at this time is for a season of refreshing from the presence of the Lord, that a renewal of our days may be brought about, with the coming of power from above, for more implicit obedience to the call and more efficient consecration.

The Princeton Declaration on the Church and Missions

A group of leaders, deeply interested in the development of greater missionary interest in the home church, and larger spiritual fruitage in the work abroad, met in Princeton on April 12th. There were present missionaries, pastors, laymen, seminary professors and board secretaries. These did not officially represent any organizations but met informally for conference and prayer. After careful consideration of the present crisis, through which many boards are passing, the following statement was adopted.

In the next issue of THE REVIEW we expect to publish extended comments on this Statement, especially as it relates to the causes of apparent decline in missionary interest in the home churches and the supreme need of the hour. The Princeton Statement is signed, in behalf of the group, by a special committee consisting of Dr. Robert E. Spear of the Presbyterian Board of Foreign Missions, Dr. C. S. Cleland of the United Presbyterian Church and Dr. T. H. Mackenzie of the Reformed Church in America. It is as follows:

In response to the call of the Committee of Foreign Missions of the Western Section of the Alliance of the Presbyterian and Reformed Churches, a group of members and officers of the foreign missionary agencies of some of these churches (the Presbyterian Church in the U. S. A., the Presbyterian Church in the U. S., the United Presbyterian Church and the Reformed Church in America) met in Princeton on April 12, 1932, and after a day of prayer and conference and discussion voted to record:

1. **Their gratitude to God** for the measure in which, in spite of difficulties and financial depression, their churches have been enabled to maintain their foreign missionary work;
2. **Their assurance** that by the blessing of God these churches will in due time restore and enlarge their work abroad and will go forward to the full accomplishment of their duty in association with the national Christian churches which have been established and with which it is their joy to cooperate;
3. **Their unfaltering confidence** in the true basis of missions; in the great acts of God for the redemption of mankind, and in particular in the historic fact and the universal meaning of God's deed in sending His only begotten Son to be our Saviour, and in His incarnation, His life and teaching, His death on the Cross for the redemption of the world, and His resurrection as the beginning of a new God-given life for redeemed humanity;
4. **Their conviction** that the uniqueness and universality and absolute significance of Christ and His Gospel must be unswervingly maintained by our churches against all movements of syncretism or adjustment which compromise or imperil belief in the aloneness of our Lord Jesus Christ and the unique indispensableness of His Gospel, and that nowhere save in this truth of Christ and about Christ is there any hope for the love and righteousness and power of redeemed human lives and a redeemed human society;
5. **Their joy** in all the movements of change, or turning and over-turning, in the attitudes and conceptions of men's minds, in missionary methods and processes, in political and economic conditions, in the Church and in the world, which serve to lead men to Christ as the only Lord and Saviour, and to bring Christ to His rightful place as the only Lord and Master of mankind.
6. **Their abiding faith** in the Church as the enduring agency of the Gospel and their reliance on the Holy Spirit as the sole source of its power.
7. **Their deep sense of the need of prayer** and their hope that all to whom God has entrusted leadership in the missionary enterprise should realize that prayer is their most important work; that prayer should be the atmosphere and spirit of our mission board offices, and that in missionary cultivation throughout the churches primary emphasis should be laid upon the development and strengthening of prayer groups and upon individual intercession.

Do Foreign Missions Cost Too Much?

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

New York

Author of "Changing Foreign Missions"; Executive Secretary of
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Presbyterian Church, U. S. A.

A COMMON objection to current foreign missionary work is that its administrative costs are too high. Most of its critics have passed the point where men scoffed at "spending ninety cents of each dollar to get the other ten cents to the mission field." That was never true, unless possibly in some irresponsible organizations. The larger Mission Boards and Committees have never deserved such unfounded criticism.

But there is a more rational criticism of "too large an overhead" expense. It is difficult, however, to tell exactly where "overhead" ends and the actual work begins. Business organizations exist for the purpose of making money and they count it wise to spend money in order to get money. Missionary agencies exist for the purpose of extending the Kingdom of God by the wise spending of money, not to make money. They are compelled to spend money in order to raise money, and it is difficult to know where the line should be drawn in "overhead" costs.

Still it remains true that all observers of missionary agencies should be concerned lest the administration of the work consumes too much of the available funds. Administrative staffs may become too large, administrative salaries may be too high, administrative programs may become too heavy and expensive, administrative methods may become too intricate.

Most Mission Board officers and members consider that the costs are higher than they wish, but they mean that they are more centralized than they ought to be. A large work cannot be carried on effectively without expense and considerable expense. This expense may be distributed at three points.

(a) Administrative costs may be carried in small items at many local points. Pastors, church officers, women, committees of higher church bodies could and do carry many such items of service. Few can give full time to them; they are compelled to slip the added expense of time and money into busy lives otherwise supported. Independent or voluntary agencies for mission-

ary work sometimes announce that there are no costs for administration and that all contributions go direct to the field. This really means that some men give their money entirely or largely to support the home end of the enterprise, paying the cost of securing and administering the money to support the work at the foreign end. Somebody must pay the necessary costs of administration and promotion. If a volunteer worker can use time otherwise required or living otherwise provided, he must not therefore have the impression that this obviates administrative cost. Every Mission Board receives a large amount of voluntary service for which it makes no payment in money, but as

the work grows it requires more complete attention than can be given by the odds and ends of time and strength of busy people. The problem is to determine when that time comes and then to prevent the work of salaried people from cutting off the service of volunteers. Much of the work of the Boards is really the business of people in the home church, pastors, officers and others. Committees of church members and officers might do most of the promoting and collecting, the spreading of information, the maintaining of inspiration, and the like. It is exactly this that causes most of the overhead cost in the missionary enterprise. Churches which have retained this local

Does it "cost a dollar to send a dollar" for missionary work in foreign lands? If not, how much does it cost and what is rightly chargeable to missionary administrations? Why is it necessary to have expensive headquarters and to employ so many salaried officers and clerks? Dr. McAfee, who has wide experience in the pastorate, in the theological seminary, in missionary travel and in Mission Board Executive work, answers these questions clearly. Most criticism comes from ignorance rather than from knowledge of the facts.

activity have low "overhead" in their Boards. In churches whose salaried workers have taken over this responsibility, relieving local leaders of the burden, the "overhead" is high. Much work must be done to maintain the interest of the home church and to increase its gifts. If this were done by local leaders, it would distribute the load of missionary costs in such small amounts that it would not be oppressive anywhere. The irony of it is that local leaders who fail to do this often resent the activity of their central Boards and Committees in trying to make up for such failure. It would be a counsel of perfection to suggest that all of this work might be cared for by local leaders, for the central agencies have access to knowledge and inspiration which local leaders cannot secure directly; it is wholly possible, however, that much has been undertaken by central agencies which really belongs to local workers whose service would greatly enrich the whole enterprise.

Field Administration Expense

(b) Part of the administrative costs are on the field. As missionary work grows larger it proves necessary to have certain unifying organizations and agencies which lift the load from the missionaries in their distinctive tasks. It is a waste of time for the average missionary to be treasurer of a large mission. It requires bookkeeping, reckoning in local currencies, watchfulness that benevolent gifts are rightly applied—a skill and time which the average missionary does not have. This involves a mission treasurer, who will give more and more time to the work as the mission develops. Field problems arise also, and it becomes necessary to set apart capable men for administrative work, to go on short notice to a place of complication or danger, to give advice where difficult situations arise, to determine policies, to hold the work in balance. All the larger Boards try to increase the administrative work on the field and to reduce it at the home end. More questions are settled on the field and fewer are reserved for home offices. This is administration as truly as though it occurred in New York or London, but because it is on the field it is not usually reckoned as "overhead."

But even here there is reason to be watchful. The entire missionary enterprise can easily be scaled on too high a standard of expenditure, though this is seldom a fault. Many missionaries live too simply and rigidly for their bodily endurance. A few have independent means or are aided by friends. Most people in civilized lands are now living beyond the point of real need and have made of their fathers' luxuries their own

necessities. Christians live in their Father's world and He cannot mean them to live in a niggardly fashion. Missionary homes steadily improve as the pioneer stage passes; facilities for travel increase and the allowances for various interests, and more elaborate equipment, all call for more and more money. How much of this is unnecessary "overhead" and how much is to be charged to direct missionary work? Clearly the money is not wasted, for it puts better facilities at the disposal of the most carefully selected group of workers now in the service of the Church. Thoughtful missionaries everywhere are setting themselves to watch the whole outlay with care and to guard against scaling the work at too high expense.

The Home Office

(c) There remains that administration which is generally the one in mind when "overhead" and missionary costs are questioned—namely, the home Boards and central agencies. These have their headquarters either in a rented place or owned building, or possibly in the back parlor of a kindly person who does the work at night, or in a minister's study where the pastor gives of his own time or that of the church. At the long last all this has to be paid for. There are secretaries, treasurers, clerks, messengers, speakers, departments increasing in number and size as the work grows. This third administrative force is the most obvious one and its costs are most easily calculated, but it is only one of the three. As either of the other unloads responsibility, the central agency has to take it up. And this explains much of its cost. What local leaders do not carry must still be done. Each denomination or church body has laid on its Mission Board the duty of maintaining the work, so that any reduction of local leadership shifts the work increasingly upon the Board. This centers the costs at one point, sometimes making them seem unduly high. The same amount, spread over the local leadership, would be counted reasonable.

In the same way, until decisions are made on the field, they must be made in home offices and they are safe only if there are consultations by several minds. Many decisions so involve the home church that they cannot be made on the field. It is necessary to have a home office, sensitive to what the home church may be expected to provide in men and money and prayer. This involves a staff of varying size according to the development of the work. A Board with an annual turn-over of four million dollars cannot handle the money carelessly or without consideration; it cannot wisely leave decisions to hasty thinking by

those who can give the work only the leavings of their time and strength. Capable workers must be employed and their salaries must be provided. Those who have independent incomes, as some have, can carry all or part of their living costs themselves. If not, they must be cared for out of available funds. If special funds could be secured for salaries and other expenses, so that missionary gifts shall not be used for this purpose, this merely would mean that a few individuals shall be asked to pay for the transmission and safeguarding of the gifts of others. Good judgment would suggest instead that all gifts pay their own way. This demands that costs shall be kept at the lowest point consistent with good administration.

As a matter of fact most missionary agencies move on a much lower financial scale than the churches which they represent, they provide lower salaries than pastors of comparable standing in the church. Indeed, it is often difficult to secure the services of men who are wanted on board staffs because they do not think they can afford to accept the financial provision offered. The offices of many boards are far less adequately equipped than the studies of pastors in the same cities; the demands on board workers are apt to be on the seven-day week scale, for they are office and con-

ference workers for six days and preachers or speakers on the Sabbath, often with wearisome travel added.

Other central costs of administration are those of receiving, caring for and transmitting funds according to the will of donors; providing and issuing promotive literature; guiding local leaders on points which are better known to the central agency because of its contact with the field; securing and caring for candidates; furnishing itinerant speakers; meeting and speeding furloughed and returning missionaries; purchasing supplies ordered from the field both for general and personal use; caring for medical requirements of candidates and furloughed missionaries, maintaining inter-church and inter-board relationships for the prevention of duplication and confusion on the field and at home; keeping accurate and helpful libraries and files—in short, standing helpfully between the home church and the field force, serving both.

All this involves financial outlay, and without constant care the costs creep up. But there is much less ground for criticism of these agencies than the critics generally think. In proportion to the work required, they are on a scale quite as modest as other church agencies, and on a far more modest scale than business enterprises of the same dimensions.

“Nights With God” in Auckland

By the REV. A. S. WILSON,
Christchurch, South Island, N. Z.

HARRY DAWSON was an Australian business man who represented a commercial house in New Zealand. Since the pastor of the Grange Road Presbyterian Church in Auckland was to be away, Mr. Dawson was asked to supply the pulpit one Sunday in January. He readily agreed to take the services for two Sundays, if the pastor wished it, and two nights a week in addition. He had done a considerable amount of evangelistic work and offered to hold a short series of mission services. January is a holiday month for New Zealanders and when the time came the church seemed unable to throw off the holiday spirit. The officers agreed to postpone the series of special services, but when the next

date arrived the same state of affairs was apparent. We finally decided to start “after Easter!”

On Good Friday the workers made a house to house canvass to invite people to the meetings, and many came back telling of the exquisite joy of soul winning. A prolonged prayer meeting was held that night.

In the quiet of eventide two young fellows, appealed to in the visitation, came seeking Jesus Christ. This so delighted the young workers that they went out to look for others and held a prayer meeting on the footpath. The glow of the Spirit's power was present. About midnight nearly every one went home, but seven remained to spend the night in earnest prayer for the district

of Mt. Eden, for the city of Auckland, and for the services.

Evangelistic meetings were held each night and another all night of prayer was announced. This time twenty-six attended and four were brought in from the streets. Mt. Eden is a no-license district so that these wayfarers were quite sober. Three came out for Christ that night and joined the band of praying ones. Among this group was a bright, educated young fellow, leader of the big Christian Endeavor Society at the Tabernacle built by Thomas Spurgeon (son of C. H. Spurgeon) and now ministered to by the Rev. Joseph W. Kemp. Over seventy people came to the next night of prayer and the same glow and power was present. Every night the ordinary meetings went on; in fact, they lasted for seven weeks. On Friday evening they filled the body of the church and many remained all night. On the fourth "all night" meeting one hundred and forty stayed until about 6:30 a. m., and even then it was difficult to close. People in the city began to take notice; these meetings became a topic of conversation on trams and buses. Some were awed; some treated it with scorn and ridicule. The "nights with God" each Friday continued, the numbers soaring until some 250 were present. From eight o'clock until midnight the meeting was general with one or two addresses. Among the speakers were Rev. E. R. Harries, Chairman of the Cambridge Convention; Mr. Chas. J. Rolls and the Rev. Joseph W. Kemp of the New Zealand Bible Training Institute; the Rev. John Laird, M. A., a Baptist; the Rev. R. C. Roberts, B. A., B. D., President of Auckland Ministers Association; Dr. W. H. Pettit, the Rev. F. H. Radford, Harry Dawson and the Rev. A. S. Wilson.

People came in goodly numbers. Grange Road is one of the oldest churches in Auckland, having been built by Bishop Selwyn in 1865. A quarter of a century ago it was purchased by the Baptists and has become a sacred, holy place to many. Passersby were amazed to see the old property ablaze with light at one o'clock in the morning and a score of cars standing in front. Songs of praise were led by the pipe organ and the overflow of joy was very reverent. At midnight the worshipers passed to the Social Hall singing "We're Marching to Zion." There the atmosphere became like heaven upon earth. There was earnest crying to God that He would look upon Auckland as Christ looked upon Jerusalem. Foreign lands were also remembered and God heard, not by streams of penitents, but by reviving His own people and leading them to engage in personal soul winning.

As a result of months of such a weekly rendezvous there arose the Prayer and Revival Campaign which aimed to help all the churches in their work. From this center various united evangelistic campaigns have sprung up and have produced great results for the glory of God.

Dr. W. H. Pettit journeyed to Grange Road early in the series to verify the reports of the happenings. So convinced was he that this was a work of the Holy Spirit that he addressed a meeting of "Brethren" from various parts of the city about the fruits of the meetings. They were so moved that they arranged a series of special prayer times all over the city. The wife of an Anglican clergyman declared that she had never known such ease in approaching people about the things of God. The general manager of one of the largest business houses in the city said that in all his years in Auckland no such spiritual atmosphere had been abroad. The Secretary of a large New Zealand enterprise, who had not been near a revival meeting, became acutely conscious of unhappy estrangement from God. He sought a prominent Christian business man and yielded himself to God.

Many heard the word: "If I regard iniquity in my heart the Lord will not hear me," and they stepped out to surrender for sanctification by faith and for the fullness of the Spirit. No one criticized or wondered for everyone seemed in sympathy. Like Archbishop Leighton, they were "driven from natural independency to make Christ all their strength." As Dr. Robert Dale said of some at D. L. Moody's gatherings in Bingley Hall, they came "anxious, restless, feeling after God in the darkness" and before our eyes their faces were filled with light.

The sense of unity in these gatherings was the unity of the Spirit. A company of ministers were discussing the "all nights" sympathetically and with wonder. One of the oldest said: "What has struck me is that at four in the morning the Anglican at one end, the Plymouth Brother at the other, and all the denominations between, strike the same note." Glory to Jesus Christ, the wonderful Saviour!

We are reminded of the words of Bishop Moule: "The secret of continuance is taking pains to keep up intercourse with God." The "all nights" remind us of the intercessions of Jesus when

Cold mountains and the midnight air
Witnessed the fervour of His prayer.



MWENDA, THE SON OF KING MSIDI, WITH HIS HEADMEN AND MUSICIANS, READY FOR A DANCE

“In the Reign of King Msidi”

What the Missionaries Faced in Africa Forty Years Ago

By MRS. JOHN M. SPRINGER,
Jadotville, Central Africa
Missionary of the Methodist Episcopal Church

THE sun shone brightly on the capital of Msidi at Bunkeya, the Congo, in the heart of Africa. The city was washed clean by the torrential rain of the preceding night. But the great capital was wholly unmindful of the sun or of the rain-washed town. If any one gave a thought to the rain, it was to trust that it would give a good crop of corn, or mealies (*mataba*).

For the entire village was concerned with one thought, “Would Queen Mataya be proved guilty of witchcraft and of causing the death of her younger son, Muti, who had been killed in battle?”

Few doubted the guilt of the queen and her older son, Mungo. All the other five hundred wives of Msidi were sure of it, and the young wife, Tava, hated Mataya with venomous jealousy and longed with all her savage heart to see Mataya stoned and her body pulled limb from limb. Then she, the beautiful Tava, would be installed as queen. She stood among the other women, silent, scornful, hated by them as much as she hated Mataya. It was a town where hate reigned supreme.

This was in December, 1887. Msidi, the king, sat on a low stool under his verandah. He was a

man of about 60, stout but vigorous, with powerful, sinewy muscles. His round, almost childlike face, utterly belied his character. A short, snowy beard covered his chin. He was king by right of prowess and unrelaxing tyranny over the whole country. His name carried terror throughout Central Africa.

King Msidi's eyes took in the whole scene without seeming to see anything. He saw Mataya, now middle-aged, beginning to grow fat like himself. She was sitting on the ground near her elder son and favorite. The king did not like this son,



LUBA WITCH DOCTORS WITH THEIR IMPLEMENTS OF TRADE

nor did he trust him; but always preferred Muti. Perhaps Mungo had killed Muti to get him out of the way. "Yes," thought Msidi, "and he might do the same to me if he got the chance. Well, the chance had not come yet."

From the corner of his eye he caught a glimpse of Tava's face. A beauty! As beautiful as a diamond-backed puff-adder and just as trustworthy! She was ready to strike now with her deadly fangs. Today it was Mataya and her son. Tomorrow she would strike the king, if she thought her would-be paramour, Tombo, could get the throne. Tava would bear watching.

In the open space in front of Msidi sat the clever Tombo and his group of *ngangas* (witch doctors) divining with bones, stones, toe-nails, bits of leaves, bark, elephants' tails and all sorts

of things. The sorcerers were brilliantly and fearsomely painted, bedecked with feathers and with fantastic apparel and headgear. They were watching the bones while the king was watching the diviners.

Msidi had his share of superstition but he also had knowledge of the methods of the *ngangas*. They were clever politicians and tricksters. They would bear watching, especially the wily Tombo. Msidi knew that Tombo had good reason to hate Mataya, for she had once reported his plots to Msidi in time to frustrate them. Tombo had laid in wait to get his revenge.

Molenga, Msidi's brother, had been the one sent to fight the rebel villagers and Muti had been sent with him. Molenga now sat at one side with a hundred or more of his warriors around him. He might need them. One never knew. If worst came to worst he would die fighting and not like a dog. His lips tightened and he ground his teeth.

Molenga was also superstitious, and he was likewise shrewd. He and Tombo had been together from youth; they had wrestled and fought together and had engaged in games of skill. They had also experimented at witchcraft and knew something of these clever sleight-of-hand performances. He knew Tombo's ambition; he would get rid of Mataya and Mungo; then he, Molenga, would be next and the final blow would be aimed at Msidi.

Molenga mentally decided that Tava, that slim beauty with the eyes and heart of a cobra, would also bear watching.

Tombo rose to his feet like a man in a trance. The bones had spoken and as chief *nganga* he must give their message. He began to sing in a dreary wail and to sway from side to side, holding the onlookers spellbound. He reminded Msidi of a snake about to strike.

"Muti come to the hut of Mataya," he chanted in high falsetto. "He want gun; he with Molenga go fight. Mungo say, 'Why you go? Msidi no love you; chief he no love me. Why must we fight his battles?'"

A murmur like distant thunder greeted these words, for the mob felt that Mungo was as good as dead already. How their fingers itched to get at him! The witch-doctor continued:

"Mataya now say to Mungo, '*Unfwa*, listen! Give him gun. What matter if he be killed! It is not the king who will mourn him. Let him go and die.'"

That seemed to settle Mataya's doom.

"This is the word of the spirits," wailed Tombo, "this is the word of Tombo and the *ngangas* who divine the things of darkness. This is the word

of Muti who speaks by the divining. Tombo give Muti charms. No bullet can hit Muti when he wears the charms. Muti sleep; in the darkness the evil spirit of Mungo come out of his body and go to Muti. His spirit take away the charms and go back the same night to Mungo's own body. The next morning Muti go to battle without charms. The bullet come; it pierce the body of Muti; he die. He know then that his mother, Mataya, and his brother, Mungo, they make him die."

In another minute the savage mob would dash the two victims to death, tearing them apart. The people insanely thirsted for blood. Yet not one of them dared to lift a finger until the king spoke. For a few seconds King Msidi was silent, but he dared not keep the mob waiting long.

Once he loved Mataya. She has been true to him. Tava could rouse his passion, but he could never trust her. Still he must not lose his hold on this herd of dogs. Hyenas! How he hated them! No one had any clue to the thoughts behind the king's masked face. At last he spoke:

"The spirits say that Mataya and her son are guilty of the death of Muti. I, Msidi, will see that my son is shot dead. I will hold Mataya that she may see it done. I will attend to her later. This is my son; this is my wife. Let no one touch them. I am Msidi, and I will do the execution."

It was a daring thing even for the powerful tyrant; but he liked to do daring things. He loved to do the unexpected and to show his power. Whether he could have curbed the madness of the superstitious crowd would have been hard to say. But at that very moment a runner pushed his way through the crowd and, throwing himself at Msidi's feet, rubbed white clay on his face and chest and shoulder to show that he had a white heart. Then he sat back on his heels and clapped his hands three times.

"*Mutende* (peace)," said the chief. "Speak! What news?"

