

SEPTEMBER, 1932

# THE MISSIONARY REVIEW the WORLD

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A New Day in Old Persia

*Wm. N. Wysham*

Attempting the Impossible in Japan

*William Axling*

Leaves from an Oriental Diary

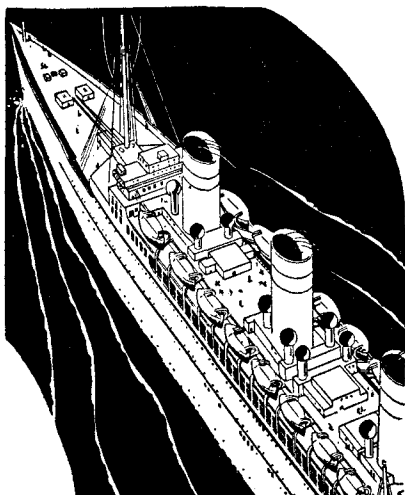
*Mary E. Moore*

Today in the New Hebrides

*Fred Bowie*

At Herrnhut—Two Centuries After

*Samuel M. Zwemer*



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# CANADIAN PACIFIC

## Dates to Remember

September 17-20—Bi-Annual Convention, Evangelical Brotherhood, Evangelical Synod, St. Louis, Mo.

September 23, 29—Committee of Reference and Counsel, Foreign Missions Conference, New York, N. Y.

October 1—Young People's Congress, Woman's Missionary Society, United Lutheran Church, Baltimore, Md.

October 11-16—International Convention of the Disciples of Christ, Indianapolis, Ind.

October 12-22—Convention of the United Lutheran Church in America, Philadelphia, Pa.

October 18-24—Five Years Meeting of the Society of Friends, Richmond, Indiana.

October 19 and 20—New York City. The annual meeting of The American Mission to Lepers. Speakers will include Dr. Sam Higginbottom, of India, and Dr. W. C. Terrill, of Africa. A program of the meeting can be obtained from The American Mission to Lepers, 156 Fifth Avenue, New York, N. Y.

October 23-25—Biennial Convention, Woman's Missionary Society, United Lutheran Church, Baltimore, Md.

November 10-12—World Alliance for International Friendship through the Churches, New York.

November 25-28—Africa Conference, Hartford, Conn.

November 29-December 2—Interdenominational Conference on the City and the Church in the Present Crisis, Chicago, Ill.

## Personal Items

Dr. Sam Higginbottom, Principal of Allahabad Agricultural Institute, is in America on furlough. Recent action has consolidated the Institute with Ewing Christian College.

The Rev. W. Reginald Wheeler, from 1916 to 1921 a missionary in China of the Presbyterian Church, U. S. A., and for the past ten years an associate secretary of the Board in charge of West Africa and Latin American fields, has recently resigned this latter position to return to China as a missionary, with his wife and three sons. Mr. Wheeler was formerly located in Hangchow, Chekiang, for three years and now is to join the staff of Nanking University to teach English and to make evangelistic contacts with the students. Dr. John A. Mackay, formerly of South America, will take up Mr. Wheeler's work on the Board.

Dr. Daw Saw Sa, of Rangoon, graduate of Judson College, has been made a member of the Rangoon Corporation, the first Burmese woman to sit on a legislative council. She has long

been prominent in the section of politics relating to physical, moral and mental development of women and children.

Gen. Chang Chin-Kiang has become a life member of the American Bible Society, the first Chinese to be placed on that roll. One of his chaplains gives this testimony:

"In all these years I have never known a single day when my chief did not find time for studying his Bible. Always, whether in camp or on those long marches across Mongolia, he gave his devotional life this daily food. Always there was pitched the prayer tent or, if we were housed in a temple, I have known him to lead his troops in worship in the courtyard before a gallery of idols. He believes in searching the Scriptures."

Dr. Albert Schweitzer of Africa, recently visited England and received an honorary D. D. at Oxford. The public orator of the university declared him to be eminent alike in theology, philosophy, music and medicine. Dr. Schweitzer plans to return to Africa at the end of the year.