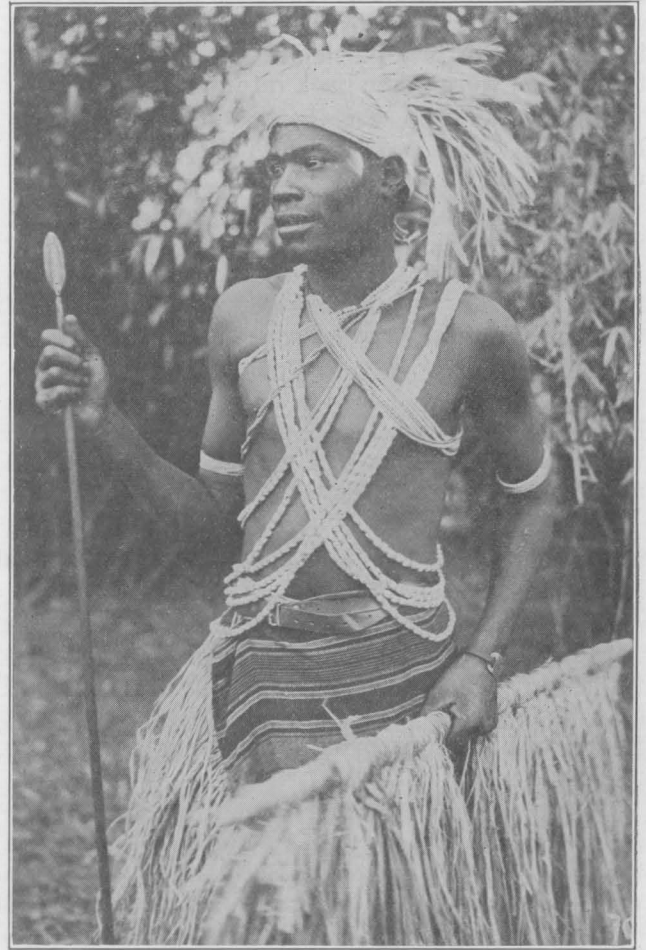
"I come from the *Abalungu*, white men. Two suns ago one he sleep at Molenga. The other, he sick; come *polipoli* (slowly). The *mulungu* is on the path now and arrives today. I come to tell his message."

Tava veiled the passionate hatred in her black eyes and Mataya hid her sudden joy and relief behind her lids. As for the volatile crowd, it now forgot all about the two victims in the excitement of a white man arriving, for in those days white men were scarce in Central Africa.

Only one white man had so far dared venture into Msidi's kingdom. The missionary, Fred Arnot, had come and at this moment was standing on his little verandah on the hill overlooking the town and wondering what would be the fate of the

two prisoners. His heart was sick with the constant witchcraft, bloodshed and violence.

It took extraordinary faith and grit for Fred Arnot to spend five of youth's best years in getting to this capital of Msidi. It took courage to keep on going toward the city when he was told that Msidi had vowed to place the head of the first white who should enter on a long, sharp stick in the center of the capital.



A KATANGA WITCH DOCTOR IN FULL DRESS

But Fred Arnot never wavered. He spoke to God about it and then went calmly forward. His head was still on his own shoulders, and he was now expecting the arrival of two other white men—Swan and Faulkner. Then he could leave for Scotland, recuperate after five years of extreme hardship and return with reinforcements.

As soon as Msidi received the news of the coming white men he saw a way whereby he could save his face and his wife and son also. With his usual dignity, he rose to his feet and said in a clear, loud voice, "I must haste to send messengers to meet the white man. You are dismissed. The white man shall not find blood when he comes.

I give Mataya my pardon. My son must go to a far country. I will not have him here. I have spoken."

That same day Msidi received Mr. Charles A. Swan, as he had received Mr. Arnot. He was even more cordial, and much to the embarrassment of the young man Msidi sent him a present of fifty wives, each one loaded with grain. It was a ticklish situation, for there was reason to fear that, if the women went back discarded, they would all be put to death. Mr. Swan managed to refuse them in a way not to offend Msidi, and the women were taken back into the king's harem.

Later, when he was better acquainted with Msidi, Mr. Swan said to him, "Msidi, how many wives do you have?"

The king gave him a sly wink and said, "Did you ever try to count the raindrops as they fall? Neither can I count my wives. Perhaps there are five hundred. But I will let you have half of them." Msidi had a sense of humor.

The king was proud of having a white man in his capital. He was shrewd enough to realize that he could not always keep out the white men, and it would be well to have a missionary at court as a friend, or, perhaps, as a buffer.

He often classed himself with the white men and would say to his subjects: "*We* are not dogs like you Bantu."

But he never quite understood the white man's morals and tried to develop in him a more Spartan character. He called Swan, "Swana," and one day said, "Swana, there is to be a fine, official, formal execution of prisoners, and I want you to come and see it."

This was equivalent to a command and, though the white man did not relish attending, he decided that he could not avoid it. Both Arnot and Swan were fearless hunters for game, but neither could countenance cruelties. Hoping that the execution would have some semblance of dignity, Mr. Swan met the chief and they went to the place of execution. Then he realized that the affair was considered in the light of a fine sport. The poor wretches were trussed firmly and placed on their knees at regular intervals in a long row. Opposite each prisoner was an executioner—great, brawny savages, each with a long knife or cutlass in his hand. When all was ready, Msidi gave the signal, and the executioners all started at full speed. On reaching the victim, each struck a tremendous blow just over the left shoulder blade, and, if the blow was a success, he reached in and pulled out the heart with a jerk. The one who did this first was the winner and tossed the still palpitating heart back and forth among his fellows. It was

hideous, wanton, callous cruelty which the young missionary could never forget.

On another occasion, when young Swan returned from hunting to supply his need for meat, as he entered the town, he saw two of the king's soldiers rush out upon two women and run them through with their long spears, and drag the hearts from the victims before their bodies fell to the ground.

He went to the chief and denounced the men who had committed the brutal outrage, but Msidi looked at him with a slight twinkle of amusement and, speaking as to a fractious child, said, soothingly, "There! there! Swana, why make such a fuss! They were only women!"

One day the chief sent for him to come and greet his favorite wife, Chitombe, who had just come back from a war expedition. "On reaching the king's place," said Swan, "we saw the King coming out with a head-dress of parrots' tail feathers; his body and his arms were covered with cloth of gaudy colors, and his face whitened with pipe clay (sign of a white heart).

"Then came Chitombe, borne on her litter, dressed in a similar manner. The warriors followed, walking slowly and singing their war chant, while the skulls of their victims were carried either in their hands or dangling from their waists; one even had a skull hanging from his teeth. They began a monotonous dance amidst the firing of guns, and then in an orderly manner, one by one, brandishing their spears, they laid the skulls at the feet of the king."

Msidi was kind to his "Swana," but it was hopeless to try to turn him from his evil ways. At times he was like a kindly old Grandfather Jekyll, and then suddenly he would become a Mr. Hyde. Frequently he would arise from a night's sleep or debauchery in one of his worst moods and would snarl, "M-m-m! Something's wrong. I feel it in my bones. It will not be right till I smell blood." Then he would give orders to have some poor wretch brought to his house and killed before his eyes. "Swana" would try to reason with him, but when in his better moods the king would say patronizingly, "Ta, ta! Swana. You don't know these dogs. I do. I know how to deal with them. This is the only way to keep them in hand."

"They were a wild, savage lot," said Mr. Swan forty years later; slaves which he had captured for the most part, and, while fear made them obey, they hated him and he knew that many were ready to kill him at the first opportunity.

Eventually the thing which Msidi most feared came to pass. The Belgian officials arrived to establish their government in the country. The

chief called "Swana" and told him to drive the white men away. But Mr. Swan told the chief of the pact made in Europe and that it was not possible to send them away. Captain Marinel asked the young English missionary to act as interpreter, and he agreed on condition that there should be no fighting started by the white men. At the close of the interview the chief ordered his men to clean out some large huts which were being occupied by his wives in the center of the town, and these were turned over to Captain Marinel and his men.

An hour or so later, while Mr. Swan was standing on the outskirts of the capital, chatting with the white men whose loads were being carried into the huts now ready for them, it seemed as if a gatling gun had suddenly gone mad. Bullets flew in every direction, followed by shrieks of the wounded and terror-stricken inhabitants. Before they could recover from their surprise, there came a tremendous explosion, and soon the grass roofs burst into flame. It seemed as if the entire town would be burned.

In the haste to carry out the chief's orders, the floors of the huts had been hastily swept, and the cooking fire, which is always in the center of a hut on the dirt floor, was not carefully cleared away.

The porters brought in their loads, and dumped them down carelessly, glad to return to their own country near Bihe. Many of the loads containing ammunition were dumped on the hot fireplaces where a few live coals still remained. The cart-ridges soon voiced their resentment and bedlam ensued. Msidi seemed quite indifferent to the loss of the huts or of the fifty or more people who were killed and wounded. Mr. Swan suspected he was glad so much ammunition was destroyed.

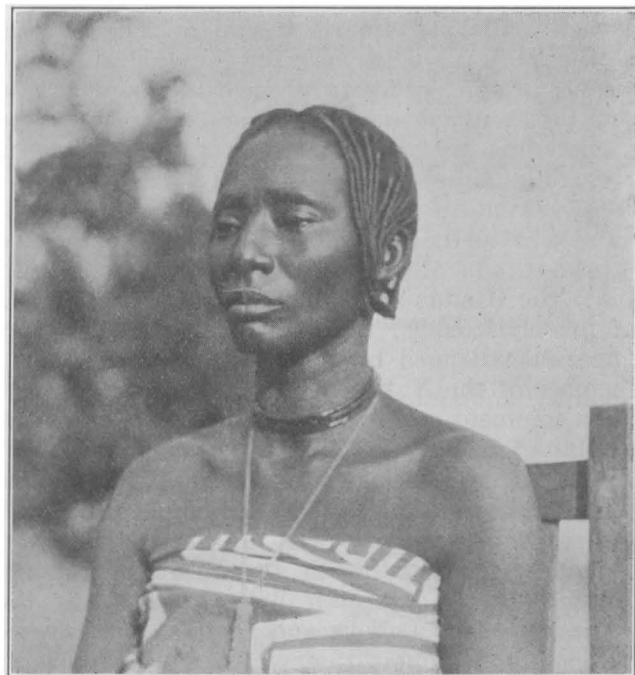
Captain Marinel suggested that Mr. Swan accompany him to Lusambo as interpreter and that he then go down the river to Boma and to England for a much-needed holiday. When he told the chief that he was leaving, Msidi showed fear for the first time. "Don't go, 'Swana'," he begged with foreboding. "If you go the white man will kill me." But Arnot had already returned to Africa with a party of missionaries, and Dan Crawford and a companion would likely reach Msidi's town any day.

"It will depend on you," he told Msidi, "whether or not you are killed. I have tried to be a true friend, but this wholesale murder cannot go on forever. You would not believe me, and now you have begun to distrust my friendship. I can do no more, and other friends are near at hand. I am worn down with hardship and fever, and have no money to travel, but this offer will enable me

to go to the sea without expense." He bade Msidi farewell, never to see him again.

The discovery of copper took Msidi into the copper country where he was warmly welcomed by the chief, Katanga. Copper has been the means of opening up all Central Africa and has resulted in the establishment of two large mining centers—Elisabethville and Panda-Likasi (now renamed Jadotville). The latter is only sixty kilometers from Bunkeya, where Msidi's son, Mwenda, now lives. Motor roads lead from the capital to the railroad which intersects the whole continent from Lobito Bay on the west to Beira on the east.

Forty years passed before Mr. Swan saw Bunkeya and the Katanga again. As he entered the



LUBA, QUEEN AT KABONGO
(Note the Egyptian type of face)

capital a host of neatly dressed Christians came out to meet him, singing hymns of praise and thanksgiving to God. It was an overwhelming sight for the man who had lived four years in those early days amid cruelty and bloodshed.

"No one dared to accept Christ in those days," he said. "He would have been killed instantly had such a thing been known. The only man I ever knew to be converted in my time fled to a distant tribe where he won many to Christ before he dared return after the death of Msidi. . . . As soon as Msidi was killed, the people scattered, for most of them were captives and slaves.

"What changes we see today! They are incredible. Think of a beautiful church in Elisabethville and Christian natives to fill it! It is nothing short of a miracle."

Mahatma Gandhi or Christ in India

By C. L. SURY, B. A., LL. B.
Lahore, India

MAHATMA GANDHI'S pronouncement on the place of the Christian missionary enterprise in the national regime for which he is working has caused a certain amount of concern amongst the serious-minded Christians. It brings to the front a very important aspect of religious liberty in India. The issue is all the more grave because the Indian Nationalist leader, in spite of the professed largeness of his soul, has singled out one minor community—the Christians—to be the target of his observations regarding what he calls “proselytizing.”

Mr. Gandhi's own co-religionist, Mr. Ramnand Chatterji, President of the last conference of the Hindu Maha Sabha in Karachi, declared that “the Hindus should be conceded their rights of proselytizing.” That statement evidently has gone unchallenged by the Hindu Mahatma. No member of the National Congress has thought it fit to comment on the declaration of the President of Maha Sabha.

The Mahatma apparently is afraid to touch the major minority group, the Mohammedans, for he desires to cultivate a sort of peace mentality. Anyone acquainted with the missionary work which is being energetically carried on by the Ahamadiyas of Lahore and Qadian, can foresee the communal opposition which would follow if Moslems were denied the right to propagate their faith among others and to make converts to Islam. The right to win converts is an important element of both the Mohammedan and Christian religions. On this, in the last analysis, will hang the satisfactory solution of the communal problems in India.

Indian Christians make suitable material for a stable and constitutional government. This fact, stated by the Bishop of Portsmouth, is substantiated in times of political crises. At the Round Table Conference, Indian Christians were the only minor community whose representative, the late Mr. K. T. Paul, repudiated communal representation. This was done in the interest of India's national welfare at a time when other major communities were fighting over the distribution of the political loaves and fishes.

In the statement submitted by the Indian Christian Conference to the Simon Commission, Chris-

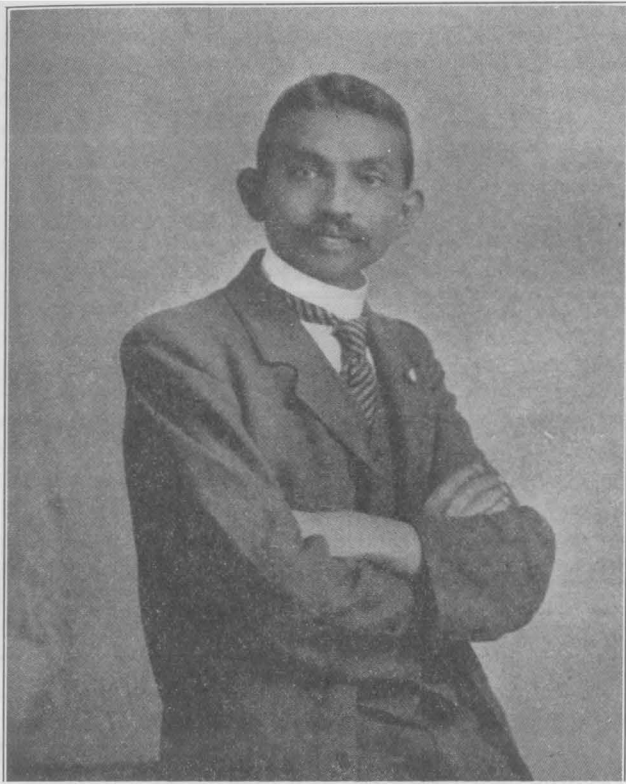
tians showed their willingness to forego rights on the basis of communalism, so that the Christian community was the only minor group to take a patriotic stand in the fundamental problem of minorities. Christian patriotism is rewarded with an injunction forbidding us share our spiritual experience with others.

Mahatma Gandhi's conception of religious truth is evident when he says that one religion is as good as another and that India does not need spiritual light from abroad. Truth is universal and is therefore incapable of being regarded the property of any one race or nation. But one people may have a much clearer view of truth than another.

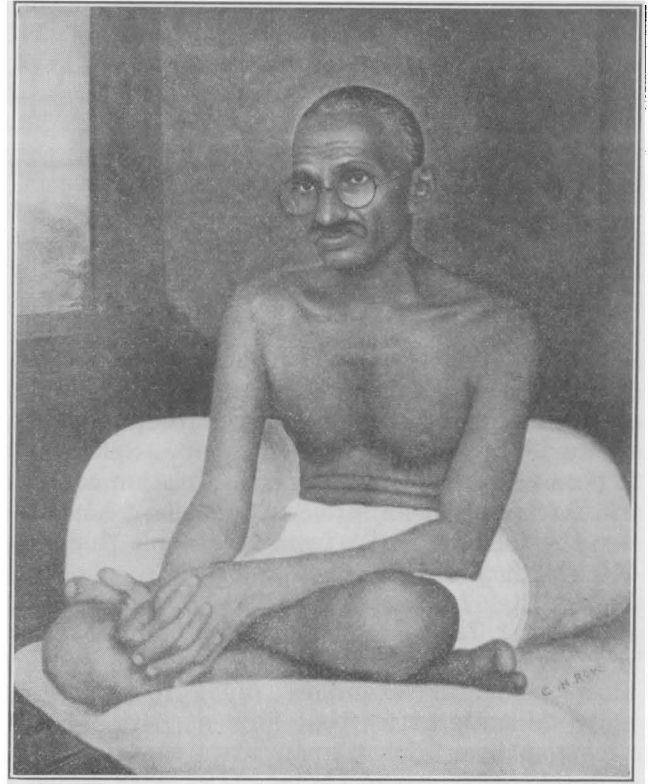
Dr. Wendell Thomas, who has made an exhaustive study of the Hindu movements in the United States of America, clearly shows in his book “Hinduism Invades America” that none of those movements could have made any progress if the Hindu missionaries had not been supported by American admirers. Maulvi Sadar-ud-Din of Sialkot, who, until his return to India, was the Imam of Woking Mosque in London, has a romantic tale to tell of the Ahamadiya Mission in England.

Dr. E. Stanley Jones, one of the most precious gifts of America to India, once illustrated the spirit of tolerance by quoting Voltaire, who said, “I disagree with everything you say, and yet I would fight to the death for your right to say it.” As a follower of Jesus Christ, my Master in a democratic form of government, I have a right to say that without personal regeneration through faith in Christ no one can have a clear conception of political freedom. Mahatma Gandhi has a right to accept the Sermon on the Mount as truth, but not one has a right to restrict my liberty to proclaim this Gospel as it has been made real to me.

No Christian believes in merely adding to the number of adherents, but we believe in the evangelization of the world. As evangelical believers, we are witnesses and not advocates. In the words of the Master, “We speak that we do know and testify that we have seen.”



MR. M. K. GANDHI AS A STUDENT AT OXFORD



MAHATMA GANDHI AS A LEADER IN INDIA

There is no freedom more fundamental than the right to *believe* and true liberty includes the right to share with others our experience of God's salvation. Christian conversion is a matter of first hand knowledge, both intellectually and experimentally. All men stand in need of spiritual conversion of this kind. Regeneration is a creative act of God's spirit and is made possible by entire surrender to God as he is made manifest in the person of Jesus Christ, the first step therefore being an appropriating trust in Jesus Christ as our personal Saviour. This will help us to become Christlike.

Indians, as a nation, are communally-minded and as citizens we are sadly lacking in public-spiritedness. Recent riots and our political conferences serve as good mirrors showing us our old nature that needs to be changed.

Education may improve our old nature but cannot change its essentials. Education is therefore inadequate. We need a thorough transformation in our sense of values and in our very nature through direct contact with Him who is the Truth.

"Truth shall make you free." My prayer therefore is that India may learn to appropriate both truth and freedom.

Why Missionaries Seek Converts

Mr. Gandhi has been advising missionaries to keep to their philanthropy and to drop their efforts at conversion. He is interpreted to have implied that he would drive out missionaries if he could unless they were willing to accept his terms. His views of religion are those of a Hindu. A Hindu with his deeply-rooted belief in destiny cannot believe in converting others or in letting them convert him. Gandhi most definitely advocates that a man should abide in his own ancestral religion. This is part of the doctrine of Swadeshi. The missionaries listen to him courteously, and go on with their work in all its completeness, for Christianity is not like Hinduism in this matter—for it conversion is an essential doctrine.

EDWARD SHILLITO.

The Christian Approach to the Jews*

By the REV. JOHN S. CONNING, D. D., New York

Director of Jewish Work, Board of National Missions,
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IT is a pathetic fact that the Christian Church in its approach to the Jews through the centuries has rarely been Christian. Seldom has it been wise. Prejudice and unchristian conduct, often fostered by an intolerant theology, have hidden the face of Christ from the people that gave Him birth and with whose followers they have always been in contact. The methods of approach employed furnish the most shameful examples of spiritual malpractice that any race has been called upon to endure.

Across the years we see a people in an endless procession of suffering—here a massacre; there a multitude in exile; yonder an *auto-da-fe*; at this point communities of Jews driven into Christian churches on Holy Cross Day to listen to tirades against their faith and denunciations of their stubborn pride; at that point ignorant mobs, shouting “Christ-killers,” perpetrating unutterable wrongs against a defenseless people—everywhere there have been legal discriminations and social ostracisms without number. Scarcely a generation has passed since Pobiedonostieff, the Procurator of the Holy Russian Synod, set out to compel Jewish conformity to the State Church by organizing pogroms in Jewish communities. His policy, as he explained it, was: one-third will be slain, one-third will emigrate, and one-third will enter the Orthodox Church.

It is against this background that Christianity in America must make its approach to the Jews, for most of the Jewish people in this country have come from eastern Europe. Even now the anti-

semitism of Poland, Roumania, Germany, and other lands is driving the Jews in upon themselves in self-defense. Though our own two neighboring lands have given to the Jews a larger liberty than they have ever known, there is yet enough of prejudice and dislike to neutralize

much of the Christian message. The Church that would successfully interpret Christianity to the Jews must give diligence to the practice of its fundamental ethic.

In view of the number, quality, and increasing influence of the Jewish people, it is amazing how little has been done by the Christian communions of North America to bring within the sphere of their interest and effort this historic race to which they owe so great a debt. The first real steps that have ever been taken by the Christian forces of these two lands to consider unitedly their responsibilities and opportunities within this field are of recent origin.* Thirteen months ago at the Home Missions Congress in Washington that great representative body definitely

For hundreds of years the Jews in Europe were isolated in “the ghetto” or “Pale of Settlement.” The “Christian” approach to the Jews was with curses and reviling, with sticks and stones. Is it any wonder that these Jews reviled in turn the Christian Saviour? The result is seen in America today. But the atmosphere has cleared. Christians are studying the true “Christian approach to the Jews” so as to commend the Gospel of Christ. Dr. Conning, who has been working with and for Jews for nearly half a century, presents here the way of approach that is the way of Christ.

expressed its attitudes and convictions, and referred to the Home Missions Council the task of appointing a committee through which the resolutions of the Congress might be translated into action. Last May the International Missionary Council, under the leadership of Dr. John R. Mott, called together at Atlantic City a group of Christian leaders representing various Christian agencies in North America to consider the problems connected with a Christian approach to the Jews. The findings of this conference are without doubt the most valuable contribution that has yet been made to the study of this subject, and a North American Committee was appointed to give effect

* Report presented at the annual meeting of the Home Missions Council held in Toronto, January 4-6, 1932.

to the recommendations. The third and most important step was taken in September last, when these great missionary organizations decided to coordinate their efforts in this field by the appointment of a Joint Committee on the Christian Approach to the Jews. This was made up of representatives of the Home Missions Council, Council of Women, Federal Council and International Missionary Council.

The principles upon which such a service should be projected are now rather well defined, but the working out of an effective program carries us into a field of relationships so complex that large sympathy and understanding are demanded. There are in addition unusual circumstances in the Jewish life of America that emphasize the need and urgency of adventurous and constructive leadership. Indeed, there has probably been no period since Jesus walked the earth and Paul proclaimed his message in the synagogues of the diaspora when the Christian faith had such an opportunity to commend itself to the Jewish people as it has today in America.

Modern Judaism

First, we should recognize that we have now in these western lands the largest and most influential Jewry in the world. There are here approximately 5,000,000 Jews, one-third of the Jewish population of the world. And here they are at the peak of their experience with respect to freedom of opportunity, culture and achievement. Individuals and groups within Jewry will doubtless occupy still larger places in the life of these two neighboring nations. Already the leadership of world Jewry has passed into their hands. What happens to the Jews in America will largely determine the future of their people throughout the world. In our plans for the extension of the cause of Christ within our borders, we do well to consider earnestly our relationship to this virile and resourceful people, who already sit at the springs of influence and give more than their share of direction to the life of our people.

Then we should consider the revolutionary changes that have taken place in Jewish life and thought within recent years. The disappearance of the ghetto and the emergence of Jews into the common life of the world have had disastrous effects upon their traditional beliefs and practices. In their new conditions they have met three disintegrating influences:

(1) Modern industrialism is a force with which orthodoxy had not reckoned, and against which it has been waging a losing battle. In the factory, the warehouse, and the department store, the Saturday Sabbath, the dietary laws and other tradi-

tional practices have been faring badly. (2) Modern thought has made serious assaults upon the citadel of orthodoxy. Science and philosophy have called in question its fundamental concepts and claims. They have scouted the notion of divine sanctions for its most hallowed customs. (3) The secular spirit of our time which has been testing every faith has taken large toll from the synagogue.

The cumulative effect of these and other influences has been to change the whole character and outlook of Jewish life. Departures from orthodoxy within Judaism may be roughly classified as Conservative and Reform. All three, however, constitute but a fraction of American Israel. The largest fraction, which renders no allegiance whatever to the synagogue, is comprised of at least three elements—the intellectuals, who have accepted a materialistic philosophy of life; the working people, who have largely adopted socialism with its doctrine of human brotherhood as their religion; and that large class of well-to-do irreligious, who give themselves to the pursuit of pleasure and gain.

This situation is giving the Jewish leaders the utmost concern. Their councils are filled with foreboding as to the whole future of their people. Things are not as they were, and they realize that no amount of repining can turn back the hands on the dial. Their perplexity finds frequent and varied utterance. Sometimes the blame is placed on traditional Judaism and its failure to meet the needs of modern life. Dr. S. M. Melamed thus comments on orthodoxy in the *Reflex*:

The Hebrew word *galuth* does not only signify dispersion. Its true meaning today is "sighing under the yoke of an oppressor." Rabbinic Judaism is a greater *galuth* for the Jew than all the oppressions of all the anti-semitic governments combined. The reaction to oppression on the part of a government is either resistance or attempt at revolution, but the reaction to the oppression of rabbinic Judaism is the destruction of the Jewish soul and mind. Rabbinic Judaism is choking the Jews to death intellectually and spiritually.

On the other hand, Reform Judaism also comes in for criticism because of its failure to meet the present crisis in Jewish life. Dr. Solomon Goldman, in his recent book, "A Rabbi Takes Stock," says:

The end of almost a century of religious conflict in Jewry finds neither Orthodoxy nor Reform with any victory to record: finds, rather, both so impoverished in spiritual and intellectual resources that neither can hope to meet the new challenges of our own day.

Another utterance in the same key was recently sounded by Rabbi Stephen S. Wise of New York, in one of his sermons on "The Agony of Israel," when he said:

The agony of Israel is that we bear ourselves for the most part as if there were nothing to safeguard, nothing more to cherish, nothing left to preserve, and as if there were to be no future—this the end. Religion! Are we not becoming its destroyers rather than its guardians? There is something which calls itself religion current in certain smug circles of Jewish life here and in other lands. For the most part it is nothing more than a poor pulseless imitation or simulation of a decorously unvital mysticism. And save for this there is little, if any, so-called religion in the household of Israel—orthodoxy being almost as dead as reform.

The difficulty of maintaining a Jewish life under modern conditions is frankly recognized. In one of his essays dealing with current religious problems, Rabbi Mordecai M. Kaplan says:

The most heartbreaking disillusionment which we Jews have faced in our entire history has been the one following the removal of our civil and political disabilities. The least we expected was that we would henceforth find it easier to be Jews. The fact is that it was never so hard to be a Jew as nowadays.

The tie that binds most Jews together today is race rather than religion. A Jewish author and student of Jewish life remarked to me recently, when I suggested the possibility of a revival of Judaism: "Religion is no longer a factor in Jewish life." It is for this reason that many Jewish leaders are placing their reliance upon Jewish culture, rather than religion, for the survival of their people. This is the underlying motive in modern Zionism. It is hoped that by a return to the ancient homeland of many thousands of Jews there will come about a quickening of national consciousness which will stimulate Jewish life throughout the world. Arthur Ruppin declares Zionism to be "the last desperate stand of the Jews against annihilation." The Zionist hopes of Jewish leaders, however, are not being realized as fully or as rapidly as they had planned. The Balfour Declaration, as interpreted by the British Government, affords no basis for the aspirations of extreme Zionists for an all-Jewish Palestine. The presence in the ancient homeland of an Arab and Christian population five times greater than that of the Jews, who also claim their rights in the land through many generations, must necessarily postpone the realization of Zionist dreams to an indefinite future.

Religions Among the Jews

It would be a mistake, however, to think of the Jews as an irreligious people. The religious instinct lies deep in the heart of the Jew, and many devout Jews within the synagogue bear testimony to the spiritual values which they are finding in the practices of the ancient faith. Even among the large number who have forsaken the synagogue there are many who are eagerly searching elsewhere for spiritual satisfaction. For young

Jewish working people socialism has taken the place of Judaism. They claim that its emphasis on brotherhood and its call to humanitarian service adequately replaces the faith of their fathers. Others are seeking satisfaction in new thought, ethical culture, theosophy, spiritism, Christian Science and other modern cults.

Christianity also is having its chance. The old antagonisms, bred in eastern Europe, grow less virulent in the free atmosphere of America, and as the older generations pass. Jews today are more open-minded than they have been for many centuries. Many are examining the faith from which their fathers have been so long estranged. They are reading the New Testament and other Christian literature. They are listening to messages over the radio, and occasionally they visit Christian churches. A considerable number, dissatisfied with Judaism, are finding the answer to their deepest longings in the faith of Christ. It is estimated that at least 20,000 are now identified with Protestant Christianity in America.

Perhaps the most significant movement in Jewish life within our generation is the changing attitude of Jews toward Jesus. For fifteen centuries no reputable Jew ever named that name. But the long silence ended definitely when Professor Klausner of the Hebrew University, Jerusalem, published in Hebrew for Hebrew readers his scholarly and critical study, "Jesus of Nazareth." This has been followed by such volumes as Emil Ludwig's "Son of Man," and Rabbi Trattner's "As a Jew Sees Jesus." The value of these studies in giving Jesus His proper setting in Jewish life may be freely acknowledged, but the Jesus they portray is not the Jesus of the New Testament or of Christian experience. It is a purely human portrait that is set before us. In a day when Christians generally are learning to appreciate the Man of Nazareth, as He is seen against the background of His own land and of His own times, Jewish authors do not hesitate to say that He was nothing more than that—the product of Jewish development on Jewish soil, a Jew who lived and died a Jew, who never claimed divinity, and never dreamed of founding a new religion. Here we have a distinct challenge to the Church. We need, in answer to these volumes, a new apologetic concerning Jesus. The Jewish situation demands this of us.

From whatever point of view we regard this remarkable people we are summoned to consider what our approach to them should be. Any worthwhile Christian approach should include the following:

(1) *Understanding and appreciation.* One reason why the work of interpreting Christ and

Christianity to the Jew has advanced so haltingly is that few Christians really know the Jew. He lives in our midst and shares our common activities. It is taken for granted that he is actuated by the same motives, sees things from the same angle, and responds to the same appeals as ourselves. But the soul of the Jew is his own. He has his own heritage. He has been shaped by his own traditions. He views things through his own eyes, and applies his own standards of measurement. The constant complaint of the Jew is that he is misunderstood and that his religion is misrepresented.

This charge, without doubt, is largely true. Few Christians know anything of Jewish history subsequent to the New Testament period. They have little understanding of the long struggle for survival that has marked the passage of the Jews through the centuries, of the ill-will, injustice and persecutions to which they have been subjected. They do not dream of the chasms of misconception and prejudice that separate Jews from Christians, of the bitter memories of personal and racial wrongs that are cherished, of the unyielding attitude of opposition to Christianity that has become an integral part of the Jewish tradition.

And, strange to say, little has been done to bring within the sphere of modern missionary study this great people whose religion is so closely identified with our own, and whose progress down the years furnishes more of vital knowledge, interest and inspiration than can be drawn from the history of any other non-Christian people. We have textbooks for Indians and Mexicans, for Orientals and Negroes, but none for the race of Jesus. Very evidently we are not going to get very far on our journey toward the Jew until we know something about his background and his mental characteristics.

The Christian Attitude Toward Jews

(2) In a Christian approach to the Jews there must be *the cultivation of right attitudes*. It is a strange fact that Jews have rarely been popular citizens in the lands of their sojourn. There are few lands in the world today in which it is not a serious handicap to be a Jew. Even in our own land there is, in places, a pronounced anti-Jewish sentiment. Jews find themselves excluded from certain hotels, apartment houses, clubs, and schools, and in seeking employment they often face the legend, "No Jew need apply." To a highly sensitive people such discrimination is a constant irritation. Slightings may be harder to bear than blows. It is the existence of this spirit, in some measure within the Christian church, that constitutes the most embarrassing

problem we have to face in a Christian approach. While there are in all our churches gracious souls who have conquered racial antipathies, there are also those who have never been delivered from the sway of primitive instincts and unregulated prejudices. Any effective approach to the Jews therefore involves a thoroughgoing educational program in all our churches for the eradication of prejudices and the creation of truly Christian attitudes. The church cannot successfully at the same time preach its Gospel and deny its fundamental ethic.

An important step in the cultivation of better attitudes was taken by your Joint Committee in sending out the following message concerning our relations with our Jewish neighbors at the Christmas season which was signed by the heads of almost all the church bodies and Christian organizations in the United States and Canada:

At this season when the Christmas message of peace to men and good will is being sounded through the world, we Christians of the United States and Canada, mindful that this message was first proclaimed in the land of Israel to the Jewish people and that it has come to us through them, earnestly seek to emphasize its significance for us today believing that the message from ancient Palestine, if truly accepted, can mellow and exalt all human relationships and hasten the time when men shall dwell together in peace.

We deplore the long record of wrongs from which the Jewish people have suffered in the past, often from the hands of those who have professed the Christian faith and who have yet been guilty of acts utterly alien to Christian teaching and spirit.

We declare our disavowal of anti-semitism in every form and our purpose to remove by every available means its causes and manifestations in order that we may share with our fellow citizens of Jewish heritage, every political, educational, commercial, social, and religious opportunity.

We urge upon Christians everywhere the cultivation of understanding, appreciation, and good will toward the Jewish people to whom we owe so much. We call upon all Christians as they commemorate the birth of Jesus at Christmas this year, to join us, through personal influence, the teaching of the young at home and school, and in other ways, in earnestly seeking the removal of anti-Jewish prejudices and their consequences and the advent of a new era of friendly fellowship and cooperation worthy of the faith we profess.

(3) *In an approach to the Jews use should be made of existing agencies.* The traditional approach to the Jew has been through a mission in a ghetto, which dealt with immigrant Jews through Yiddish addresses and Yiddish literature. As conditions of Jewish life change this method of approach can no longer meet in any adequate way the Jewish situation. The ghetto is no longer characteristic of Jewish life, and Yiddish is less and less used by American Jews. The great majority of Jews today live in American neighborhoods, sharing the life of the people about them. They resent being singled out from

their neighbors for a separate Christian approach. For this unreachd multitude, scattered over many thousands of neighborhoods, new methods are necessary.

Fortunately we have in this country an unparalleled opportunity to bring the Jewish people within the range of Christian influence. According to the "American Jewish Year Book" Jews are living in 9,712 different places in the United States. The situation in Canada, in proportion to the population, is quite similar. The significance of this fact is that today ninety-five per cent of the Jewish people on this continent are living in proximity to Christian churches or Christian neighborhood houses. There are many thousands of churches of the denominations represented in this Council that have Jews living in their own parishes, and many of the neighborhood houses have also Jews living at their doors. Obviously we can no longer think of our responsibility to the Jews in terms of a mission here and there in a ghetto, we must think of them also in terms of the many thousands of churches and neighborhood houses under the shadow of which they are now living. We have here a normal, effective, and God-given opportunity to do something really worth while for the Jewish people. The local church and the neighborhood house have in many ways the advantage. Hundreds of churches have already discovered that Jews, instead of being unreachable, are as responsive as other people to an intelligent and sympathetic Christian approach. There is here a very call of God to every church having Jewish neighbors. If every church in the United States and Canada facing this opportunity accepted in some specific way its responsibility, the aggregate of service would far exceed anything that has hitherto been attempted.

Such a service calls for conference with pastors and church leaders for the enlistment of local churches in this program, and the organization of groups for study and service. It also involves courses of lectures in seminaries for the preparation of those who will furnish future leadership in this work.

There is also an alluring opportunity for service among Jewish students in our colleges and universities through student pastors and other Christian workers. This is a field that has scarcely been touched and yet, if we are to mold the relationships of our Jewish and Christian leaders of tomorrow, it is here that we must bestow our earnest attention and ripest thought. The number of Jewish students in our higher schools of learning is out of all proportion to their percentage of the population. They are hard

working and aggressive and claim more than their share of honors, with the result that prejudices are aroused, and out of prejudices are born ostracisms and dislike. The growing anti-semitism in our educational institutions will test our resourcefulness to the utmost. Conferences with student leaders, seminars, and round table conferences of the Stanley Jones type are necessary steps in the removal of bitterness and the mellowing of student contacts.

(4) *An approach to the Jews also calls for a ministry of interpretation.* It is important here that Christians should clarify their objectives in their approach to the Jewish people. Jews charge Christians with cherishing the deliberate purpose of destroying Judaism, the religion in whose bosom Christianity was nourished, and the synagogue, the spiritual home of Christ and all his apostles. As a people engaged in an eternal struggle for survival in the midst of an alien environment, such efforts are regarded with resentment and with the determination to resist them to the uttermost. It is from the standpoint of survival that we must interpret most of the opposition that Christianity encounters from the Jewish people.

In this connection it is important for us to consider whether our aim is to proselytize and build up the church at the expense of the synagogue or to evangelize or share with our Jewish brethren the spiritual treasures we have found in Jesus Christ. So long as the synagogue refuses to have fellowship with those of their own number who have found in Christ God's answer to the cry of their hearts for peace and pardon and spiritual power, so long will it be inevitable that such Jews will seek in the church the fellowship that is denied them in the synagogue. But that is the problem of the synagogue and not of the church.

Our primary concern is to share with the Jews the evangel, the good news that centers in the person of Jesus. As expressed in a finding of the Atlantic City Conference: "We believe that, having found in Jesus Christ, our Redeemer, the supreme revelation of God and having discovered our fellowship with Him to be our most priceless treasure and the only adequate way to spiritual life, we should have an overmastering desire to share Him with others and very specially with those who are His own people according to the flesh."

Any one who is familiar with the approach of the Church to the Jews from the second century on, must stand aghast at its failure to present to them the Christ. Of bigotry, controversy and antagonism they have had more than enough. Through such things the face of the greatest Jew

of history has been veiled from their eyes. It is now our high privilege to make Him known in terms of sympathy and understanding. The supreme need of the Jews is Jesus Christ. Bewildered and groping for their way, He is the answer to their quest. He is now beginning to emerge in Jewish thought from the mists that have enveloped Him. They are coming under the spell of His matchless personality, but they do not know Him. That requires contact with those who have an experience to share and a spirit to exhibit. The supreme need in this field is interpreters. To enlist and prepare them is the Church's urgent task, for the interpretation of Christ to the Jew requires more than words, it demands the whole life.

This brief conspectus of the Jewish situation on this continent and of the providential challenge

to enter the whitened harvest field also emphasizes the need of a united and worthwhile approach. Here for the first time in history Jews in large numbers are in contact with Evangelical Christianity, and they present to us the most searching test of its reality and power. There can be no assured future for Gentile Christianity in these western lands if we fail to discover an effective approach to the Jews. If we are successful, it will have its repercussions throughout the world. The work is vast and complex, and it is only through our joint endeavors that we can find a solution for this age-long problem. To bring about a rapprochement of Jews and Christians for the establishment of the Kingdom of God within our borders is the responsibility that rests upon us and calls for our best thought, our willing cooperation and our earnest prayers.

Missions and the Present Crisis*

The history of the Church shows that new opportunity and fresh responsibility come at such times as these. The central fact in human affairs is that Christ stands in the midst of His Church, the very Word of God, identifying Himself with human life and giving to men faith and hope and love. The crisis is a trumpet call to turn all eyes to God.

The missionary societies have a special contribution to bring into the response of the Church to this call of God. They represent its world-wide mission and direct its work overseas, a work beset at the moment with great problems, but attended with the most inspiring success.

To the missionary committees will fall the task of adjusting resources to needs, but the necessary adjustments can be carried through with a sympathy and an understanding that will make the work not a hateful task but a sacrament. Christian statesmanship is called for so that the adjustment of policy to the new situation may be truly constructive. Enriching cooperation is made possible as we get closer together to ensure that, while economies have to be effected, the Christian witness is not lessened but rather strengthened.

The supporters of the work—responding sacrificially, while themselves so hard hit—and the missionary committees may both acquire a keener sense of stewardship as they envisage the position of the men and women representing them on the frontiers of the Kingdom, and the hopes and fears of the young churches in non-Christian lands. The missionary work of the Church is one of the great schools where at this time we may all learn anew

to bear one another's burdens. Opportunities for sacrifice will emerge, which will throw men and women back on God and draw them into closer Christian fellowship with one another. And as we realize that the situation contains the possibility of such spiritual gains for all of us we shall be stirred to ensure that nothing God requires from us shall be wanting.

The young churches in non-Christian lands must have a special place in the hearts and prayers of the home churches in this time of crisis. These churches, ranging from large communities to small isolated groups, are the sure pledge of the great world-wide Church of Christ that is to be. They are all facing heavy odds with great courage. The crisis will make big demands on them, and it is our privilege to enter into such a deeper fellowship with them, as they too make their sacrifice, as may make the crisis a blessing both to them and to us. The needs of the situation will call each member of the younger churches to more devoted personal service, and they will have much to teach us of their experience of God in Christ as they shoulder larger responsibilities and rely more entirely upon Him.

Those who believe that in Christ lies the hope of the world will reckon up anew their resources in God. All the difficult roads of these days of crisis lead to God if we choose to turn our steps to Him. He has much to say to His Church if we only listen. The Church was founded and its missionary work entrusted to it just for days like these.

Lift up your hearts.

We lift them up unto the Lord.

* A Message from the Standing Committee of the Conference of Missionary Societies in Great Britain and Ireland.

Fennell Parish Turner—A Friend and Fellow Servant

By the REV. J. LOVELL MURRAY, D. D.,
Toronto, Canada

Director of the Canadian School of Missions, Formerly Educational Secretary of the Student Volunteer Movement

A FEW weeks ago there passed from view and entered into the greater life, a prince of friends and a stalwart among the servants of the missionary enterprise. He was distinctly a leader, but the word “servant” is the truer term to write across his record. He aspired only to be useful; it was his personal gifts and qualifications that kept him in the front line.

Fennell P. Turner was born in Danielsville, Tennessee, on February 25, 1867, the son of Rev. W. A. Turner, a minister of the Methodist Episcopal Church, South. While still a Vanderbilt University undergraduate, he was for two years principal of Dixon Academy. He was graduated in 1891 and entered Vanderbilt Theological Seminary and also became assistant editor and business manager of the *Tennessee Methodist*. Religious journalism won the competition for his interest, for he dropped his theological work after the first year and continued with the paper till 1895. It was a turning point in his life when in that year he was appointed State Secretary for Tennessee of the Young Men’s Christian Association. That was the beginning of an unbroken connection with interdenominational activities that lasted for over thirty years. Yet he was always Church conscious. He was to the end a shining example of the compatability of intense loyalty to one’s own communion and fervent, active enthusiasm for

the intercommunal fellowship of all Christian believers.

In the year 1897 he married Rose Vaughan, of Nashville, who continued to the end an inspira-

tion to her husband and a tower of strength in his work. In the year of his marriage Turner was called by the Student Volunteer Movement to be its General Secretary. Those were the “early days” of the great movement, which originated at Mount Hermon in 1886 and was formally organized two years later. When Turner took the lead in its first decade, its spurs had been won and the crusading passion of its youthful years continued to be powerful in the colleges. It was still in a formative period, its technique was in the making and many college presidents and professors, mission board leaders and religious journalists in the United States and Canada were dubious about its value and its permanency. It was Fennell Turner, together with John R. Mott, who continued as Chairman of the Executive



FENNEL PARISH TURNER

Committee from 1888 until 1923, who gave the Movement an established place in the sun of academic and Church approval. Their strong, wise and spiritual leadership kept the aim of the Movement single and fervent, its genius distinctive, its orientation true. There were many battles to be fought, misunderstandings to be corrected, budgets to be balanced, problems of organization and relationship to be solved. But no one

ever saw Turner lose faith or hope, dodge a difficulty or decline a responsibility. He gloried in the fact that the Movement was a *movement* rather than an organization and that it had never drawn up a formal constitution and by-laws. But he kept our minds fixed on what he called the "fundamental principles of the Movement." These principles on which he rang the changes are still an unwritten constitution and to them the Movement owes much of its growth and influence.