The Rev. and Mrs. E. E. Calverley of the Arabian Mission of the Reformed Church in America, identified with both medical and evangelistic work in Kuwait, have recently resigned as missionaries and Dr. Calverley has been made a professor in the Hartford School of Missions.

Dr. O. R. Avison, President of Severance Union Medical School, Seoul, Korea; also President of Chosen Christian College, has been decorated by the Emperor of Japan with "The Order of the Sacred Treasure, Fourth Class."

Dr. Caleb Frank Gates, of Robert College, and Arabic scholar, and a leading member of the American community in Istanbul, left Turkey on June 20th, after fifty-one years of arduous service.

In 1881 he arrived at Mardin where he spent thirteen years as a missionary of the American Board. He went to Harput College until 1902, going through the Armenian massacre when he was compelled to abandon his house. Dr. Gates became president of Robert College in 1903 and made it the most important seat of learning in Turkey.

Dr. Robert R. Moton has been awarded the 1931 Spingarn Medal. This is an annual award given by the National Association for the Advancement of Colored People to the Negro who makes the greatest contribution to the race during the year.

The Rev. Arthur E. Harper of Moga, India, has received the degree of Doctor of Education from the College of Colorado. Dr. and Mrs. Harper are just completing their furlough year, during which they have visited many churches in the homeland.

# "THE GREATEST CHALLENGE TO NON-CHRISTIANS"

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## Editorial Chat

### DO NOT MISS THIS ON ANY ACCOUNT!

THE OCTOBER NUMBER will be largely devoted to *China*—a most important subject and the Foreign Mission study topic for the coming year.

\* \* \*

### WHAT OTHERS THINK

"The REVIEW is getting better all the time. The March and April numbers are wonderful!"

THOMAS WEIR, Salt Lake City, Utah.

\* \* \*

"The REVIEW is more suggestive and valuable than ever before. I prize it for its information and helpfulness for myself and for missionary gatherings."

ELIZABETH P. WHITING, Wilbraham, Mass.

Among the valuable articles promised for this number of the REVIEW are the following:

### COME WITH ME TO CHINA

O. E. Goddard

### CHRISTIANS IN THE CHINESE CRISIS

By Frank Rawlinson of Shanghai

### SOME ACHIEVEMENTS OF THE CHINESE

Kenneth S. Latourette

### OVERCOMING DIFFICULTIES IN CHINA

Wm. H. Gleysteen of Peiping

### HOW THE CHINESE WORSHIP

James L. Stewart of Chengtu

### WHAT CHINESE ARE DOING FOR CHINA

Mary F. Parmenter of Shanghai

### RECENT PROGRESS IN CHINA

Charles L. Boynton of Shanghai

### TESTIMONIES OF CHINESE CHRISTIANS

P. C. Hsu and others

## THE MISSIONARY REVIEW OF THE WORLD DEHAVAN L. PIERSON, Editor

Vol. LV SEPTEMBER, 1932 No. 9

### FRONTISPIECE — THE OLD AND THE NEW IN THE NEW HEBRIDES

### TOPICS OF THE TIMES.. 467

Deductions from Deficits  
Spiritual Awakenings in China  
A Forward Program in Korea  
Communism in Chile  
A Moral Revolt in Brazil  
Siam Turns Over a New Leaf