He was a ceaseless, and at times a feverish toiler. For example, he took elaborate pains with the literary tasks that often fell to him. Besides initiating some important missionary publications, he wrote several pamphlets and magazine articles and edited a number of volumes, including reports of the Student Volunteer Movement and other gatherings. He was equally careful about every other aspect of the work. "Take nothing for granted" was one of his slogans. He was early at his desk and usually he was the last to leave in the evening. If, as was true probably twice a week, a light was burning in the office at night, it was almost invariably in Fennell's room, for he was a familiar figure on the night trains to Montclair, New Jersey, where the Motts and Turners made their home together. He had a charge to keep and he was true to it; he had a job to do and he let it monopolize him. His colleagues always found him taking up the heavy end. He carried his work about with him. Often in the dead of night when he would be wakeful and wrestling with a problem he would click on a light to jot down some idea that occurred to him or some item that must not be forgotten. He mastered his work and was mastered by it. Though powerful in frame, he had some physical weaknesses and with these he dealt faithfully in every way except resting. At times when his physician urged the necessity for a vacation, he would say, "I found that out off my own bat. But I'm putting it up to you to get me back to par while I am in the saddle." He did not choose to dismount. During his energetic administration the Movement advanced steadily in the confidence of the mission boards and in its hold upon the student life of North America. Up to the year of his resignation 8,140 Volunteers had begun their missionary service in all corners of the globe.

He was one of the first to take up seriously the problem of missionary training, which is twin brother to the problem of recruiting, although it has only been tackled in earnest in recent years. Turner canvassed the subject with board secretaries, missionaries and professors of missions. He arranged conferences on the subject. He helped several boards to see the necessity of ap-

pointing candidate secretaries. Going further he conceived the idea of an inter-board organization and in 1911 brought about the formation of the Board of Missionary Preparation. In addition to his other work he carried the responsibility for this useful and growing agency until 1916 when the double duty became too great and President Frank K. Sanders of Washburn College was called to be Director of the Board.

With the Foreign Missions Conference

As General Secretary of the S.V.M., Dr. Turner made it a point to keep in close personal touch with all the "sending societies." The secretaries of these boards came to look upon him as a valued colleague and in the annual Foreign Missions Conference, which he always attended, they recognized his wide knowledge, sound judgment and organizational gifts by appointing him to various important committees. In 1918 he was made Recording Secretary of the Conference and in the following year he gave up the General Secretaryship of the Student Volunteer Movement to become full-time Secretary of the Conference and of its interim committee, the Committee of Reference and Counsel. In this highly important position he remained until 1925. Missionary leaders of all communions in North America know with what devotion and success he carried forward this work with its many ramifications during those six crowded years. For its present position of strength and usefulness the Foreign Missions Conference is deeply indebted to the sagacity and energy of Fennell Turner. It was a service beyond price or praise to the cause of missions.

It was natural that his talents, his broad interests and extensive knowledge should be drafted freely by other organizations. He served on the General Committee of the World's Student Christian Federation, on the Board of the American Christian Literature Society for Moslems, on the Editorial Council of the *Missionary Review of the World*, on the International Missionary Council, on the Executive Committee of the World Alliance for Promoting International Friendship through the Churches, and on the Administrative Committee of the Federal Council of the Churches of Christ in America. He was a delegate to the World Missionary Conference in Edinburgh in 1910 and to the International Missionary Conference in Crans, Switzerland, in 1920. He attended in 1916 the Panama Congress of the Committee on Cooperation in Latin America (having been a member of the committee of arrangements) and in 1925 represented the Foreign Missions Conference at the Montevideo Conference, held under the same auspices.

In all of these relationships he gave his best. That he was chosen for so many important services was a high tribute to his abilities and wisdom. Further recognition came when Hope College, Michigan, conferred the degree of L.H.D., *honoris causa* and when the Vanderbilt University Chapter of Phi Beta Kappa elected him to membership in 1931.

In 1925 he relinquished the Secretaryship of the Foreign Missions Conference to become Secretary of Missionary Education and Foreign Extension of the General Sunday School Board of the Methodist Episcopal Church, South. This meant that he had "fetched a compass," for he was now back in his beloved Tennessee and in the particular service of the Church of his fathers. He was invited in 1930 to become a member of the Fact Finding Commission of the Laymen's Foreign Missions Inquiry. He joined the section assigned to India and spent a busy year in making investigations in that land and in writing his report. This proved to be his last undertaking here. He returned in poor health and went to California to rest, hoping soon to be ready to resume work. But the Master of all good workmen had planned that his next assignment should be in another world. So on the night of February 9th last he went Home to God.

Elements of Strength

Every fellow-worker of Dr. Turner would agree that the great contribution he made to his generation was not through his talents and his energy, but by the touch of his rich personality. How graciously potent it was! At our very first meeting he impressed us all as a *gentleman*, every inch—and there were six feet of inches—the perfect Southern gentleman. We rallied to a man so full of the *joy of life*, interested in a wide variety of things, jovial, optimistic, with a ready smile, a hearty laugh and a flair for all that was sunny and funny. We saw in him a great *lover of men*. People rather than organizations interested him. He gave time and attention to them lavishly and thought it well invested, even though it played havoc with his schedule. He was an enthusiastic personal Christian worker. He loved children. As a comrade he was a towering success. Friendship with him was a two-way traffic. He inspired love and unrestrained confidence for we found him opening his heart to us and we knew that he loved us and was loyal. On a railway train he once asked me, "How do you think of Christ? You know," he said, "some think of Him chiefly as their Master, others are most conscious of Him as their Redeemer. For my part, I habitually think of Him as my Friend." That explained a great

deal to me. Fennell was continuously enrolled in the great Academy of Friendship. And he was an apt student.

We soon recognized that in a sincere and unaffected way his life was truly *spiritual*, anchored in the realities of Eternity and God. When he entered any group or activity he seemed to strengthen its religious tone. He often spoke of the danger of organizations being "concerned more with mechanics than with dynamics." His example was a quiet challenge to his colleagues to be better men. We found him to be *unselfish* at all times. He was ready and glad to work without recognition. He wanted results, not credit. Many an idea was set forth, for which the *kudos* went to others. He was kindness incarnate. While still a youth he undertook heavy obligations in behalf of others which involved a sustained self-denial through many years. But he found pleasure in carrying that load. And many another load as well. Those immense shoulders overcrowded with duty and responsibility were always hospitable to the burden of a troubled person who came his way.

We were often made aware of his *rigidity*. He was unyielding in his convictions and tenacious in his judgments. At times this was interpreted by some as stubbornness, especially when he would hold up the work of a committee to fight for his point. But we who knew him best realized that it was the attitude of a robust character with a keen sense of responsibility. He was impatient with superficial thinking and with the attitude that change is to be reckoned as synonymous with progress. So time and again he would be found skating back from the forward line and preventing an opponent's score by his solid defensive play.

He impressed us by his *bigness*. He was a confirmed interdenominationalist and internationalist. Conservative by nature, he was tolerant of those who differed from him and he held the finest fellowship with men of widely varying belief and tradition. Always frank, always above board, he seemed able to look through incidentals to the essence of a matter. He thought in large terms and he did things in a generous, noble way.

And observing closely through the years we saw a personality and a career marked by *simplicity*. He was easy to understand. He had chosen a few central convictions and purposes and around these he organized his life. To his convictions he gave a loyal adherence and into the realization of his purposes he poured the strength and passion of his days. Therein lies one chief secret of Fennell Turner's effective self-giving to movements and men.

Missionary Education in a Local Church

By the REV. NORRIS L. TIBBETTS, Chicago

*Pastor and Director of Religious Education in
Hyde Park Baptist Church*

MISSIONARY education is primarily concerned with developing the habit of thinking in world terms about the highest welfare of people. Long before the average man's thoughts went much beyond his neighborhood and almost never beyond the nation, the Christian Church was bringing the farther corners of the earth to the attention of its members. Conscious first of a message born of a personal experience of the power of Jesus Christ, there have been men and women who, like the Apostle Paul, saw next a vision of a needy world. The sense of a mission and of a message to people in their need has sent the missionaries forth. These were the first to think creatively in world terms about the highest welfare of people.

Those who remained at home followed with their interest and support the missionaries who went abroad. Naturally the horizons lifted and the provincial outlook of the local church began to take on the characteristics of a world view. But it was a world view nourished by definitely personal interests. In its earliest stages, Baptist missionary enthusiasm, for instance, focused in Adoniram Judson in Burma. When the first converts joined the missionary, they came intimately to the attention of the local church. I think this sense of personal relationship was extremely important as it kept alive the interest which gave support to the enterprise. But it was only the beginning of a comprehensive outlook. It was like a wedge of thought and interest driven into the blank wall of the world's larger life.

The modern church is not thinking in terms of a single missionary here and a handful of Christians there. There are hundreds of missionaries and thousands of Christians. If circumstances

bring friendships among Christians in different parts of the earth, the world view is enriched and the world ties are strengthened. But opportunities for such personal contacts are usually limited. The church in this generation is concerned with a missionary movement the extent of which has greatly diminished the personal aspect for the

local church, but enormously increased the significance of the missionary affairs. Missionary education today must bring to people some sense of this world-Christian movement.

This can be done in part through the preaching. I am not thinking of the missionary sermon which specializes on some world theme, often for the purpose of raising money. Coming at irregular intervals, such a sermon may stimulate interest and achieve certain immediate results, but it can hardly be expected to develop the habit of thinking in world terms. This will come only as a result of the constant stretching of the mind with thoughts

that reach out into the world at large.

There are at least two ways which I have observed by which preaching can develop the world view. The first is by widening the application of principles or truths until they are seen in their widest world setting. The other is by the use of illustrations gathered from the literature or experience of other nations or races. Unconsciously the boundaries of the mind are extended to share with appreciation the thoughts and lives of distant people. The latest developments in our missionary emphasis have given to this type of preaching a new significance. Having judged other peoples by the Christian standard and found them wanting, we have sent missionaries. Now these peoples, who have learned from us these Christian standards, turn back

The advance of Christian missions has radically changed the Church. Narrow vision and sympathies are signs of ignorance. Information promotes breadth of interest and develops large heartedness. How may intelligent missionary interest be promoted in a local church? May we not lose character and enthusiasm unless we understand why we should give ourselves to this world-wide enterprise and unless we have first-hand knowledge of the workers?

our judgments upon ourselves. We have been compelled to realize that when we preach to the needs of the world, we preach to the needs of our own land. When we preach to the needs of our own land, we preach to the needs of the world. Preaching may make a people world-conscious.

Various group projects within the church help to develop the habit of thinking in world terms. World friendship and mission study courses have increased knowledge on world affairs. During one entire year the program of the Business and Professional Women's Club centered in different countries of the world. The program for the church school has been concentrated usually in a single month. I think this could be fairly criticized. A new plan extends the program for considering world relationships to two months, and is the outgrowth of a curriculum whose entire purpose is to broaden the student's thinking in terms both of God and of his fellowmen. It would not be particularly helpful to describe these various projects in detail. The underlying principle is that interest in the missionary enterprise is sustained as the world view is cultivated and extended. Both by what we think and by what we do the habit of thinking in world terms is developed.

Ever since our particular denomination set aside one month for intensive missionary education, this church has cooperated with the program. This cooperation has been of two kinds. First, the special book of reading has been widely distributed in the homes, primarily through children of the church and school. The ideal is to have the designated section read each day by the family together. In the next place a series of church night meetings has been arranged. For several years missionaries and foreign students spoke. This was an important contribution to the world view of the people. Twice lectures have been given over a period of four weeks illustrated with stereopticon and moving pictures. These were not successful, due primarily to the limitations of the pictures. Personally I should say that the most vital method of missionary education has been the least developed. I mean visual education through motion pictures intelligently and artistically filmed. Until great improvement is made, motion pictures from the field, in my judgment, do more harm than good.

During the time that this intensive program has been presented, the most significant meetings have been those which dealt with the philosophy of the missionary enterprise. One year for five weeks a professor of missions in a divinity school lectured on "The Whence, the Why and the Whither

of the Missionary Enterprise," to a group of people steadily increasing in numbers and interest. This is a revealing fact. People who are actively engaged in the missionary enterprise may need to realize the background of the modern movement. They may need a restatement of its purpose. *Evidently there is a desire to know why the work should be carried on. In our generation we are promoting an enterprise which was initiated by our forefathers. It issued forth from their experience on a flood tide of enthusiasm. May we not reach a point where our enthusiasm will begin to wane unless we discover, as a result of our thought and experience, why we should give ourselves to this enterprise in our day as other generations gave themselves to it in their day? I believe we should seriously consider whether the church in our modern world does not carry a double responsibility, first to keep the missionary enterprise moving forward, but second, and fundamentally as important, to interpret the reason for and the purpose of this enterprise so that it will challenge the enthusiasms of our day.*

This church has been fortunate in its contacts with world movements. Men and women in its membership have had positions of responsibility on many boards and commissions that have dealt with world affairs. One of its ministers went as Barrows lecturer to India. World-mindedness is contagious and through the interest and leadership of such men and women, the thinking of the church has been extended to embrace widely separated areas of the earth. Not every church is so blessed. But what has happened here in notable degree can be reproduced elsewhere.

I come back finally to the importance in missionary education of the personal element. Without diminishing my emphasis on the importance of developing a world outlook which can discern and appreciate trends and movements, I should like to add a word of emphasis on the value of personal contacts. Great events stir us as we grasp their meaning and their power. But the influence of example and the power of personality are best able to reach the hidden springs of human interest and action. For instance, I have followed Sam Higginbottom's work at Allahabad because in student days I heard him speak and felt the influence of his personality and because in later years a friend of mine went out to join him. Therefore, beside the important task of developing our thinking in world terms about the highest welfare of all people, I should like to place the value of making some personal contacts which will give to us the feeling that in and through our friends we are sharing in the world-wide Christian enterprise.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

SPRINGTIME PROGRAMS

Nothing short of the most alluring presentation of the best possible missionary material is worthy of a consecrated program builder. "The King's Business" requires not only "haste" but our utmost endeavor. Are you giving that to your missionary teaching, preaching or programs? So long as skilful seasoning conditions the acceptability of food, we should never consider negligible the higher art of the program maker, carefully studying her appeal to the normal appetite. Out of 35 years' experience as pastor's wife and mission circle worker, the writer can positively guarantee that sufficient pains, prayer and preparation will draw the audience. (The "preparation" covers attractive advertising. Many an excellent program finds its extinguisher "under a bushel.")

One of the most picturesque and attractive figures under which to develop a series of studies for juniors, intermediates, high school students or woman's circles is that of gardening. While its inception is seasonable at this time of year, it readily lends itself to the whole round of the calendar, and may be arranged to cover a study book, an intensive consideration of some special field, or a sequential list of general topics. The outline herewith given is a composite of several excellent contributions for this department, hence no individual trademarks can be noted.

At the beginning, commandeer a number of illustrated seed catalogues and from their attractively colored pictures of fruits,

vegetables and flowers, have a poster for each meeting, using it for advertising purposes in the vestibule beforehand, then hanging it near the leader's table as an illustration and visualization of some feature of the theme. You will find that leaders of the successive meetings vie with each other in having the most attractive posters: and when, at the close of the series, the whole collection of posters is hung around the room for comparison, some small reward may be given for the production of the one best adapted to its purpose. This is optional.

The serial title may well be "World Gardening," or "Our Missionary Gardens," the motto being either "The Field Is the World" or "As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations."

The leader of each meeting may be called the Head Gardener or Head Florist, and other participants, "assistants" or "helpers."

Current events, when used, will be rendered more attractive by being designated seedlings, an autumn salad (typed and pasted on crepe paper lettuce leaves and passed around among the audience to be read), a bouquet of forget-me-nots (slips of paper containing terse news items tied to tiny artificial forget-me-nots and given out to be read, as above), June rosebuds (items enclosed in artificial buds), field flowers, May baskets (items passed around in lovely decorated baskets), April show-

ers (released from container as in gift-shower), autumn leaves, fruit baskets (specifically lining up the fruits of definite missionary efforts), holly berries (at Christmas meeting), a missionary bouquet, etc. In general, the appreciation of a meeting is in proportion to the number of people taking part in it within its time limits, and this manner of serving current events affords excellent opportunity to use the timid folk.

The devotionals are effectively designated as "Meditations," and they come nearer to being truly devotional if placed at the close of the program when prayers grow naturally out of fresh information and inspiration. Freshen the devotional period with variety which forces the auditors to think and feel.

Excellent meditation themes may be selected from the following assortment and fitted to the topics chosen:

Grapes Sweet and Sour—Jer. 31:29, 30; Num. 13:17-24.

The Harvest Perspective — John 4:27-38.

Help Wanted—Matt. 9:35-38.

Lessons from the Lilies — Matt. 6:25-34.

Combating Garden Pests — Gen. 4:9; I Tim. 4:12; Eccl. 9:10.

The Secret of Successful Gardening — John 15:1-6; I Cor. 9.

Nature's Law of Sowing and Reaping—Gal. 6:7-10; II Cor. 9:6.

The Problem of the Weeds—Matt. 13:14-30.

Increasing the Yield—John 15:1-8.

Many appropriate songs will suggest themselves, among which are "Thank God for a Garden," "I Know a Garden," "In the Garden," "Bringing in the Sheaves," "What Shall the Harvest Be?", "Sowing Seeds of Kindness," etc.

The following list contains a variety of program topics from which the committee may select its own sequence, after which it is an easy matter to sub-divide the themes and fit in suitable meditations and current events:

We Study the Seed Catalogue.

Preparing the Soil (pioneer efforts in various fields, or a study of the initial efforts of any given missionary).

Home and Imported Products (a Home and a Foreign theme, under the titles "Oriental" and "Occidental").

Our Neighbors' Gardens (studies of Canadian, Mexican or West Indian missions).

Community Gardening (local social service studies, or a guest-day meeting with similar organizations of other churches).

The Nursery (study of work of juvenile missionary organizations, or of kindergarten and primary work on home or foreign fields).

The Garden of Herbs (medical missions).

The Garden of Books (presentation of study books or competitive reading volumes).

Patriotic Gardening—a study in Red, White and Blue (summer meeting on Civics).

The Harvest Home (autumn meeting on results on mission fields).

Garden Information (reports of conventions, etc.).

In the Garden of the King (Christmas meeting, with possible program on "Following Christmas around the World," viz., giving accounts of celebrations on various mission fields).

A Garden Party (summer meeting out of doors).

An Indian (or African, etc.) Garden (study of a specific field).

How Does Your Garden Grow? (report of denominational progress).

A Garden Magazine (presentation of any given number of *The Review*, in its various features and departments).

A SAMPLE GARDEN PROGRAM

Invitations, on apple-green bristol board tied with dark green cord:

A garden you will want this year,
And now the time is drawing near
When you will want some tested seeds—

These every careful gardener needs,
Unless you'd raise a crop of weeds
Within a garden drear.

Poster featuring seed packets—sketched and named, or actually tied to the bristol board, with invitation, time and place of meeting inscribed.

Current Events under caption "Sample Seed Packets," the items being enclosed in tiny envelopes with floral or vegetable decoration on outside, and passed out for a group of women to read distinctly. Select items about missionary publications if possible.

The program may be in the form of a synthetic catalogue, its back of green paper with gay cut-outs for decoration and the words, "Missionary Seed Catalogue for 1932" in plain view of the audience. Inside pages may feature the different items of the literature presentation, bright pictures cut from actual catalogues possibly being used. This catalogue may be placed on an easel and the pages turned by the leader as the meeting progresses. The items would be specific to the organization using the program, but might include:

1. Hymn, "He That Goeth Forth with Weeping."
2. Head Gardener's Introduction—the first need is for seeds, new, certified, free from weeds, and of specific kinds inclusive of the Word of God and other informative material in harmony therewith.
3. Talk: The Hardy Perennials—new mission study books.
4. The Annual Fruits—crisp summaries of other books inclusive of those in Competitive Reading Contest.
5. Song, "Thank God for a Garden."
6. The Salad Vegetables—new leaflets and pamphlets refreshing to jaded appetites and of tonic value.
7. The Monthly Roses—missionary periodicals, stressing *THE REVIEW* as the hardest one, not specific to individual denominational gardens but adapting itself perfectly to every soil and climate the world over, hence indispensable in every garden.

Meditation: The Parable of the Wheat and Tares, Matt. 13:24-30, showing need of great care in selection of proper seed if we would have the maximum harvest.

8. Sample Seed Packets. To avoid an unduly long program, it may be better to distribute these to all at the close, to be taken home, read with mind in receptive mood, planted in the heart and nurtured with prayer. Flowers of love and service are then due to blossom. (Envelopes may contain either leaflet literature or carefully selected clippings from *THE REVIEW*, the selections being typed if one wishes to avoid destroying the magazine.)

TO PROMOTE THE CAUSE OF TEMPERANCE

By MRS. LUCY E. VAN KIRK

Editor and Business Manager of
The Ohio Messenger

"Our missionary Gospel today has its message as of old for every life, but also and increasingly for *all of life*. What is taking place in America today is not something apart from our missionary task, but something that is woven into its very fabric. Industry, commerce, politics are not apart from missions, but something that is woven into its very fabric. We must evangelize these aspects of life, bringing them into harmony with the teachings of Christ. . . . In our protest against conventions that hamper and regulations that go to extremes, we run the risk of losing sight of the eternal fact that all life is guided by law. The widespread violation of the prohibition law and the condoning of such violation by those in high places of social and political influence is a striking example."

—"The Challenge of Change."

As we all know, there is a movement on foot at the present time to break down law enforcement and nullify those laws that do not coincide with the views of certain individuals and interests. This, if successful, would bring chaos through disregard for all law. Every Christian should be alert and actively engaged in studying out an intelligent plan to promote respect for law in general, and in particular to prevent bringing liquor into our midst through bootleggers and other means. What can we as missionary leaders do?

The great need is for education to meet the propaganda of those who would modify or nullify the existing laws on the question. "Youth," says a recent writer, "is the prey of the educators of intemperance—those who would destroy rather than build character. The leaders of tomorrow should be given every opportunity to know the highest ideals and enrich their own lives with them."

Plan for short, pithy talks in the Sunday School.

Start a pledge-signing campaign, using something like this: "I hereby declare my purpose to abstain from alcoholic liquor as a beverage."

Ask your pastor to preach a rousing temperance sermon from time to time, and give his efforts such support as shall hearten him to do his utmost.

The Women's Home Missionary Society of the Methodist Church recently offered three money prizes to Queen Esther Circles for the three best posters submitted under certain contest rules, the subject being "Why Should United States Citizens Be Total Abstainers from Alcoholic Beverages?" Large prizes would be likely to attract real artists, so the offering of smaller ones brings in the amateurs who most need the temperance education.

Use to the limit the loophole offered in the public schools by the law for Scientific Temperance Instruction. Often your minister or some other qualified person will be allowed to address the pupils on the subject.

Utilize your citizenship privileges to the limit. Elect men to office who really believe in law enforcement, *then stand back of these officers and hold up their hands as they endeavor to be true to their oath of office.* Commend them heartily for the brave, loyal things they do. We are all too ready to criticize.

The Fourth General Council of the United Church of Canada has expressed itself as follows:

Inasmuch as the (liquor) traffic is now attacking the home in a new and subtle way, we heartily endorse the proposal of the Board, in cooperation with the Woman's Missionary Society, to promote a campaign to secure the definite exclusion of alcoholic beverages from the homes of our people, and recommend that all ministers, officials, members and adherents of the United Church be urged to give the movement their heartiest cooperation and support.

Similarly will you not endeavor to line up your church, community, newspapers and schools to render ours truly a "dry" nation?

See that the program committee in the Woman's Missionary Society makes a place for down-to-date consideration of the subject each year, or has temperance news items introduced into the regular programs.*

Have a contest or debate among the young people with either prizes or announced decisions at the close.

Hold poster contests. Educational posters catch the eye and hold the attention better than words.

DISCUSSIONS AND DEBATES

One of the most profitable ways in which to bring a dynamic subject before an audience is through the medium of a debate or pro and con discussion. The slight element of competition whets the appetites of the hearers, who unconsciously align themselves now with one side and now with the other, while the effect upon the contestants themselves is self-evident. Care should be exercised in the statement of the topic, however, as it is of questionable ethical value to lead a speaker to argue against his ideals.

A request which came not long since to THE REVIEW regarding questions for debate leads us to submit the following, with earnest recommendation that the method be utilized in all adult departments of church life:

1. *Resolved*, that David Livingstone made a greater contribution to progress in Africa than Cecil Rhodes.

2. *Resolved*, that evangelism is more important in the foreign field than education.

3. *Resolved*, that the missionary has helped the progress of humanity more than has the non-Christian explorer.

4. *Resolved*, that the missionary is a greater asset for world peace than armaments.

5. *Resolved*, that the faithful practice of the stewardship of money on the part of church members is a more profitable method of financing the Church and its world-wide enterprise

* Denominations having a Temperance Division in their national organization may obtain literature on the subject from their own headquarters. Otherwise it will be furnished at cost by the National Publishing House of the Woman's Christian Temperance Union, Evanston, Illinois.

than are the money-raising methods such as fairs, suppers, etc., for profit.

6. *Resolved*, that the stewardship of time is of greater importance to the furtherance of the Christian enterprise than the stewardship of money.

7. *Resolved*, that Home Missions has been helped more than hindered by the moneyed interests of America.

Topics for Discussion:

1. Is our community a friendly place for the representatives of various nationalities that live here?

2. How would people of other races and nationalities be likely to answer that?

3. Do all representatives of other races in our community have a fair chance for economic progress?

4. Are there church opportunities for people of all races in this community, either in separate churches or through hospitable attitudes that welcome all sorts of people in one church?

5. In what ways am I interpreting Christianity to the foreigners whom I know?

6. Is the Woman's Movement in India a bane or a boon?

7. Has Christianity played any part in that awakening?

8. What is likely to happen to civilization if this new movement is not christianized?

9. Why should we support colleges in the Orient which are run mainly by Orientals?

10. What are modern college students in China doing for their own country?

If questions like the above are to be thrown open for general discussion, it is well to prime several people beforehand to lead out in the arguments or topics.

PROGRAM SEEDLINGS

"The Play Hour Series" is a publication suggesting games, stories and refreshments to be used in connection with programs from a large variety of foreign lands. (Presbyterian Board of Foreign Missions, 156 Fifth Ave., New York. Price 10 cents.)

At the annual meeting of the Chicago Presbyterial last April, a fine pictorial presentation of the officers for the coming year was arranged. A wide frame was constructed behind an easily drawn curtain on the platform. A woman was seated near by with an album on her lap assuming to show to a new, young member of the society pictures

of its officers. These latter were arranged in groups of three or five as tableaux within the frame and remained motionless while the demonstrator cleverly described them, not even venturing a smile at some of her facetious remarks. Then when the curtain was closed again, another page of the album was turned to afford opportunity for the posing of a new group.

A Mother-and-Child meeting lends itself to the effective presentation of certain subject matter, either home or foreign. Any person not having a little child or grandchild may borrow one for the occasion, this being her ticket of admission.

One missionary society took up its collection in a milk bottle, asking each one in the audience to place with it the price of one day's luncheon.

The history of our great missionary hymns is being presented in a five-minute interval at each successive meeting during the whole year, by a resourceful woman's society.

* * *

A "Manly Missionary Meeting" is held once a year by the woman's society in the First Baptist Church at Battle Creek, Michigan, the mayor presiding, a topic of general civic interest being discussed and the public generally invited.

At the First Baptist Church in Washington, D. C., the woman's year book bore the following inscription: "Our aim for 1931: (1) Every woman knowing, praying, giving. (2) Every woman reading at least three missionary books this year. (3) Some missionary magazine in the home of each member. (4) Every member of the society participating in White Cross work (missionary sewing, etc., for hospital or other field needs). (5) Every one contributing regularly to missionary funds. (6) Enlistment of new members. (7) Every one studying the Bible. It would be interesting to know how nearly that aim was attained.

When the mite boxes of a certain circle were brought in at

the December meeting, a candle was lighted on the Christmas tree for each dollar received. It is remarkable how the setting of a picturesque goal like that will spur to added activity.

Another "Manly Missionary Meeting" is reported as most successful. First there was a song-fest by "the vocal men"; then a salvo of twelve guns by "the minute men" (presumably brief missionary talks or items); a quartette by "the male men"; an address, *The Bible a Missionary Book*, by "the flower man"; another address, *Jonah Whaled into a Foreign Missionary*, by "a lawyer man"; an instrumental solo by "a music man"; a short address, *Christ a Foreign Missionary*, by "a Bible School man"; and *The Bible a Missionary Story*, by "a carpenter man." That would surely bring out the male membership of the church to at least one missionary meeting. Let us look forward to the day when there need be no gender for the term, "missionary meeting."

* * *

A Tacoma woman's society reports that at the meeting previous to the preparation of a new year book, the chairmen of the seven circles into which the organization was divided were called to the front and allowed to draw from a like number of slips of paper the president held in her hand one slip each, not having seen what was written on the reverse of the slips. Each such inscription specified the date on which that circle was to sponsor a program meeting, the color of the paper indicating the nationality to be studied—yellow for the Japanese or Chinese, brown for the Hindus, etc. At its next meeting each circle decided what field included in its assignment it would study, also chose its topic and a program leader. These decisions were handed to the president by a certain date so as to be incorporated in the year book. This plan has developed more freedom and initiative among the women, also given them a bet-

ter spirit and enlisted a greater number for the presentations.

An inscription on a year book recently inspected was as follows: "'Nited' does not spell 'united' without 'u' in it. 'Sccess' does not spell 'success' without 'u' in it. 'Chrch' does not spell 'church' without 'u' in it."

As an intermediate step in the welding of the world fields so as to do away with the invidious concept of "home" and "foreign," Mrs. W. J. Armstrong, of Cambridge, Mass., writes: "It is my idea to try to have news from all our fields at each meeting instead of the usual one of giving exclusively home or foreign information. I hoped in this way to try to hold the world as the field before our people. Naturally a missionary talks about her own place of service most; but our speakers have been asked, wherever possible, to indicate how their work is typical of other fields. We have had a resumé (by one of the program committee speaking before the address) of the most vital statistics and conditions of the phase of the work of the presentation to follow."

* * *

"A Reception for the New-comers" is an annual event in one progressive organization. At each annual meeting for the election of officers, newcomers during the past year were especially invited to be present, a note with R.S.V.P. attached having been sent. Each new woman as she entered the room was given a flower and a card with her name written on it. At the close of the service, after the officers had been duly elected, the newcomers were invited to the front to stand in line with the officers for an informal reception. Many expressed their appreciation of this opportunity to meet so many members of the church. Why not do this at the first autumn meeting of your organization and accomplish the double purpose of introducing the newcomers to the membership and to the work of the society, giving a sample copy of THE REVIEW as a souvenir?

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



*"Under Heaven,
One Family"*

Among the New Books

To Aid in Understanding

CHINA and THE AMERICAN INDIAN



FACING THE FUTURE IN INDIAN MISSIONS

Part I. A Social Outlook on Indian Missions. By Lewis Meriam. Part II. The Church and the Indian. By George W. Hinman. Pub. by Missionary Education Movement and Council of Women for Home Missions. Cloth, \$1.00; paper, 60 cents.

Part I enables us to see the situation among American Indians through the eyes of a research specialist who faces facts very frankly yet is thoroughly sympathetic with these people. Dr. Meriam recently made a survey at the request of the Indian office and was the chief editor of the report of that survey which is one of the most important documents of many years on "The Problem of Indian Administration."

In the first chapter, Dr. Meriam divides the Indians into five

large groups and furnishes a wealth of background material. At the close of that chapter he says: "The task of the Christian missionary who would serve the American Indians is vastly more difficult today than it has been in the past, although not involving as much danger and hardship. The Indian life of earlier days was relatively simple and primitive. The things missionaries had to do then were simple compared with the complexities they face today and will face increasingly in the future as the Indians seek to find their place in our modern civilization. In the days of the pioneer missionary the challenge was to work for the Indian people. Today the challenge, even greater and more difficult

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WORKING FOR A NEW CHINA

Lady Fourth Daughter of China. By Mary Brewster Hollister. Pub. by Central Committee on the United Study of Foreign Missions. Cloth, 75 cents; paper, 50 cents.

"*Lady Fourth Daughter of China*" first attracts the reader by its cover. On a yellow background I Lai Cho, one of China's young artists, has drawn a graceful spray of *lan-hwa*, the western epidendrum. On opening the pages one has one's curiosity excited by an artistic map of the twenty-eight provinces, while enticing Oriental faces peep out of every chapter. The book's whole makeup clamors, "Read me."

"The touch of His Hand is the breath of Spring." With these

(Continued on page 302)

FACING THE FUTURE IN INDIAN MISSIONS— Continued

and therefore more stimulating, is to work with them."

Following this comes a discussion of "The Need for Mutual Understanding" with chapters on Health and Education, Making a Living, Family and Community Life, showing ways by which the Government forces and the missionaries may co-operate. The very fact that the new administration of Indian Affairs in the Government has recently brought into the service so many men and women of outstanding ability, indicates a new day for the American Indian. These appointments have been because of experience and training and their ability to understand and apply the science of human relationships.

In *Part II*, Dr. Hinman traces the work of pioneers in the establishing of Christian missions among Indians. Realizing the need of better living conditions among these people, they did what they could to alleviate suffering, encourage cleanliness, supply better homes and establish schools and churches. Through the Christian message, many Indian families have found joy and peace as well as better homes, cleaner bodies and minds free from superstition, and have become leaders of their own people.

Now that the Government has begun to meet the physical and educational needs more adequately and is offering a chance for religious education training in the schools, the missionary has a better opportunity for spiritual work than ever before. The cooperation of denominations in placing religious education directors in a number of government schools is welcomed and is offering a training greatly needed by the students. Numerous illustrations of the influence and helpfulness of missionaries of the various denominational boards are given showing that the Indian field has many hopeful and rewarding features.

The book gives practical sug-

gestions of things which local church groups may do for Indians near at hand and methods of helping those on the reservations by assisting in the sale of articles made by them. There is throughout a distinct emphasis on the value of Indian arts and crafts and the earnest desire that all of the best things of their culture be preserved.

—MAY HUSTON

WORKING FOR A NEW CHINA—Continued

words Mary Brewster Hollister ends her introduction to this year's mission study book. His Hand must indeed have touched the author for the breath of Spring blows through all her writing.

Mrs. Hollister was born in China and "We could almost say she was a missionary in China from birth until two years ago." She brings to her work the best touchstone for any book—the love of her subject.

The author's theme is Chinese women and their part in the creative, constructive work that is going on in China in spite of war and famine. Fortunately, "Lady Fourth Daughter of China" is not a mere text book but has in it a fine store of information for leaders and speakers on Chinese subjects. With rare skill the writer has used exquisite illustrations from Chinese literature, history and, above all, the dear women she has known, so that they are no longer strangers living in a far country, but our friends and neighbors. One of the charming stories in the book is of a poor old Chinese woman left desolate in her old age.

"But aren't you ever lonely or afraid?" she was asked by Mrs. Hollister.

"Gold and jewels," she crooned to the inquirer, a radiant certainty in her face, "Jesus' people are never lonely or afraid. God makes company with us."

Whoever takes up "Lady Fourth Daughter of China" will find that "God keeps company with them" every step of the way. —GERTRUDE SCHULTZ

Living Issues in China. By Henry T. Hodgkin. Pub. by Missionary Education Movement. Cloth, \$1.00; paper, 60 cents.

This is the sort of book one might expect from a secretary of the National Christian Council of China. It is not a recital of missionary successes to persuade the American church member that missionary work is worthwhile after all. It is a survey of the situation in the large, a facing of the most urgent problems of the Kingdom of God in China. It treats in turn creating a new state system, educating the vast Chinese population, reconstructing social life, providing adequate economic support, raising the physical standard, securing right international relationships, comparing Chinese religions and Christianity, promoting the growth of the Christian Church.

It is simply assumed that the Christian Church of the West is responsible for understanding these issues and helping to meet them. Therefore the difficulties are frankly considered, together with matters open to difference of opinion. The person who wants to know nothing more about missions than how much good a dollar will do, will naturally be disappointed in this book. Those who wish to get a view of the situation as seen by a broadminded, progressive missionary leader who has served as a missionary on the field, a board secretary in Great Britain, and a head of the National Christian Council of China, will find it a challenge to thought, faith, and effort.

The strength of the book is in its breadth and balance of treatment and the fundamental character of the problems dealt with, rather than in wealth of illustration or impressionistic style. In connection with each topic the liabilities as well as the assets are frankly considered, together with practical suggestions for Christian cooperation.

There is a good bibliography. For those who use the book in discussion groups a leader's manual is prepared, suggesting

methods for groups willing to work and also for those from whom little outside preparation can be expected.

—T. H. P. SAILER

AN EXPRESSION OF YOUNG INDIANS

Indian Americans. By Winifred Hulbert. Pub. by Missionary Education Movement and Council of Women for Home Missions. Cloth, \$1.00; paper, 60 cents.

Here is a book that removes from the realm of the taken-for-granted while only half understood and largely neglected, a subject which has long burned for due attention and appreciation, that of the aboriginal natives of our country, the "red men," the American Indians, or, as the author fitly terms them, Indian Americans. Too long have these our first fellow countrymen been looked upon by most of us as a picturesque feature of the land, subdued and harmless but alien to ourselves and properly placed in schools and reservations of their own. Or else we have accepted them as one with ourselves, an assimilated citizenry having equal rights and privileges and so to be dismissed from further thought.

Winifred Hulbert, the author of the present book, after months of travel and association among them and those who know them best, with intensive critical and sympathetic study of them, presents them in a new light so striking in its interest and challenge that it addresses itself to all of us who wish to be reasonably right in our thinking concerning them. Intended specifically for young people, the book undertakes to interpret the race in its present-day status from the point of view of the young Indians, their ambitions, their problems, their possibilities, but involved as they necessarily are with the difficulties and disadvantages of their racial heritage and tradition on the one side, and on the other side their relations with a dominant race, our own. It succeeds in giving a telling picture of the

race as a whole as it exists today, in our midst yet at the same time anomalously sidetracked or inconsequently trailing behind.

Our responsibility toward them, how to understand them and their peculiar problems, their native aesthetic and spiritual gifts and the contribution these can be to us, this book shows in a way to stir us all to appropriate attitude and action. If we overlook the Indians or regard them as a subject sufficiently well taken care of, we ignore a whole area of interest at our door. "Indian Americans" gives us the key to understanding and cooperation.

—OLIVE RICHARDS

CHINESE YOUTH ON ITS WAY TO LEADERSHIP

Ling Yang. By Ethel T. Thompson. Pub. by Central Committee on the United Study of Foreign Missions. Board, \$1.00; paper, 50 cents.

A fascinating story of a boy of new China and his sister. The story begins with a dragon race and moves on into the exciting life of a boy and girl in New China.

Some of the outstanding events are: a school athletic meet; a trip up the river by junk and wheelbarrow; encounter with bandits and rescue; first contact with the Jesus-people; the coming of the missionary doctor into Ling Yang's home; the opening of the new hospital; the dragon parade.

The story closes with Ling Yang starting off to prepare to take his place in training for "New China." "I wonder how well I can learn to live and teach the Christian way. No other way is good enough for New China."

The book has been illustrated by a young Chinese artist, who has also drawn the very attractive cover design of the dragon race.

—GERTRUDE SCHULTZ

As It Looks to Young China. Edited by William Hung. Pub. by Missionary Education Movement. Cloth, \$1.00; paper, 60 cents.

Here is a book that will help young American Christians to

realize that they and young Chinese Christians are facing together the same essential problems of life in the modern world and sharing the same aspirations. It is one of those books—of which, happily, there is an increasing number nowadays—that will make its young readers say, not, "How strange they are!" or "What queer customs they have!" but "They are meeting the same difficulties we meet" or "They are asking the same questions we ask." It is a book for youth by youth. Each of its seven chapters is written by an outstanding Chinese Christian who is especially qualified by training and experience to handle the particular theme assigned him. The general editor, Dr. William Hung, is Professor of History at Yenching University, Peiping, and has lived in America, not only as a student but also as exchange professor at Harvard.

In an introductory chapter that summarizes skilfully the present trends in China and explains the plan of the book, he says:

"The several chapters of this book represent an attempt to describe certain important phases of this chaotic life (of China today) and to indicate the directions which the struggle in thought is taking. Outside of China there are also young people who dream the dreams that challenge reality. They may wonder how their fellow-dreamers are faring in China. . . . We have picked out six major social relationships in the life of China's young men and young women—the family, the school, the vocation, the nation, the world, and religion—and have tried to tell how in each of them the old and new forces and ideas are in conflict."

The distinguished authors whose chapters Dr. Hung has thus brought together have been extraordinarily successful in presenting their respective subjects vividly and concretely through the stories of individuals and through illustrations drawn from personal experi-

ence. The result is a book that is unusually effective not only for study but also for general reading. The closing appeal to American Christian youth to enter into deeper fellowship with their Chinese Christian brethren and to work with them in the great future tasks of the Kingdom of God in China forms one of the most stirring messages that has come out of China in recent years.

For leaders of young people's groups a course on China, based primarily upon the material presented in the above book, has been prepared by Miss Ruth Isabel Seabury. It is entitled, "Introducing Young China." Price, 50 cents.

—FRANKLIN D. COGSWELL

FOR BOYS AND GIRLS

The Young Revolutionist. By Pearl S. Buck. Pub. by Missionary Education Movement. Cloth, \$1.50; paper, 75 cents.

Intermediates are particularly fortunate this year because two of the most interesting missionary books ever to be published are provided for their use. As far as I can remember we have never before had any kind of missionary book written by the most popular author of the day. This year we have it in "The Young Revolutionist" by Mrs. Pearl S. Buck, whose novel, "The Good Earth," has been a best seller for over an entire year. No other novel has had such a record for many years.

"The Young Revolutionist" is a great book, just as well written as the author's larger volumes and equally compelling in its interest. It is a tale of modern Chinese youth torn by the strife between the old and the new, aflame with patriotism, blindly devoted to ideals only half understood, groping hungrily for a religious faith and eagerly helping to build a new China. Adults will like it as well as intermediates and all who read it will gain a new understanding of Chinese youth and an appreciation of the value of Christian missions.

Three Arrows: The Young Buffalo Hunter. By E. Ryerson Young. Pub. by Missionary Education Movement and Council of Women for Home Missions. Cloth, \$1.00; paper, 75 cents.

For years we have been clamoring for a good home mission book of the adventure type to appeal to boys. "Three Arrows: The Young Buffalo Hunter," exactly fills the bill. I tried it on one boy who became so interested that extreme pressure was necessary to persuade him to quit reading and go to bed and when his father arose the next morning he found the son awake ahead of him and reading, "Three Arrows" in bed. It is a tale of Indian missions in the early days with enough thrills to satisfy the most avid reader of wild adventures.

Manuals.

For the leaders of intermediate groups there will be two excellent manuals, "Youth and Revolution in China" by Alfred D. Heininger, formerly a missionary in China, and "Friendship Fires" by Winifred Hulbert, author of "Indian Americans." These are to be used in connection with the two reading books mentioned above.

—GILBERT Q. LESOURD

New Joy. By Carolyn Sewall and Charlotte Chambers Jones. **Off to China.** By Helen Furman Sweet and Mabel Garrett Wagner. Pub. by Missionary Education Movement. Cloth, \$1.00; paper, 75 cents.

With China claiming so much attention in the headlines of our newspapers these days, leaders will especially welcome the timely appearance of study books and story books on this great country. "New Joy" and "Off to China" are the study books for Junior and Primary groups, respectively. These books give suggested procedures and source materials and are rich in suggestions for worship, manual work, service enterprises and other activities. The stories in each book were written in China and are colorful and interesting. To accompany the course book the leader will wish to put in the hands of her

primary children the attractive little volume, "Chinese Children of Woodcutters' Lane" by Priscilla Holton, which contains the adventures of a little Chinese girl and her small brother. And the course for Juniors will not be complete without reading "Ling Yang."

A "Picture Map" of China filled with interesting symbols and pictures together with the "Teaching Pictures on China," "Chinese Snap Shots" (picture sheet) and "Paper Dolls" will prove valuable source material for all teachers.

Many Moons Ago and Now. By Katharine Gladfelter. **Children of the Great Spirit.** By Florence C. Means and Frances Somers Riggs. Pub. by Missionary Education Movement and Council of Women for Home Missions. Cloth, \$1.00; paper, 75 cents.

Indians never fail to be an interesting topic of study and investigation to children. Two helpful course books have been prepared for leaders of children, "Many Moons Ago and Now" for Juniors, deals with three main divisions of Indian life in the United States—eastern woodlands, plains, and the Southwest. This book contains suggested procedures together with source materials, suggestions for worship, manual work, service enterprises and other activities. The material is so arranged that the leader may use it in its entirety or any portion of it which she may desire.

"Children of the Great Spirit" for Primaries deals with seven different Indian tribes—Iroquois, Sioux, Seminole, Hopi, Navajo, Mono, Tlingit. The introduction and each of the seven chapters are full of valuable suggestions, source materials and activities. As an aid in teaching the course, leaders will wish to secure the "Teaching Pictures on the American Indian," "North American Indians" (picture sheet), "Indians of the Southwest" (picture sheet), "Picture Map of North America" with special "American Indian Insert Sheet."

—HAZEL V. ORTON

Our World-wide Outlook

A Missionary Newspaper of Current Events

JAPAN—CHOSEN

The Antidote to Materialism

The Japanese minister of education has addressed a communication to the Christian missionaries in which he declares: "Hitherto the policy of our ministry has been too materialistic, and this had led to the regrettable result of a decline in public and private morality, a revival of communism, and even in the last few years of a pronounced anarchistic spirit. We must from now onward spiritualize our educational system. For this purpose the cooperation of religious educational institutions seems to us absolutely necessary, and we consequently make an urgent appeal for your help."