### A NEW DAY IN OLD

### PERSIA ..... 471

Wm. N. Wysham of Teheran

### ATTEMPTING THE IM- POSSIBLE IN JAPAN.. 475

William Axling of Tokyo

### LEAVES FROM AN OR- IENTAL DIARY ..... 477

Mary E. Moore of New York

### A KOREAN AT PRAYER. 479

Walter C. Erdman of Pyongyang

### TODAY IN THE NEW HEBRIDES ..... 481

Fred Bowie of Tangoa

### AT HERRNHUT — TWO CENTURIES AFTER... 485

Samuel M. Zwemer of Princeton

### ERASMO BRAGA OF BRAZIL ..... 491

W. Reginald Wheeler of Nanking

### EFFECTIVE WAYS OF WORKING ..... 495

Edited by Mrs. Estella S. Aitchison

### WOMEN'S HOME MIS- SION BULLETIN..... 499

Edited by Miss Anne Seesholtz

### OUR WORLD OUTLOOK. 501

### OUR MISSIONARY BOOK- SHELF ..... 511

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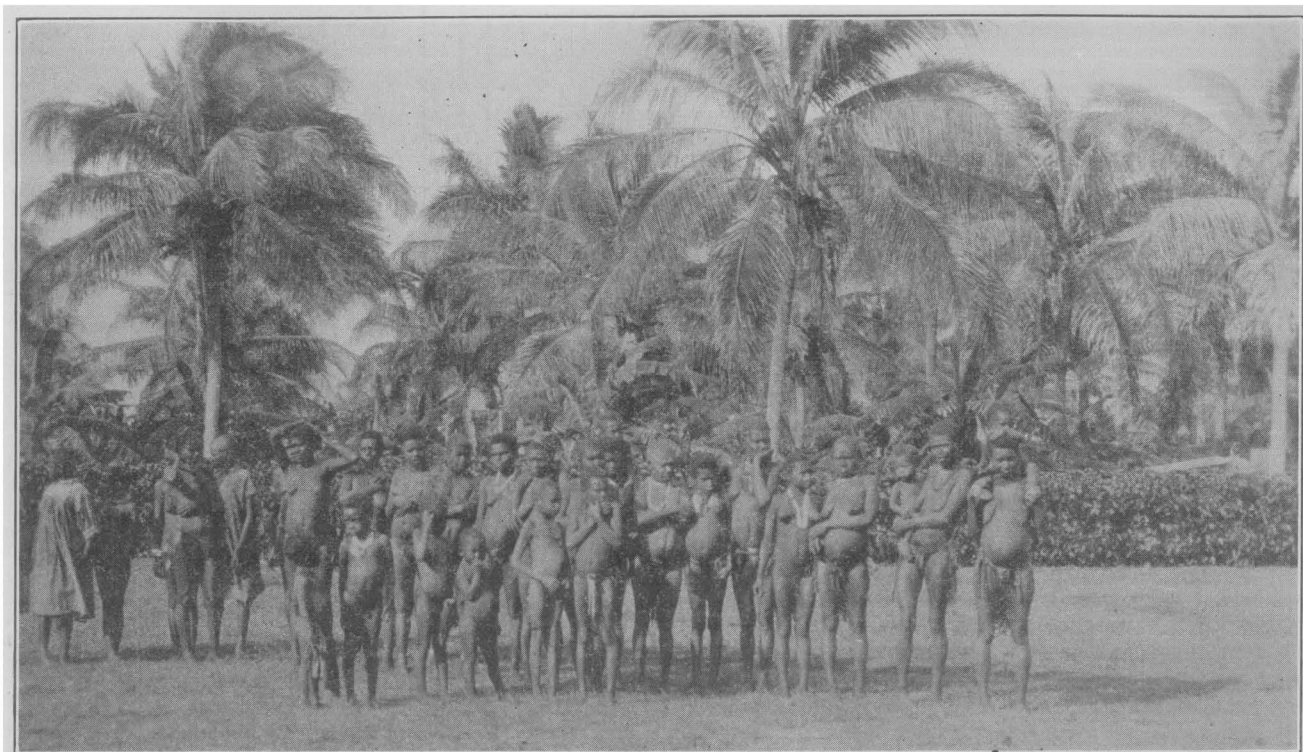
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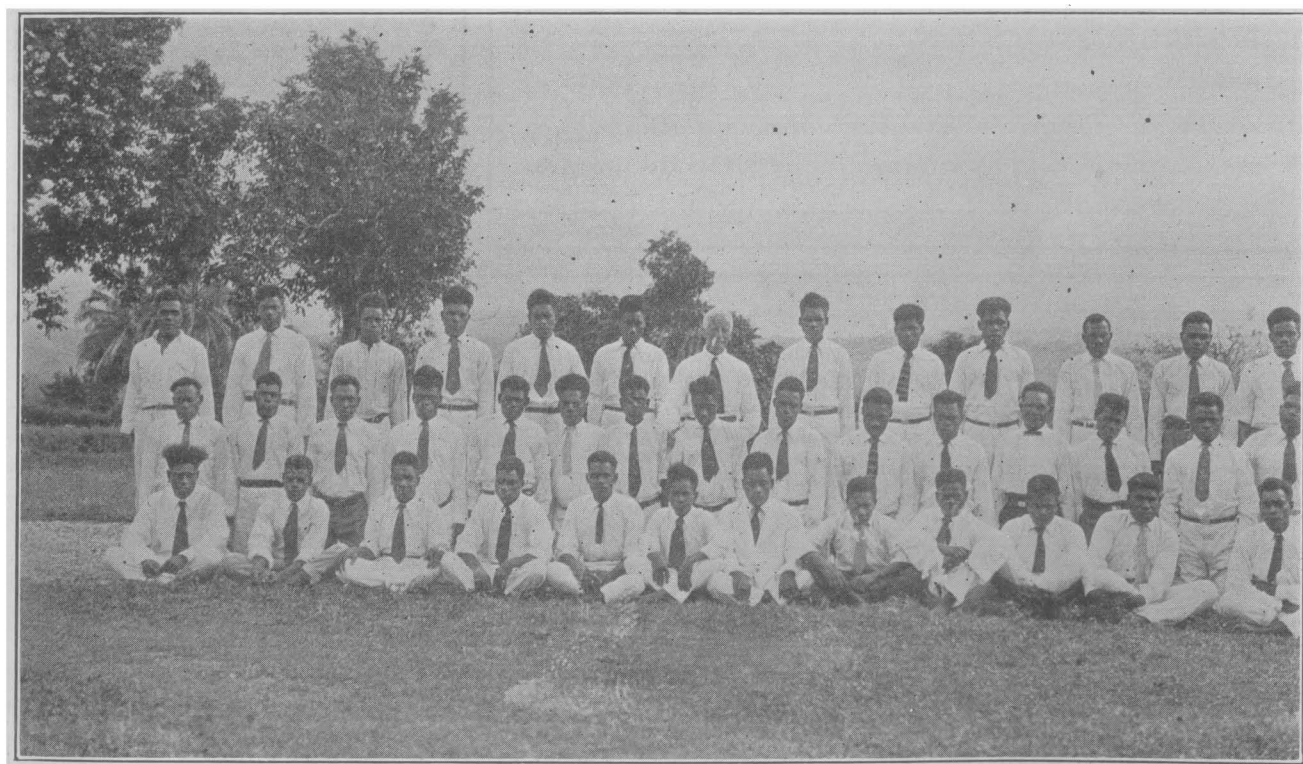
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SOME HEATHEN WOMEN OF ESPIRITU SANTO, NEW HEBRIDES ISLANDS