Mild Inoculation

"Some in America," says Miss Edith Curtis of Osaka, "believe honestly that offering Christianity to other peoples is an infringement of their racial and national rights. I wonder," she adds, "if they realize what other religions have done, or have not done, for people and how by degrees non-Christians are seeing the peace and joy that comes into the lives of those who know Jesus Christ." "Is America inoculated so thoroughly," as E. Stanley Jones says, "with a mild form of Christianity that the real thing won't take?" Some of the missionaries fear the inoculation has proceeded dangerously far.

Wholesale Prostitution

While some girls are being freed from slavery in Japanese brothels others are being fed into the system. A distressing story comes from Yamagata Prefecture. A block of public land had been opened for cultivation and put on the market.

The villagers desired to buy it in but could not raise the money. They consulted together and finally decided to sell the girls of the village, 57 of their own daughters, into the vice system in order to secure the desired land. This is almost unthinkable in 20th Century Japan, and the pity of it is that there has been no public outcry about the matter. This shows that public opinion is still asleep on this matter.

In October thirteen girls in the Matsushima licensed quarter in Osaka went on hunger strike, demanding more humane treatment. They appealed to the Osaka Branch of the Proletariat Woman's Association and filed their requests for freedom from this degrading life. Against the spirit of the times the Osaka police refused and sent them back to their owners.

One keeper in Osaka died in November and, by his will, freed the seven inmates of his house cancelling the ¥7000 which they still owed him.

All-Japan Christian Conference

An all-Japan Christian conference is to be held in the autumn of 1932 to re-appraise the situation which the Christian churches are facing in the Empire, and also to formulate a follow-up program when the present three year campaign of the Kingdom of God Movement comes to a close in December, 1932.

Reasons for Encouragement

More than 50 peasant Gospel schools have been successfully conducted during the past year and a half throughout Japan. Agricultural, social and religious instruction is given in these rural schools, and officials have

cooperated with religious teachers in making the curricula of value.

The Kingdom of God program is also establishing Gospel night schools in Tokyo and other cities. One visited recently had enrolled 168 men and women of twenty different professions for three nights a week for three months. The course of study included the following subjects: The life of Christ, Old and New Testament studies, theology, the relation of science and religion, sociology and social service, mutual aid and cooperation, comparative religions, church policy, Sunday school methods, methods of evangelism, music and the fine arts of religion, etc.

Child Recognizes the God-Like

"In Osaka, at the Tennoji Kindergarten, a little girl whose mother had a violent temper said to her on returning from kindergarten, 'Mother, you are not God. Father is not God. But my teacher is just the same as God. At home, when I am naughty, you scold me, and even strike me, but teacher only smiles and puts her arm around me, and that makes me want to be good.' Another child in the same kindergarten was in the habit of wearing a charm around her neck, as many Japanese children do, to protect her from sickness or evil spirits. The teacher had been telling the story of Moses and the golden calf, explaining the difference between bowing down to images and praying to an unseen God who can really hear our prayers and answer them. That night when she was undressing she took off the charm, saying, 'I don't need to wear this any more. God is going to take care of me.'"

—Genevieve Davis Olds.

A Christian Dentist

Five or six years ago a young dentist's assistant in Kobe, Japan, was baptized in the Kobe Union Church, established primarily for the foreign community. He was suffering from tuberculosis, but his illness brought him to God, and then God gave him back health. He identified himself with a church and threw himself into its work. Having become a qualified dentist, he borrowed money for equipment, opened an office and achieved success. He is now the chief financial supporter of his church, a teacher in the Sunday school, frequently fills the pulpit, and makes a deep spiritual impression on all who meet him.

He asked the municipal authorities for a permit to preach on Sunday afternoons in the park, and for years has preached from one to four o'clock Sunday afternoons, whenever the weather and his own health permitted. He has made himself a thorough Bible scholar, and incidentally has learned to read his New Testament in Greek and his Old Testament in Hebrew. His home is a gathering place for the young men of the church and neighborhood.

—*The Christian Observer.*

The Gospel and Unemployment

During the past year unemployment has brought distress to some 250,000 in Tokyo. The Baptist Tabernacle has endeavored to demonstrate intelligibly what the Gospel stands for in daily life. With funds supplied by both Japanese and foreigners, tents were erected on the ground of the *Fukagawa Christian Center*; floors were constructed and stoves provided; and from December first until May first 6,504 free lodgings and 13,008 free meals were supplied to the unemployed. One thousand two hundred and twenty-five different men were helped. Twice a week special Gospel meetings were held.

Crying for Bible School

Dr. J. G. Holdcroft, General Secretary of the Korea Sunday

School Association, writes the Daily Vacation Bible School at Changsyeng began late, expecting to continue only one week. The children were so greatly interested that they begged for another week, and the principal of the day school was asked if it would be possible to defer the opening of the public school. This the non-Christian principal of a non-Christian school naturally declined, but so many of the pupils enrolled in the Summer Bible School and "cried so much" that the teachers decided to extend the vacation for one week and the Daily Vacation Bible School resumed its session for the second week.

—*The Presbyterian.*

Work Among Chinese in Chosen

With the help and under the auspices of the six missions constituting the Federal Council of Protestant Missions in Korea, an executive committee of that organization has the definite objective of giving the Gospel to every Chinese in Chosen. The last census showed 91,466 Chinese in Chosen, but more recent evacuations have probably cut the number in half. They include business men, members of the consular service, mechanics and farmers, scattered so widely that much expense is involved for itinerating. Christian Koreans assist in every way possible, and prove their interest by attending the meetings. Itinerancies have covered nearly all the towns and villages on and near the railway and some of the bus lines, with the result that 1,141 Chinese and 112 Koreans have expressed themselves as desirous of becoming believers, or of knowing more of the Christian religion.

ISLANDS OF THE PACIFIC

Self-Determination in the Philippines

Within the last ten years, two of the outstanding denominations in the Philippines have gone on record officially as favoring Filipino aspirations for political self-determination. The Filipinization of the church has

made rapid progress during this period. Three churches—the United Brethren, the Congregationalist and the Presbyterian—have gone together to form the United Evangelical Church of the Philippine Islands. The moderator of this new church is a Filipino. The Methodist Episcopal Church has recently approved a program outlined by the resident bishop for a ten-year development with funds and personnel from abroad, followed by another ten-year period in which both missionaries and grants-in-aid will be entirely withdrawn. The Disciples of Christ, facing serious deficits in their missionary budget in the United States, have decided to withdraw almost entirely during the present year. Their missionaries believe that their churches have progressed sufficiently to enable them to become entirely indigenous.

—*E. K. Higdon.*

Methodists in the Philippines

A Ten Year Plan for the Philippine Islands is proposed by the Methodist Church, comprising a program of spiritual progress. The plan provides for the erection of churches and student centers in strategic locations; for keeping a staff of nine missionary families regularly on the field; also for cooperation with the Presbyterian, Disciples, United Brethren, and Congregational Missions in securing an adequate endowment for the Union Theological Seminary, Manila. It is believed that an investment of 400,000 pesos from American friends of the Philippines would call out gifts from the Filipinos of 1,000,000 pesos during the next ten years.

Bishop Lee believes that an indigenous, self-supporting and self-directing Church may be well begun within this period of ten years.

For Lepers at Culion

The work for lepers in the Philippine Archipelago is being carried on by four agencies:

1. The government assumes responsibility for all lep-

ers and is endeavoring to segregate them in the leper colony at Culion. The population there is approximately 6,000.

2. The Leonard Wood Memorial is organized to study leprosy scientifically, and has at its disposal the sum of \$2,000,000, given in the United States. Its purpose is the eradication of leprosy. It is concerned merely with the scientific study of leprosy and its prevention or cure. No part of its funds is available for lepers.

3. The American Mission to Lepers supports a missionary in Culion and helps the lepers in other ways.

4. The Philippine Anti-Leprosy Society was organized a few years ago to help the leper patients. A careful and thorough survey was made two years ago and revealed an appalling condition with regard to former lepers who left the colony and tried to rehabilitate themselves. Often they found, after years of residence in the colony, that all their family had died or were scattered. They were feared, and unable to obtain work. The Anti-Leprosy Society helps these discharged patients to find new footholds.

NORTH AMERICA

Youth and Prohibition

While certain forces are agitating a repeal of the Prohibition Amendment and a poll is being made to discover public sentiment, hundreds of young men and women attended the 25th Biennial Convention of the Anti-Saloon League held at Washington, D. C., from the 15th to the 19th of January. In place of the old slogan, "The Saloon must go," the new temperance battle cry is, "The Bootlegger must go." The old conflict was to take the saloon out of politics and out of the community; the new fight is to take bootlegging out of commerce and the hip flask out of social life. Temperance and total abstinence are personal moral questions; prohibition is a governmental and patriotic provi-

sion to prevent or lessen evils that come from the manufacture, sale and use of intoxicants. It is not a question of state rights or personal rights and preference any more than is the traffic in narcotics and firearms. It is a question of the protection of the weak, and the greatest good for the greatest number. To learn facts about prohibition and the liquor traffic it will be worthwhile to procure a recent copy of the "Quiz Book" from the Anti-Saloon League, Westerville, Ohio.

Better Than a Brewery

The owner of a large, now unused, brewery became interested in the Goodwill Industries that help to furnish employment to needy people of Terre Haute, Indiana, and donated the bricks from his brewery to build a new twenty-five thousand dollar community house and a three-story Goodwill industrial plant. The city of Terre Haute paid its unemployed artisans and laborers to raze the old structure and erect the new community house, which was dedicated on January 28 by Bishop Edgar Blake of the Methodist Episcopal Church. An enlarged Goodwill Industries plant was also dedicated in Pittsburgh by Bishop Herbert Welch.

The Goodwill methods provide work for the handicapped and unemployed instead of pauperizing them. Social leaders are urging the development of such work instead of giving a dole to the unemployed. During the past four years the Goodwill Industries in sixty cities of the United States have paid out \$5,544,241 in opportunity wages to handicapped and unfortunate people, and \$1,902,420 in service wages—a total of \$7,446,661. Discarded materials collected from many sources provided \$9,357,294 of the \$11,697,060 required to carry on the total work. These industries have also greatly stimulated the morale among the unemployed through daily chapel services, churches of Goodwill, rescue missions, and personal work in Goodwill workrooms, stores, and homes.

God and the Depression

A call to prayer sent forth to Christian people throughout Canada and the United States by a group of business and professional men of Alberta, Canada, declares that there is no natural explanation for the present "astounding" world-wide business depression. They assume their share of responsibility and guilt for the depression in not recognizing the existence or claims of God or His power to help.

This document has five divisions: a list of the facts, i.e. unemployment, overproduction, universal impotence in finding the solution. Then follows the assertion that divine displeasure is alone responsible for the situation: next, confession that business men have conducted affairs as if profits were their sole objective, and have not loved their neighbors as themselves; that God's existence is not recognized. A day of prayer and fasting is suggested, and finally the promise to do whatever is necessary to show their repentance and their obedience to God.

Canvass Brings Results

St. Louis church members had a revelation in the survey and visitation evangelistic appeal of 85 white and 26 colored churches, directed by Dr. A. Earl Kernahan of Washington, D. C. Approximately 5,000 awoke to their responsibility, and undertook a house-to-house visitation, with personal appeal to non-church folk. The survey covered 576,125 white persons and 41,689 colored. Tabulation of the findings for white churches showed 111,791 persons of all ages not attending Sunday schools, and 72,651 white persons who have been members of or prefer Protestant churches. At the end of the first week of personal evangelistic appeal, 5,521 persons had given their names for church membership.

Italian Pastors Answer Pope

The Italian ministers of evangelical faith in New York and vicinity, on January 4, adopted

a paper commenting upon the Papal Encyclical, *Lux Veritatis*, appealing for the return of the separated Christian bodies to the Church of Rome. They criticize the Pope's manner of approaching the subject of church union, and call upon him to "convene a true Ecumenical Council, to which all Christian bodies will be represented and freedom of discussion permitted to all, so as to promote the desired reunion of all Christian churches on the fundamental position of the Bible."

—*Christian Advocate*.

Jerry McAuley Cremorne Mission

For fifty continuous years the Jerry McAuley Cremorne Mission, founded by the Apostle to the Lost whose name it bears, has been ministering twenty-four hours a day to the spiritual and bodily needs of the needy in the Tenderloin of New York. Today the electric sign over its door, "Jesus Saves," is working through the love of God to transform human derelicts into self-supporting, useful members of society, reuniting families and saving souls to bear personal testimony to God's goodness. Through its superintendent and his assistants, and through the prayers and financial support of friends, discouraged and sometimes desperate men have found food, shelter, Christian friendship, and, greater still, the saving friendship of Jesus Christ.

The Mission's fiftieth anniversary was celebrated March 6-17 with appropriate services each night.

Save the Children

An organization known as the International Save the Children Fund has been organized, with headquarters at 156 Fifth Ave., New York. Its object is the care of children in the stricken mining districts of America and to help secure funds for work among children in other lands. At present the Fund is endeavoring to provide clothing and medical aid for at least 20,000 destitute children in Kentucky

coal regions. The mild winter, the competition of oil, electricity and water power have dealt a blow to the coal industry.

The great problem lying back of the immediate emergency is that of finding some new field of labor for these people, who are largely of American stock.

Indian Mission Fire

The United Lutheran Mission house at Rocky Boy Indian Mission, Montana, was completely destroyed on Sunday morning, March 6th, during the Sunday school hour. Fortunately no lives were lost. The building housed industrial work and products, young people's activities, Missionary Society and part of the Sunday school. It must be replaced at the earliest date so as not to jeopardize the work which is done successfully among 600 Cree and Cherokee Indians.

Move Toward Union

A plan for the union of the Presbyterian Church in the U.S. A. and the United Presbyterian Church of North America has been completed and will be presented at the two general assemblies. The plan specifies that in the event of union the name of the church shall be the Presbyterian Church of America. It looks forward to 1934 as the year for the consummation.

LATIN AMERICA

Health Work in Santo Domingo

The new building of the Hospital Internacional was opened in Santo Domingo on February 16th. The president, Mrs. M. Katharine Bennett, officially represented the Board for Christian Work in Santo Domingo, under whose auspices the hospital is operated. The ceremony was attended by high officials of the national and city government, and was an outstanding event in the life of the city. This institution is recognized as the leader in its field and maintains the only training school for nurses in the republic and the only baby clinic. Regular clinics have been

conducted in the poorer sections of the city and these have aided greatly in the fight against malaria. The majority of the staff is Dominican.

At Cap Haitien

Rev. A. Groves Wood, Baptist missionary in Haiti, reports a band of about 30 thoroughly converted believers preparing for baptism in Cap Haitien. Services are so well attended that many have only standing room. New converts must face persecution; three have been turned out of their homes because of their faith, but in each case a Christian home has opened to receive them. Cap Haitien is reputed to be the hardest town to win in Haiti.

Bi-centennial in Virgin Islands

Special services were held on the island of St. Thomas in the week beginning April 1st, in commemoration of the 200th anniversary of Moravian missionary work. It was in that island that the first missionaries of the "United Brethren" as they were called, began their work. Each congregation of Moravians throughout the world has written a letter to the congregation in the island of St. Thomas. Moravians have always planned their work on an international scale, and their work is an inspiration to other societies.

There will be further opportunity later in the year for Moravians in other countries to celebrate with thanksgiving these 200 years, but it is fitting that the first notes of thanksgiving should be heard from the island of St. Thomas.

Newspaper Evangelism in Brazil

In the effort to spread the Gospel over a large area in Brazil and to enter doors closed to evangelical workers, it is planned to publish a little monthly paper called *Light and Life*. It will be advertised in the Bahia dailies that this paper will be sent free to anyone for a period of six months. Some of the fields are so large that the missionaries can only visit some

points once a year. *Light and Life* will be sent to these isolated places in an endeavor to conserve the gains and awaken interest in the Gospel during the absence of the missionary.

A mother and daughter are now attending the Bahia Church as a result of newspaper evangelism. There are many in Brazil hungering for the Bread of Life. Newspaper evangelism seeks out those searching for the truth and brings them into contact with Christ.

Single-Handed Evangelization

Dr. Tucker of the American Bible Society's Agency in Brazil tells of a Gospel work carried on for 30 years by a man from Toronto, Mr. Perrin Smith. Without help from any church or society and, realizing what property he possessed, set out alone to the heart of the state of Maranhao. Soon he was engaged in an intensive evangelization of a great area calling for long and arduous journeys on horseback over difficult and little known trails. Everywhere the message was given—in farmsteads, villages and towns, and nearly always in the open air, as still is his custom. His labors have been so abundant and so blessed that now he can make journeys of many weeks' duration, yet every night rest in the house of some believer. At present, he is supporting several native workers by selling milk and honey in the city of Barra where he is so respected as to have been offered the post of mayor, which offer he declined.

—*The Sunday School Times*.

Refugees Bound for Paraguay

The first contingent of the 1,700 or 1,800 Christian refugees from Russia left their temporary haven at Harbin, Manchuria, early in February. Three hundred Mennonites sailed from Shanghai for Marseilles in February and these two groups will be transported to Argentina, thence to Paraguay, where the refugees will settle. The Nansen Refugee Commission is arranging transportation and the

Mennonite Central Committee will superintend the colonization.

For most of the refugees, the arrival at Paraguay will mark the end of a long trek from the Volga River, into Manchuria, in constant fear of recapture by Soviet patrols. Various relief agencies have been providing food and shelter until arrangements for permanent settlement elsewhere could be made. The Lutheran contingent will probably be sent to Brazil, though some hope of permission to enter Australia is still held by the American Lutheran authorities. Smaller groups belonging to other denominations will throw in their lot with either the Mennonites or the Lutherans.

—*The Christian Intelligencer*.

New Interest in Peru

The Rev. Harry Strachan, passing over Peru with the help of an aeroplane, has brought such a message from God that Christian sowers and reapers have been able to rejoice together. Dr. Montaña, of Lima, tells how the meetings conducted by Mr. Strachan produced the effect upon the city that they had hoped and prayed for but which had been hindered by the outbreak of revolution.

Dr. Montaña writes: "The church was filled, the people listening with rapt attention as is seldom seen, and apparently hungry for the Word. The last meeting of the series was marvellous. Of the three hundred and fifty people present, almost all remained, and many indicated their desire to know Christ and follow Him. At the close we gave out two hundred and ten Testaments of the Million Testament Campaign. The outcome of these services has been a most valuable impulse to our work."

—*South America*.

Teachers in Chile

The new law which permits only teachers with State certificates to teach in Chile has affected the Central Escuela Popular, a Presbyterian Mission girls'

school in Valparaiso. Some of the teachers have been educated in mission schools and never have received the State certificates. However, two have gone to Normal School to continue their studies, and missionaries are receiving encouraging reports. The two young women and a third, who was once a student at the Central Escuela Popular, have been called shining sparks. By their honesty and unselfishness they have succeeded in interesting others in Christianity. The girls conduct prayer meetings in their room, and many students assemble to listen.

Bible Burning in Bolivia

Mr. Charles H. Larson, missionary of the Bolivian Indian Mission, writes:

"Last November brought two missionary priests to Capinota to hold a mission and to prepare the way for the bishop, who came a week later.

"The priests told the people that Protestant missionaries were the most immoral and imbecile of folks, and that all who were deceived by us would turn out the same. A great effort was made to collect the 'bad Protestant literature' to burn (Bibles and New Testaments considered the worst of all). They got about fifty New Testaments from folks who went to confession.

"When the bishop came they made a bonfire of all this literature. The bishop also told the people afterwards that they ought to bring in their firewood and burn the Protestant missionaries as well."

—*The Moody Monthly*.

EUROPE

Evangelicals in Spain

Evangelical Spaniards welcomed with rejoicing the establishment of the Republic. It represented the purification of national life. It means a spiritual liberation of Evangelicals, giving the full right to worship according to our conscience. . . . We are pleased that the first president of the Republic is a

man of religious faith and has invoked divine guidance, repairing privately to the church to render his vows.

The new Spanish constitution is superior to many that are in force among nations considered among the most advanced. Without falling into extremes it has solved problems which, like that of the separation of Church and State, have taken thirty years to solve in other countries and which are yet to be solved, as in the Argentine Republic. An Italian paper says, "Spain teaches." The new constitution has solved the religious problem, giving just and fair solutions, improving the freedom of worship, the secularization of the cemeteries, the respect for the conscience of soldiers and marines, and civil marriage. All these are questions which the Spanish Evangelical Alliance and all Spanish Protestants had written on their banner.

—*España Evangelica.*

Turning from Marx to God

An American correspondent of *The Presbyterian Banner* in Falkenstein, Saxony, writes: "Prayers go up from the back room of the textile factory. The workers are praying for help. Prayers go up from the prayer halls on a dozen corners of Falkenstein. The jobless of 'Red' Falkenstein are on their knees. 'Red' Falkenstein has turned from Marx to God. In the midst of the 'hardest winter in 100 years,' this community of 15,000 souls has a higher percentage of unemployment and of misery than any other in Germany. It seems likely that in all its troubled post-war history Germany can present no more impressive proof of popular bewilderment than the 'flight to religion' in one-time revolutionary Falkenstein." Is any one moved to brand this as superstition? We would rather cast in our lot with these Germans and their faith than with the philosophy of materialistic atheism.

Pastor Sailliens in Paris

The Paris Tabernacle Church, of which Pastor Reuben Sail-

liens is pastor, has opened a new outstation at Boulogne-sur-Seine, and a book shop is in full swing. Cheering reports come from West Africa, Normandy, Brittany, Fontenay and the Paris "Black Zone," where this church supports workers. Through the Gospel Sky-Sign Mission, illuminated texts, flashed from the roof of the Tabernacle, are read daily by hundreds of people. Large numbers of unconverted people attend the service, and last year thirty-two converts, mostly ex-Romanists, were baptized.

German Evangelical Missions

A survey of the eight oldest German missionary societies gives the following summary:

Moravian Mission, which is celebrating its 200th anniversary this year, 62 missionaries, 540 native helpers, 38,576 heathen converts, 1,824 probationers, 8,388 male and 7,699 female pupils. It works in East and West Africa and Nyasaland.

The Basel Mission Society, organized in 1918, has 192 missionaries and 1,894 native helpers in China, Borneo, India, the Gold Coast and Cameroun. It reports a total of 65,596 heathen converts, 7,259 probationers, 27,706 male and 7,127 female pupils.

The Berlin Mission Society, organized in 1824, is at work in China, South Africa and East Africa. It reports 166 missionaries, 1,797 native helpers, 89,927 converts, 3,087 probationers, 24,827 male and 17,945 female students.

The Rhenish Mission Society, organized in 1828, is working principally in Cape Colony, South and West Africa, Sumatra, Nias, Mentawai, China. It reports 270 missionaries, 1,404 native helpers, 435,236 converts, 20,782 probationers, 35,396 male and 14,603 female students.

The Bremen Mission Society, organized in 1836, is at work in English and French Togo and the Gold Coast. It has 14 missionaries, 269 native helpers, 30,518 converts, and 7,505 students.

The Gossner Mission Society, organized in 1836, works exclusively in India. It has 7 missionaries, 885 native helpers, 119,922 converts, 5,106 probationers, 5,419 male and 1,730 female students.

The Leipzig Mission Society, organized in 1836, has its fields in India, East Africa (Tanganyika). It reports 55 missionaries, 640 native helpers, 31,764 converts, 3,155 probationers, 11,163 male and 6,798 female students.

The Hermannsburg Missionary Society was organized in 1849. It works in Natal, Transvaal and Abyssinia. It has 108 missionaries, 254 native helpers, 105,495 converts, 1,001 probationers, 5,080 male and 7,309 female students.

Hungarian Christian Students

The winter conference of the Hungarian Student Christian Movement this year coincided with the 25th anniversary of the founding of the movement. The significance of this movement in developing permanent Christian leadership is proved by the thousands of its former members now in positions of authority and influence throughout Czechoslovakia.

Learning from Russia

Nobody has ever called me a Bolshevik, or accused me of too great sympathy with the Russian Soviets; yet I confess to real admiration for the Moscow Government on some counts. In certain particulars it has shown more sense, more strategy and more statesmanship, than any other government or organization on earth. The Russians are miles ahead of the Church with respect to one of the Church's own particular problems.

Upon the subject of youth training they have seen straight and acted sanely. To them it has been clear from the first, and of uppermost importance, that they must prepare a new generation of Russians if they are to make their experiment a success. So from the cradle to maturity, they have drilled the

young people intensively in the principles and practice of Bolshevism—thus creating a rather ominous situation for religion and for world order.

—*William T. Ellis, LL. D.*

AFRICA

"The Tireless Missionary"

On the edge of the worst slum in Cairo, a quarter with the reputation of having the largest criminal population and the highest infant mortality in the city, the missionaries of the Church Missionary Society have a bulletin board at the mission entrance. On this board they post a large Bible picture, changed each week, and call it "the missionary who never gets tired." There is a printed explanation of the picture in Arabic. The picture has never been torn or stolen, and all day long little groups gather and gaze at it while one of their number reads the explanation.

A book is usually mentioned, which people are invited to come into the mission and buy. The missionaries observe a cycle of prayer, including a day when the work of providing literature is especially remembered. The first day when the work was so remembered was the first day that anyone came in to buy books. Two Moslems were the first customers.

Really good religious pictures, especially in the large sizes, are of great use in dealing with patients in hospitals who cannot read, and also for Bible women who take them about for teaching in people's homes.

Medical Mission Cooperation

A great deal of discussion is taking place as to the best means of providing medical services for natives in rural areas. In the *South African Medical Journal* Dr. A. W. Burton strongly advocates "coordinating all services in the interests of the natives at the mission centers already established" and adds that "at such centers medical services could with much advantage be added." In view of this interest, the time is opportune for

the formation of a Medical Missionary Association, representative of all the churches, the objects of which would be:

1. To coordinate the work of medical missions with a view to ensuring their distribution in the most needy areas. The first step towards this would be a medical survey of the country to ascertain the population, prevalence of disease, and existing facilities for medical treatment in various areas.

2. To educate public opinion as to the need for medical mission work, and especially to impress upon the government and the Provincial authorities the value of the work being done, and to obtain increased facilities for such work.

—*South African Outlook.*

Adopting Babies

The McBurney Orphanage at Elat recently reported 69 orphan babies under their care. There are also 60 childless families waiting for babies to adopt. They cannot just say "give me a baby"; they must present a written application telling of their wish and Christian experience. Unless they are church members they cannot have a child. Their church session or one of the missionaries must also recommend the couple. The foster mother must also spend two months at the orphanage caring for the child she wishes, under the supervision of matron and nurses. She is also visited as frequently as possible after the child leaves to see that all is going well. As far as possible the babies are returned to their own tribe and have been sent to the homes of masons, carpenters, chauffeurs, teachers and evangelists—the latter predominating. Never are the babies forgotten in prayer when the nurses meet for morning worship.

A Picturesque Presbytery

On that warm, mid-December day strangers were passing over every road leading to the mission station. Fords, Chevrolets, Chryslers and motorcycles

brought white ministers, while by truck, by bicycle, or wearily trudging along on foot came the native representatives. One elder, a delegate to Presbytery, who is also an important government headman, came in his personally-owned Ford truck driven by a native chauffeur; bicycles were common among the native brethren. Not many years ago the white men all rode bicycles, and the natives were all on foot.

There were present at this meeting of Presbytery at McLean Station in Cameroun, West Africa, 39 ordained ministers of whom 17 were missionaries. Probably 45 of the 50 churches were represented by elders; while 30 licentiates and local evangelists were also present.

These men gathered on the benches in the Lolodorf church. From whence have they come? From Batanga on the coast to 400 miles inland almost to the eastern border of Cameroun, and 200 miles from Bafia on the north to the border of Spanish Guinea on the south, and then on along the Spanish Guinea coastline for another 150 miles.

A fine group of men are the native ministers and licentiates. They show evidence of their education and training in the alert look and frank countenance. A well-dressed Bulu minister from Bafia is stationed among a tribe famous for their scantiness of apparel. The native minister, long in charge of the Efulan church, in his earlier experience dwelt among cannibals. The white-mustachioed elder of the Corisco church traveled 150 miles in an open surf-boat on the ocean, and then 70 miles by motor to attend this meeting.

Christians "Turn Malay"

The Pilot, official organ of Cape Town Diocese, states that many Christian men and women are lapsing into Mohammedanism. Not infrequently men "turn Malay" to marry Moslem girls. In one parish a confirmation class of forty girls was asked to hold hands up if they knew any Christian girls who had gone over to Islam; practically every

hand went up. The reason why the Moslem is stronger for Islam than the Christian is for Christ, the article suggests, is a want of teaching among the colored people, where the lapses take place. Church people are not sufficiently grounded in their religion, and too much is taken for granted. There is great need for the constant instruction of simple church people living in Moslem districts, on the imperative duty of standing fast in the faith, and on the falsity of the religion of Islam, so that they may know how to give a reason for the faith that is in them.

—*South African Outlook*.

WESTERN ASIA

Near East Christian Council

The chief factor in the decision to organize the Near East Christian Council was the Moslem problem. In order to more effectively and rapidly evangelize the 77,000,000 Moslems of the Near East, it was seen that closer cooperation was essential among the hundred societies, with their 2,000 missionaries at work in that field. Accordingly, the Council was definitely launched in 1927, and about 50% of the mission workers are now in its fellowship.

The influence of the Central Literature Committee for Moslems extends far beyond the Near East; in fact, wherever missionaries work among Mohammedans, its literature may be used. Other Committees are on Christian Education; on Missions and Governments; on Jewish work—it is thought by some that christianized Jews make the best missionaries to Moslems; and another on Relations to Ancient Oriental Churches. A sixth Committee is very important, that on Evangelism. The Rev. Robert P. Wilder, D.D., is General Secretary of this Council.

Palestinian Jews and Arabs

A round-table conference of Jews and Arabians to consider points by which these two peoples could work together, has the approval of the Grand Mufti

of Jerusalem and has been sent to the pro-Arabian Committee for consideration. It is recommended that this conference be under the chairmanship of a neutral person, upon whom both sides and also the English Government could agree; that Palestine be divided into separate administrative districts; that Jewish interests be concentrated in one of these districts, to be called "National Home for Jews"; that the Jewish district be part of the Palestinian State and be subject to the Palestinian Constitution; that the constitution assure full autonomy for the Jewish population, but only with regard to inner Jewish affairs; that it also guarantee to the Jews a due participation in the general government of the land. It is also proposed that inhabitants of the Jewish District be given a time to emigrate to other districts if they wish. Both sides are to have the privilege of appeal to the League of Nations against any decision of the Tribunal.

—*Alliance Weekly*.

Mohammedanism in Cyprus

Mohammedanism took its start in Cyprus when the island was conquered by the Osmans in 1571. There are 65,000 Turks who belong to the Sunnite-Hanifites. The Order of the Mewlewi has a dervish convent in Nikosia, which is ruled by a hereditary sheik. There are three Turkish dailies. A Mohammedan-Christian congregation there is very small and stationary in its development. The island is provided with literature by the students of a religious seminary in Athens conducted by Prof. Levonian. So far there have been circulated 2,050 copies of the Scriptures and there was a great demand for literature in the new alphabet based on the Latin. An Armenian pastor reports that he has visited 622 villages of the island and preached unhindered.

A Volunteer in Persia

Clifford Harris, educated in the "Blue Coat School," London, and at King's College, went out

to Persia in 1926 as a short-time volunteer teacher in Stuart Memorial College. He acquired a working knowledge of Persian and spent his spare time in evangelizing the Persian villages. During the bitter winter in Isfahan, day after day he ran a soup kitchen in the poorest part of the city. His evangelistic tours carried him into remote mountain districts where he was in peril of robbers. Once he was arrested and kept a prisoner for a week, which time he devoted to evangelizing the soldiers guarding him. It was an experience in all kinds of hardships—intense cold, intense heat, vermin, short rations, and much else.

His devotion cost his life, and he has passed on after an attack of typhus. In his clear moments he was much concerned about the police of Isfahan. He used sometimes to ride down the main avenue of the town on his bicycle without a lamp, so that the policeman who would stop him might hear about Jesus. "Nurse," he cried in delirium, "do you know the police have only one quilt and no charcoal and it is so cold!" and he threw his own eiderdown quilt off the bed. His last prayer was a thanksgiving to God for the friendship of Jesus.

Bishop Linton writes: "We praise God for Clifford Harris who gave his life for village evangelism in Persia and for the poor of Persia."

—*Sunday School Times*.

INDIA AND BURMA

Influence of Books

A reading room in Nasik City is doing a useful work. For some months there has not been seating room for those who come. Time was when trouble making persons used to snatch from readers' hands books on the Christian religion, and give them instead other books to read. Once a Brahman student protested: "Mr. Gandhi and other leaders have decided to order their conduct by the teaching of the Lord Jesus Christ. They have given an uplift to all

India. Mr. Gandhi himself has observed Christ's teaching: 'Love your enemies; if any one smite thee on the one cheek, offer to him the other also,' and in so doing has given India an excellent example. Under his own supervision Bible teaching is given in Ahmedabad College. So if there is such good teaching in the Bible, why should we not read it?" From then on no further trouble occurred.

—C. M. S. Outlook.

Shock Troops Not Shaken

The North India Methodist Conference refuses to give ground. When its appropriation was cut 9,000 rupees this year, its best known member, E. Stanley Jones, offered to make up one third of this amount, each missionary family agreed to give 45 rupees each month for one year and the Conference voted a 10% cut on all salaries above 45 rupees a month.

—Christian Advocate.

Gandhi Exhorts India Christians

Just before his arrest, Mahatma Gandhi issued the following message to Indian Christians:

I trust that in the struggle on which the country is about to embark Indian Christians who tender their loyalty to the one whom they call the Prince of Peace will not be behind any community in the struggle which is essentially based on peace. I suggest that service in the national struggle is an infinitely greater safeguard for the protection of a minority that has rendered such service than any paper security.

I would like to lay stress on *khaddar* (homespun cloth) and prohibition. . . . I hope that every Christian home will be adorned by the installation of the spinning wheel and every Christian body with *khaddar* spun and woven by the hands of our poor countrymen and countrywomen.

I have never understood how a Christian can take intoxicating drink. Did not Jesus say to Satan when he went to seduce Him, "Get thee behind me, Satan"? Is not intoxicating drink Satan incarnate? How can a Christian serve both Satan and Christ?

A Pilgrim with the Gospel

A student in the Central Provinces decided to spend part of his long vacation bearing witness for his Lord. He set out on a journey, partly by train and partly on foot, carrying a very

little personal luggage and a pile of Gospels. On the first journey he met an educated gentleman, who seemed to be interested. "But after all, what is the essence of the true religion?" asked the gentleman. "Is it not sufficient for one to obey one's conscience?" "True religion," answered the student, "is that which brings a man freedom and lifts him out of the mire of sin."

"I confess that I am not a religious man," continued the stranger. "I have to work hard to earn my living and support my family. Some day I hope to have time to study the subject of religion. I believe in getting salvation from my own religion which I have inherited from my fathers."

"But have you studied the Bible?" asked the student. "Have you a copy?"

"Yes, I have a copy," was the answer. "It was given me by the Bible Society when I graduated at Calcutta. But I have not read it much."

He promised to read the book and the two men parted.

—W. E. H. Organ in *The Student Outlook*.

Schools for "Untouchables"

One of India's most difficult problems is that of the "untouchables," involving social, economic and religious ramifications. The Round Table Conference gave prominence to the question and many Christian missionaries have been working for years upon the problem. A solution seems to have been begun in a recent decision in the Baroda State, abolishing special schools for "untouchable" children, and opening the government primary schools to these children. This has caused some resentment among Hindu villagers, resulting in oppression; crops of "untouchables" have been destroyed, kerosene poured into their wells and one social worker was stoned. In some villages caste people withdraw their children from the schools and in others there is a move to get the "untouchables" to give a written statement to the effect that they are unwilling to send

their children to the schools attended by children of caste Hindus. But with the Baroda Government standing firm, resentment cannot hold out against an increasingly enlightened public opinion.

Pandita Ramabai Hostel

Wilson College, Bombay, has completed a scheme whereby twenty Indian women students are provided with hostel facilities in the new building named the Pandita Ramabai Hostel. When the American Ramabai Association was dissolved a few years ago, it transferred its fund of a lakh of rupees to Wilson College for this purpose, and gave a further sum of Rs. 20,000; Wilson College authorities supplied the balance, and the Church of Scotland Mission the site.

American Aid in Dornakal

Since March 1, 1930, the Anglican Church in India has been a free and independent branch of the Anglican Communion; no longer the Church of England in India, but *the Church of India, Burma, and Ceylon*; free to formulate its own Constitution, Canons, and order of service. It has before it the task of giving a characteristically national interpretation to Christianity. The Episcopal Church is now to cooperate, and missionary work will be commenced in the Diocese of Dornakal, which for many years has had vigorous mass movements. During the last decade the average increase in church membership has been over 7,000. In point of membership the diocese is the largest in India, yet vast tracts are still untouched by any evangelistic agency.

The particular field that has been offered to the Episcopal Church lies in the Hyderabad State, an Indian Native State. Eventually, it will be called upon to share in the activities of the whole diocese. There is also scope for inaugurating and developing the educational, medical and economic activities of the Church.

—*Spirit of Missions*.

Lutheran Advances

The Board of Foreign Missions of the United Lutheran Church reports that the Andhra Evangelical Lutheran Church in India, in its annual convention last fall, ordained twenty-three native Indian men to the Christian ministry. This is the first class to be ordained since the Andhra Evangelical Lutheran Church was reorganized. It was also decided by the Board that no person appointed to independent charge of work under the General Work Committee in India shall be permitted to stand for any elective governmental office during the next twelve months, except by approval of the General Work Committee.

Burma Observations

Rev. B. C. Case, Baptist worker in Pyinmana, Burma, after a visit to the rural conference at Nagpur, India, says: "I have had opportunities to observe other mission activities, aside from those related to agriculture. There seems to be a greater understanding and acceptance of the spirit of Christ by educated Hindus than appears prevalent among the educated Buddhists in Burma. The theistic background may help to make this easier. I heard remarkable statements of the recognition of Christ's uniqueness and adoration of him by Hindus at meetings to celebrate Christmas. Part of this may be due to the generations of Christian teaching carried on in mission schools of the land. . . . This trip has given me a greater appreciation of and admiration for India and its spiritual attainments."

Missionaries Help Reduce Deficit

In Burma the national teachers have decided to give a month's salary or more to help carry their schools through this year of cut budgets. From Miss Lettie Archer, Baptist missionary in West China comes the statement: "We receive from the Woman's Foreign Society but sixty-three per cent of what we must use. This year we have

added the other thirty-seven per cent because the work was already planned and workers employed, but this situation cannot be met another year. Our writing of retrenchment does not mean that we are willing to retrench without making a sacrifice ourselves, and we are already giving for support of work that seems urgently necessary no less than \$3,000."

CHINA AND MANCHURIA

Manchuria or Manchoukuo?

On February 26, the new State of Manchuria was named "Manchoukuo." — The word "Man" meaning Manchuria, "Chou" meaning a large area, and "kuo," being the generic name for a nation or state. Changchun was made the capital, according to a statement issued by the "Administrative Committee" at Mukden. The ruler of the country, the statement continues, shall be called Chin Cheng, meaning Dictator, and he was provisionally installed as such until formally initiated "by the will of the people, according to the constitution to be promulgated in the future."

A new five-colored flag has been adopted as the banner of Manchoukuo. The bottom of yellow, with red, blue, white and black bars above.

The name of the new era is Ta Tung, meaning "Great Union," and the temporary Dictator, selected by the Japanese and under their protection, is Henry Pu-Yi, the former Manchu "Boy Emperor" of China. He is a young man of about twenty-seven years of age and is without any governmental experience.

A body of 2,000 old Kirin troops, as the forces opposing the dominion in Manchuria are known, are operating on the western section of the Chinese Eastern Railway. The Japanese have established a strong garrison at Harbin.

Religious Education Plans

"Religious Education in the Chinese Church," is a report which tells of the work of Dr.

Jesse Lee Corley on behalf of the World's Sunday School Association. Dr. Corley was in China from October, 1930, to September, 1931 as chairman of the deputation of five that made the survey. Twenty-seven centers were visited, four training schools held and two national gatherings.

The National Committee for Christian Religious Education in China was formed as the Committee on Religious Education for the National Christian Council. Dr. C. S. Miao and Rev. Ronald Rees are the general secretaries of the new committee.

Students Turn to Christ

Out of the group of students in Foochow College, China, who decided definitely to become Christians during the recent visit of Sherwood Eddy, 33 have been received into church membership and 25 have expressed a desire for further training. Christian schools in China, says Rev. Ralph R. Shrader, have ceased to be "the" Christian schools and are becoming "our" Christian schools. Many of the students who were drawn away from the Church by Communism, or who were repelled by what seemed to them "ultra-conservatism" are now giving that institution another trial. "We have led these young people out of their old ways of thinking; they can never go back. We must see them through," says Mr. Shrader, who believes that if the Christian Church fails to win the allegiance of these young people, through misunderstanding or lack of vision, many of the best and most idealistic will turn to Communism.

Conflict in Kiangsi

Communist forces govern and devastate large areas in Kiangsi. In Yuanchow, men and women have been ordered to forsake the worship of God and take up the Communist cause, and on refusing to do so many have been murdered. In about eight centers it has been impossible to

carry on Christian services, but generally they courageously continue to meet secretly. The general impression is that interest in the Gospel is greater than ever.

A new venture in Nanchang is a Gospel message in the advertisement columns of a local newspaper. The same message appears every day for a week, and is changed each Monday morning. Several inquiries have resulted and one inquirer has been definitely converted. Another wrote that he had lost all his relatives in bandit troubles and was in despair and was thinking of becoming a Buddhist monk. The first message spoke to him, the second seemed to be just what he was needing, and he wanted to receive literature which would tell him more of the Gospel.

—*China's Millions.*

An Encouraging Experiment

In China one of the most difficult jobs for the church pastor is the finding of work for the young people of the church. Our East Suburb Church in Tsinan, Shantung, has tackled this problem with good results.

Eighteen young Chinese connected with the Church include thirteen girls and five boys who are attending Senior High Schools in Tsinan, Tungchow (Hopei), and in Peiping. Not all are baptized members, but they are all friendly with the Christian movement. These young people returned last summer for their vacations, and the Church leaders decided to ask the girls to take up some regular Christian service in a Daily Vacation Bible School. The boys were organized into a preaching band under the leadership of one of the older evangelists to make short trips into the nearby country towns, where they would sing hymns, preach and hold conversations with those interested.

These eighteen students unanimously agreed to take up these projects. The Daily Vacation Bible School enrollment mounted until 280 were registered. These boys and girls from the neighborhood, most of them without

any education and from non-Christian homes, thronged the classrooms and overflowed the yards. The girl teachers were swamped and sent out an S O S to the boys who were itinerating. The latter responded and hurried in to help the girls take care of this mob of lively, noisy and interested children.

The school lasted for four weeks and over 180 attended faithfully, rain or shine, during the hottest of the season. The youthful teachers showed a fine spirit of enthusiastic service.

A special Bible class, held by the pastor, was attended by the entire group of eighteen voluntarily. The great principles of Christianity were expounded and questions were asked and answered. One result is that the group unanimously declared their intention to join the Christian groups in their respective schools and to make friends with the Christian leaders there. This experiment gives much encouragement for the future of the Church and Christianity in China.

K. K. THOMPSON,
Presbyterian Mission, Tsinan.

General Asks for Prayer

The Chinese army general in command at Yangchow requested local Christians to have a series of special prayer meetings for China. He attended one of the meetings and talked plainly about the weakness of the Chinese character, and how they did not need to fear Japanese airplanes and cannon so much as their own hearts. The Rev. E. H. Forster says the meetings showed a genuine Christian attitude, there was much earnest prayer that the truth might be known, that officials of China and Japan might act with justice and righteousness, and that the hands of the League of Nations and all other organizations working for world peace might be strengthened.

Moslems in China

The National Christian Council of China has under consideration the formation of a com-

mittee on work for Moslems, through which all missions working among Chinese Moslems might cooperate. Special literature and special training for the missionaries are required, and can best be provided in cooperation.

Oldest Chinese Baptist Church

The oldest Chinese Baptist church in the world is located at Bangkok. It is said to be the oldest organized Chinese Protestant church in the world and has been meeting in the same place for a hundred years.

A variety of work is carried on, including a kindergarten, numbering twenty-one. A colporteur is doing excellent work in Chinese and Siamese. About a mile away from the old church a mission has been opened and a school started.

A Place to Pray

Over the pulpit of the church at Chungju is an electric light which burns all night long, so that any persons wishing to enter the church to pray may do so. One of the doors is always open. Often before daylight Christians will come to pray before beginning the duties of the day, as few, if any, of them have any private places in their homes for prayer. The average size of the rooms is 7 x 7 feet and these are often occupied by three or four members of the family who sleep on the floor.

By Families, Not Individuals

A radical change in method has been made by the Episcopal Mission in Changshu. Except in very special instances, single individuals are no longer baptized, but it is insisted that whole families come together, or wait. This is an experiment, but results for the past three years have justified the attempt. The obvious advantage is that it makes for stability in Christian belief and practice for each person. There have been in the past many instances of losing members of the Church because in a family where only one member is a Christian,

it is most difficult for him to refuse to take part in the numerous heathen rites in connection with the worship of household gods, and ancestors. For a son to refuse the sacrifices due to his father or mother is unthinkable. A Christian son may be able to pass this filial duty on to one of his non-Christian brothers, if he has any. If not, and the duty falls upon him, very often his Christian conscience is stifled by the pressure of family and relatives. On the death of a Christian member of the family its connection with Christianity is ended.

This method makes for stronger roots and a growth that will continue throughout succeeding generations.

—*Spirit of Missions.*

Stirring Times in Manchuria

We are having stirring times in Manchuria. Until recently we were entirely free from the troubles which were rending the south asunder. Now it seems our turn to know what danger and distress mean. We are in the very center of the struggle zone.

Our great concern is for our Christians and the evangelists who have their wives and children and are from North China. It is all we can do to keep some of these quiet.

We desire most earnestly that China may not be crushed, nor have any of her possessions taken unjustly from her, but we feel that the leaders of China especially need to be taught a lesson in simple justice and honesty. China must learn that she cannot be reckoned as on a plane with other great nations while foreign life and property are unprotected. China needs our prayers now as never before.

—(Mrs. J.) *Rosalind Goforth.*

GENERAL

The Hebrew Christian Alliance

This organization of Christian Jews was founded in 1913, in Pittsburgh, Pa., by a group of Christian ministers of Hebrew

origin, representing the Presbyterian, Lutheran, Baptist and other Protestant denominations. There are now branches of the Alliance in New York, Philadelphia, Pittsburgh, Toronto, Chicago, Los Angeles and San Francisco. In 1925 the International Hebrew Christian Alliance was organized with headquarters in London, England. Now there are alliances in fourteen countries of the world. Sir Leon Levison, of Edinburgh, an elder of St. George's Church and president of the board of directors of *The Life of Faith* (the organ of the Keswick Movement) and *The Christian*, of London, is the president of the International Alliance.

The Alliance has a threefold mission:

1. A united Hebrew Christian witness to the Church that Israel is still beloved of God and that the Christian has a missionary duty to the Jews of the world.

2. It aims to proclaim Christ to unbelieving Jewish brethren and urge the acceptance of Him as a personal Saviour.

3. To present a tangible expression and testimony to the unbelieving world that the Gospel is as strong today as ever in the conversion and regeneration of Jews.

The *Hebrew Christian Alliance Quarterly*, is published in Chicago, and is a magazine of exceptional merit. Jacob Peltz is managing editor.

Growth of Buddhism

The International Buddhist Union plans to hold a Buddhist world congress in December, 1932. The place of meeting is to be Siam, if the king of that country agrees, if not, in Rangoon. The vice-president of the Mahabodhi Society in London, B. L. Broughton, is at present engaged in a tour comprising Burma, Siam, Cambodia, China, and Japan in order to inaugurate consulates of the International Buddhist Union. The effort is being made to get all divisions of Buddhism all over the world into closer cooperation. It is ex-

pected that Buddhism will enact a more vigorous propaganda in Europe.

The Bible for Siberian Exiles

The work which the National Bible Society of Scotland is doing among Siberian exiles in Manchuria has been more and more fruitful. Directors of the three Russian High Schools at Harbin provided all the children with copies of the Gospels. Simultaneously complete Bibles were bought by the Parents' Committees of these schools, and distributed among the school children. Thus over 200 copies of the Bible, and over 2,000 Gospels were distributed.

Copies of the Gospels have also been circulated among refugees coming from Soviet Russia. Again and again, refugees exclaim that the Gospels are of more value than food and clothing. In spite of Bolshevik atheist assertions that the entire younger generation is godless, evidence accumulates that the opposite is true. Both in Russia and Siberia are new revivals, chiefly among young people. At one place in Russia, the secretary of a Communist Youths' Movement was converted. He had been a leader in all communistic movements among the Youth. Other similar cases are recorded.

Among One Million Bataks

Dr. Warneck of the Rhenish Mission in Sumatra states that the chief problem at present is the care of the Christians and further extension of the work. There are one million Bataks of whom one-fourth are Christians. Protestant missions have two energetic opponents, Islam and Roman Catholicism. There is urgent need for more European missionaries. A theological school is being started in Java for the training of native pastors and workers and all mission societies in the Dutch East Indies are cooperating. Schools are increasing, but in the land of the Bataks thousands are still waiting for the Gospel.

Our Missionary Bookshelf

Recent Books Reviewed for the Readers' Information

A. C. Dixon, A Romance of Preaching. By Helen C. Alexander Dixon. 324 pp. \$5. Putnam. New York. 1931.

Few non-professional writers undertake three extended biographies in one life time—a distinction achieved by Helen C. Alexander Dixon. The life of her father, Richard Cadbury of Birmingham, England, and the life of her former husband, Charles M. Alexander, are worthy of the splendid receptions accorded them. Her third biography, the life of A. C. Dixon, her second husband, is, in certain respects, her supreme effort.

The art of the sculptor or the portrait painter is called upon to reproduce one view of a human face and figure. The biographer undertakes the stupendous task of reproducing a life with all its time periods, temperaments, trials and triumphs.

In at least three respects the biography of Dr. A. C. Dixon was no easy task. He was a Southerner by birth and, living in the time of the Civil War, was naturally influenced by the bitter feeling which war invariably engenders; yet in the greater portion of his American ministry he was a beloved pastor of northern churches, evidencing the fact that his passions were heaven-born and his love of souls was universal. Likewise Dr. Dixon was international in service and sympathy at a time when national interests were uppermost because of the World War. Few could have served Great Britain with more sympathy and loyalty than he did as pastor of the Spurgeon Tabernacle in London during those agonizing years of strife and suffering. But more than all

else, A. C. Dixon was one of the greatest preachers of his generation, sound in the faith, and tireless in evangelical zeal.

Mrs. Dixon has measured up to her task. Although she herself is a Britisher, the chapters on American history in the time of the Civil War and reconstruction period not only reveal tact and grace but form a worthy contribution to the bibliography of American history. She could write with especial sympathy on Dr. Dixon's London ministry, and in the delineation of his life as a great international preacher she has excelled, showing clear insight into the facts and forces which made Dr. Dixon an able servant of God.

L. S. CHAFER.

The Remaking of Man in Africa. By J. H. Oldham and B. D. Gibson. 183 pp. 2s 6d. Oxford University Press. 1931.

This is a study and exposition of the "broad outlines of a policy of Christian education" in Africa. Dr. J. H. Oldham, the Secretary of the International Missionary Council, has traveled widely through East and South Africa, and has intimate knowledge of things African, both missionary and governmental. Miss B. D. Gibson is the Assistant Secretary of the Council.

The authors state their purpose to be "the progressive evolution of a coordinated policy of Christian education, thought out in the light of the Christian meaning of education and the missionary purpose, and closely related to the living forces in modern Africa."

The chapters deal with the subjects "Education and the Missionary Purpose," "Can

Education Be Left to the State?" "The Training of Teachers," "The Education of Women and Girls," "Missions and Governments."

There is no claim for originality in the positions taken and defined. The principles stated are educationally sound. The chief difficulty, as the authors point out, lies not in the statement of the principles but in the securing of their practical application. But the very exposition of, and the focusing of minds upon, such principles will help to produce in time a unified missionary opinion and allegiance and program, and the Christian movement in Africa is under obligation to Dr. Oldham and Miss Gibson for this able and timely book.

W. R. WHEELER.

Missions in the Bible. By J. B. Lawrence, D.D. 186 pp. Baptist Home Mission Board. Atlanta, Georgia, 1931.

Though published primarily for the use of the churches of the Southern Baptist Convention, this handbook for the study of the missionary teaching of the Scriptures will prove "a friend in need" to pastors, teachers and all earnest church workers in other communions. It is well planned. Beginning with the definition of the missionary enterprise as "a divinely imposed task," not "an arbitrary self-chosen diversion of religiously-minded individuals," the introductory chapter reviews the agencies through which the work is carried forward, and presents the Bible as the missionary charter and source book of missionary instruction. Six chapters record "Missionary

Teachings of the Old and New Testaments," "The Mission and Message of Christ," "The Missionary Imperative of the Church," "The Divine Plan of Support," and "The Work of the Holy Spirit in Missions." These studies furnish a wealth of material for sermons, addresses and class discussions. Instruction concerning stewardship and giving is intensely practical, as developed under the following captions: Giving; every one giving; every one giving every week; every one giving at least a tithe; every one giving to every Kingdom object! The author trenchantly remarks: "Weekly giving will fuse the impulse of stewardship and cast it into the mould of habit." The dynamic of the missionary enterprise is found in Love, the love of Christ shed abroad in our hearts by the Spirit in eternal, optimistic, victorious Love.

The lessons of each chapter are brought into relief by questions prepared by Mrs. Una Roberts Lawrence, Mission Study Editor of the Home Mission Board. BERTHA G. JUDD.

Liberating the Lay Forces of Christianity: The Ayer Lectures for 1931.
By John R. Mott. 175 pp. \$2. Macmillan. New York. 1932.

An excellent and timely book on a great theme. Dr. Mott states his argument in the opening sentence: "The most vital and fruitful periods in the history of the Christian Church have been those in which laymen have most vividly realized and most earnestly sought to discharge their responsibility to propagate the Christian faith. This fact was impressively illustrated in the days of the early Christians."

The first lecture is a historical sketch of the contribution made by laymen to the Christian Church in its world program down the centuries and in every land. The second lecture is a strong plea for augmenting these lay forces because of present conditions in the church and in the world at large. "A vastly greater lay force must be liberated, mobilized and used in the

years right before us if the overwhelming challenge on both fronts is to be met." The third lecture deals with opposing forces and the other two are on "The Secret of Liberating a Greater Lay Force."

In this, as in all of Dr. Mott's books, the style is the man. There is a great wealth of biographical illustration, although some names of leading Christian laymen of our generation are conspicuous by their absence. The bibliography contains over two hundred titles and makes the work invaluable for reference.

S. M. Z.

On the Edge of the Primeval Forest.
By Albert Schweitzer. Translated from the German by C. T. Campion. 180 pp. \$2. Macmillan. New York.

In the parable of Dives and Lazarus, which Dr. Schweitzer applies directly to us, Caucasians represent Dives and Lazarus represents the colored folk whom we could relieve. Instead we have brought them strong drink and certain diseases, and so are their debtors. "Hence," he says, "I resolved, when already 30 years old, to study medicine and put my ideas to test out there." To pay the expense he used his earnings from organ concerts and from his book on Bach. How this remarkable man, having already attained eminence in music and theology, carried out this deliberate purpose, the difficulties and romance of it all, are drawn in startling clearness with a rich background of life in the jungle, some of the most prevalent diseases, problems of mission organization and the results of becoming Christians in the life of the people.

Dr. Schweitzer is still the master musician in this Symphony, with its theme of a life abandoned to the relief of human need, in the "Fellowship of those who bear the mark of pain" and so can never be free again to forget the others who still suffer.

Yet one could wish that he were able to make this fine work

in Africa more constructive and permanent by the training of better helpers; and that he could get away from that somewhat patronizing attitude of white toward black for which he sees no cure.

R. E. HOFFMAN.

Zealots of Zion. By Hoffman Birney. 12 mo. \$3.50. Penn Publishing Co. Philadelphia. 1931.

Much attention has been attracted to the Mormons within the last decade. Book after book has appeared dealing with some phase of their remarkable history. Mr. Birney's volume is an unusual treatment of an unusual subject. He resists the usual temptation to play up such colorful personalities as Joseph Smith, Jr., or Brigham Young. Ignoring the greater lights, he gives us an absorbing story of the humbler actors in the development of Brigham's great Mormon empire. These men, with their stark zealotry, their crude theology and their blazing fanaticism, march through his pages like the actors in a Greek drama. Probably the best part of the volume is Mr. Birney's treatment of a confessedly difficult matter, the Mountain Meadows Massacre. No fairer statement ever has been put in print and yet it is doubtful if a severer arraignment of the Mormon priesthood ever was made. The author convinces his readers that this slaughter of 120 men, women and children was the greatest atrocity ever committed in America. It still remains a bar sinister upon the Mormon system. Mormon writers have not shown restraint in presenting their claims as to the "fruits of Mormonism," but one wonders whether they will not need to pitch their claims a little lower in view of such an irresistible arraignment.

A. J. M.

The Moral Crisis in Christianity. By Justin Wroe Nixon. 8 vo. \$2.00. Harper & Bros. New York. 1931.

Is Christianity ethically adequate for such a time as ours? That, Dr. Nixon holds, is the crucial question for religion to-

day, on the answer to which religion's hold on future generations will chiefly depend. In the midst of acute economic distress, shifting moral standards, conflicting social ideals and a widespread secularistic temper, can Christianity give positive guidance? Dr. Nixon answers in the affirmative, but in no spirit of easy complacency. He discriminately analyzes present conditions, both in the world at large and also in organized religion, never ignoring the gravity of the situation or clinging to any superficial optimism.

This volume is the first series of lectures on the new Walter Rauschenbusch Foundation at Colgate-Rochester Divinity School. The lecturer is a former pupil, friend and colleague of Dr. Rauschenbusch, later became his successor in the professorial chair and is now a preacher in Rochester. We may wisely look to him for a discerning interpretation of what has been taking place in Christian thought and life during the quarter of a century since the appearance of Rauschenbusch's epochal treatise on "Christianity and the Social Crisis."

Frankly recognizing that "social Christianity" is now in something like an eclipse, Dr. Nixon finds the major explanation in two things. One is the tendency of some to treat Christianity as a religion of escape from the real problems of life instead of a means for world transformation. The other is the tendency to reduce "social Christianity" to a program of external reform rather than a means of expressing a positive philosophy of life grounded in deep convictions. In his own thinking, Dr. Nixon arrives at a synthesis of the personal and the social aspects of Christianity by showing that the real issue is whether it has a redemptive quality that can produce a new type of personality and through it a new type of social life. If, as the author shows, the individual can find through Christ and His teachings an inner unity and peace in his own soul, then we

can hope to achieve a unified and harmonious society. But this result, Dr. Nixon contends, can be attained only by a profounder and truer view of life than the current "humanism" offers; it requires as its basis the insight into reality that is found in Jesus Christ.

S. M. CAVERT.

The Rural Mission of the Church in Eastern Asia. By Kenyon L. Butterfield, Foreword by John R. Mott. Pamphlet. International Missionary Council. New York. 1931.

Dr. Butterfield has rendered a valuable service to the missionary cause through his visits to India and eastern Asia. His experience, good judgment, genial personality and spiritual aims enabled him to look deeply into rural problems and to suggest solutions that have already born fruit. In this report Dr. Butterfield gives the results of his visits to Japan, Korea, China, the Philippines and Siam. We need to realize the importance of the vast but neglected rural fields. Every missionary or administrator of mission work among rural populations should carefully study these findings and recommendations. No power, other than the Spirit of God, can bring life to these neglected areas but by human instrumentality this Spirit is brought into touch with men.

Khama, King of Bamangwato. By Julian Mockford. Illus. 8 Vo. 322 pp. 10s. 6d. Jonathan Cape London. 1931.

One of the most remarkable chiefs of South Central Africa was Khama, the friend of Livingstone, who ruled his country with a strong hand, acted as arbitrator in disputes, established schools, abolished witchcraft and polygamy, and went to London to plead with Queen Victoria to maintain a protectorate over his kingdom and to help him keep out strong drink. His character was strong, though not faultless, his career was picturesque and powerful. This story of the great chief is a valuable history of his country and a well balanced portrayal of his char-

acter. Khama was the last of the great Kafir kings who were at once supreme ruler, supreme court judge, commander-in-chief of the army and head of the treasury. He ruled with his brain rather than with battalions, though he was a powerful and skillful general.

Khama practically compelled his people to accept Christianity and introduced a communistic system of trading. We see him here grow from a "naked head boy into a circumcised savage, a skilled lion hunter, a desert dreamer, a baptized Christian, a rebel against his father's stern rule, a hater of tobacco and alcohol, a politician outwitting Paul Kruger and Cecil Rhodes; a top hatted diplomat winning the protection of Queen Victoria and Joseph Chamberlain in the face of powerful opposition; a military conqueror of many tribes, a taker of tribute in cattle, slave girls and ivory; a pillager of kraals; an autocrat, gentleman and philosopher—this strange mixture was born in 1828 and died in 1923 at the age of ninety-four still grasping the scepter of authority."

It is a remarkable history—well worth reading and shows what strength lies in African character.

The Lutheran Hour. By Prof. Walter A. Maier, Ph.D. 8 vo. 324 pp. \$1.50. Concordia Pub. House. St. Louis. 1931.

The radio has enabled speakers to send messages to hundreds of thousands of listeners simultaneously though they are thousands of miles apart. It is a near approach to omnipresence. The Spirit of God speaking through a human voice, heard but not seen, may influence millions of lives. The Lutheran Layman's League has rendered a wide service over thirty-six stations in providing the addresses by Dr. Walter A. Maier, Professor of Old Testament in the Concordia Theological Seminary at St. Louis. The thirty-six half hour sermons are clear, practical and biblical, taking up such subjects as

New Books

The Advance Guard. 200 Years of Moravian Missions, 1732-1932. 95 pp. 1s. Moravian Book Room. London.

The Miraj Medical Mission. Sir William J. Wanless. \$1.50. Revell. New York.

Do You Remember Sinclair Stevenson? Margaret Stevenson. Illus. 257 pp. 6s. Blackwell. Oxford.

Wilbur B. Stover. Pioneer Missionary. J. E. Miller. 208 pp. Brethren Pub. House. Elgin, Ill.

I. Lillias Trotter. Lalla Lili, Founder of the Algiers Mission Band. Blanche A. F. Pigott. Illus. 245 pp. Marshall, Morgan & Scott. London.

Doctor Vanderkemp. A. D. Martin. 2s 6d. 195 pp. Livingston Press, London.

Journal of Thomas Williams. Missionary in Fiji, 1840-1853. 2 vols. Illus. 42s. 606 pp. C. C. Henderson. Angus & Robertson. Sydney.

Missions in the Church of the Brethren. Their Development and Effect Upon the Denomination. Elgin S. Moyer. 301 pp. \$2.50. Brethren Pub. House. Elgin, Ill.

Japan. Some Phases of Her Problems and Development. Inazo Nitobe. 398 pp. 18s. Benn. London.

International Commission of Enquiry in Liberia. 129 pp. \$1.25. League of Nations. Geneva.

Gold Coast at a Glance. Cameron C. Alleyne. 143 pp. \$1. Hunt Printing Co. New York.

Tribes of the Niger Delta. Their Religions and Customs. P. Amaury Talbot. 350 pp. 18s. Sheldon Press. London.

Racial Segregation in South Africa. An Appeal. W. Aidan Cotton. 158 pp. 2s 6d. Sheldon Press. London.

Brown America. The Story of a New Race. Edwin R. Embree. 311 pp. \$2.50. Viking Press. New York.

The Mexican Immigrant. His Life-story. 288 pp. \$5. University of Chicago Press. Chicago.

Liberalism in Mexico, 1857-1929. Wilfrid H. Callcott. 410 pp. \$5. Stanford University Press. Stanford.

Mexico. A Study of Two Americas. Stuart Chase. 338 pp. \$3. Macmillan. New York.

Haiti Under American Control, 1915-1930. Arthur C. Millsbaugh. 253 pp. \$2.50. World Peace Foundation. Boston.

Porto Rico. A Caribbean Isle. R. J. Van Deusen and E. K. Van Deusen. 342 pp. \$3.50. Holt. New York.

Obituary Notes

The Rev. Dr. Melancthon G. G. Scherer, Secretary of the United Lutheran Church in America, died in New York City on March 9th. He was born in Catawba County, North Carolina, March 16, 1861, and from 1914 to 1918 was president of the United Synod of the Evangelical Lutheran Church. He was an able theologian, an excellent counselor, devoted leader, and a staunch friend.

Miss Harriet Riddell, pioneer in work among Japanese lepers, died February 3d, in her 77th year. Miss Riddell had completed more than 40 years of service in Japan and was twice decorated by the Japanese government. Last year she received a gift from the Empress Dowager, with the promise of an annual grant for years to follow.

Dr. George M. Fowles, from 1913 to 1924 the Treasurer of the Board of Foreign Missions of the Methodist Episcopal Church, died of a heart attack at his home in New York City on March 30th. Dr. Fowles was born fifty-five years ago, was a graduate of Boston University School of Theology and at the time of his death was President of the Foundation for Human Welfare.

The Rev. Thomas H. Clough, for thirty-seven years a missionary to the Seneca Indians on the Cattaraugus Reservation, Cattaraugus County, N. Y., died on March 2, at his home in Buffalo.

Mr. Clough was in charge of the Church of the Good Shepherd and the Church of the Redeemer on the Seneca Reservation and of St. Andrew's Church, Irving, New York.

He would take no remuneration for his services, though his resources were meager. In his later years he became nearly blind and nearly deaf, but still continued to perform such parts of the service as he could from memory.

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Personal Items

(Continued from 2d Cover)

Prof. Erling Eidem, who has been chosen to succeed the late Archbishop Söderblom, was New Testament professor in the University of Lund. Constitutionally, the Archbishop is also the president of the Swedish Church Mission. The new archbishop long ago published a series of articles entitled, "Biblical Missionary Thoughts" in the *Svenska Kyrkans Missionstidning* which attracted wide attention. He also took a leading part in the new translation of the Bible into Swedish.

* * *

Dr. J. S. Ryang, general superintendent of the Korean Methodist Episcopal Church, will attend General Conference at Atlantic City in May. Dr. Ryang is a graduate of Vanderbilt University and Yale Divinity School.

Bishop and Mrs. Brenton T. Badley, of the Methodist Board, have returned to America. Bishop Badley expects to give a series of missionary addresses.

* * *

The Rev. John Ritchie is at work again in Lima, having accepted the charge of the Upper Andes Agency of the American Bible Society. Mr. Ritchie has been spending a few weeks in London.

* * *

Mrs. Robert E. Speer, President of the National Board of the Young Women's Christian Association for the last twelve years, has retired from office, but will continue on the board of directors. Mrs. Frederic M. Paist, of Wayne, Pa., the new president, has been a member of the National Board and presiding officer of five of the organization's national conventions. Mrs. Paist is the sister of Dr. Ray Lyman Wilbur, Secretary of the Interior.

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Dr. W. W. Yen, Chinese Minister at Washington, is a member of the Protestant Episcopal Church.

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Mr. R. A. Adams, for 25 years secretary of the Bombay branch of the British and Foreign Bible Society, has retired from that office. During his period of service the Bible distribution in Western India has greatly increased.

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Dr. Samuel M. Zwemer, Editor of *The Moslem World*, sailed for Europe on April 15th and expects to return to America July 22nd. He is to give addresses at the May missionary meetings in London and has similar engagements in Liverpool, Ipswich, Cambridge, York, Scotland, Ireland, France and Germany. In America he is to address conferences at Massanetta Springs, Grove City, and Stony Brook.

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