A GROUP OF CHRISTIAN STUDENTS IN THE NEW HEBRIDES

# THE OLD AND THE NEW IN THE NEW HEBRIDES

(See page 481)



# THE MISSIONARY REVIEW of the WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LV

SEPTEMBER, 1932

NUMBER NINE

## Topics of the Times

### DEDUCTIONS FROM DEFICITS

American, British and European missionary societies are sharing in the experience of drastic cuts that have become necessary on account of mounting deficits. The boards, as a rule, have faced the situation courageously. The Presbyterian Church of Scotland reported a deficit of \$125,000 on the Foreign Mission budget. Rather than undertake to abridge the work the missionaries requested a salary cut, but effort will be made to avoid this by "Christianizing" congregations which give little or nothing to evangelize the world.

In America the Presbyterian Board of National Missions has cut executive salaries from 10% to 25%, has reduced the staff and has reorganized the five divisions and nine departments of the Board into two departments—one of "Missionary Operation" and the other "Missionary Support." They have cut their total budget \$466,000 below last year. All but \$80,000 of this cut will fall on the field. It will be difficult to prevent a great and vital loss to the spiritual side of the work under this new adjustment.

The Methodist Episcopal *Christian Advocate* asks "Must we throw the missionaries to the wolves?" Their small salaries are being cut 25% for the next four months and 50% for appropriations for their native workers. Salaries of executives at home are reduced from 10% to 30%, on top of a previous 10% cut. The Board's income has fallen 37% (\$341,288) for the first seven months of the year and there is already a debt of \$630,000. Will the great Methodist Church rise to meet the need or will a further cut be necessary?

Most of the other denominational boards and some independent missions face a similar situation but are facing it courageously—not running away from it.

In some respects this need to revise budgets downward may not mean disaster or detriment to

the work. The crisis leads us to look to God more intently for wisdom and supplies. Larger incomes have at times led to unnecessary and unwise expenditures for elaborate equipment and large executive salaries which are out of keeping with the spirit of sacrificial missionary work. The amount given by the churches to missions has never been adequate to meet the requirements of the work at home and abroad but there has been wide difference of opinion as to how the money may be expended most wisely. Now mission boards are obliged to retrench in one or more of the following ways: (1) to cut executive salaries at home from 10% to 33 1/3%; (2) to reduce missionary salaries from 5% to 25%; (3) to reduce budgets for new buildings, native workers, institutions and advance work on the field; (4) to cut budgets for promotion and other items at home; (5) to place larger responsibility for self-support on the churches in the field; (6) to reduce the number of missionaries and native workers; (7) to decrease or omit appropriations for union and cooperative work at home and abroad.

Some of these retrenchments have been drastic and will bring real suffering to individuals and loss to the work—at least temporarily. It will be difficult, but it may be a blessing for high salaried executives to adjust their living more nearly to a missionary basis. A part of the salary reduction is met by reduced cost of living at home and by favorable exchange abroad. Some missionary institutions have been conducted on a scale too much above the standards of the people that they serve, though far below the standards at home. The reduction in home office expense may arouse the Church to undertake larger volunteer service. It would be a blessing if less executive effort were required to awaken sleeping pastors and congregations to respond to need. It will be of great advantage if churches on the field are led to self-support and self-government. Much will be learned if mission boards will determine to avoid accumulating debts.

But the tragedy of the cuts is experienced where missionaries have children to educate, where trained native Christian workers are released and have no other means of support, and where greatly needed evangelistic and medical work must be closed, withdrawing the efforts to relieve a suffering and sin burdened people who were just beginning to appreciate the offer of life from Christ. There is enough money, there are enough workers, there are sufficient supplies in the Church at home; there is abundant truth and life in Christ to supply every need. Will God's stewards who have been entrusted with material and spiritual wealth fail to share their blessings with others in dire need? It would be well to establish an "In-as-much Fund" in the churches at home and in other lands.

### SPIRITUAL AWAKENING IN CHINA

Rays of light shine through the gloom in Asia to brighten the disturbing darkness and distress. There are many evidences of spiritual awakenings in the midst of economic and political depression. India, Burma, Siam, Korea, Japan, China and Persia all report new signs of spiritual life and keener interest in Christ and His Gospel. From Shantung, China, Dr. T. B. Ray, secretary of the Mission Board of the Southern Baptist Convention, reports that for months there has been going forward a Christian awakening in which many have been genuinely converted. The movement is growing in power among American Baptists and other denominations.

A Southern Baptist missionary, the Rev. W. B. Glass of Hwanghsien, writes as follows:

"There has never been so much deep, genuine spiritual interest in the churches as now. This is not true of all the people in any of the churches, but it is undoubtedly true of more than ever before.

"I had a fear that it was going to develop into a 'wild fire' movement, accompanied by excesses, but it has been gratifying to note a deep spiritual yearning, and the willingness to go anywhere, or pay any price to satisfy that longing. Rich blessings have been received by churches on the Pingtu field.

"In Hwanghsien about ninety people are preparing for baptism and there is a class of instruction at the city church for all outside the schools. The parents of some are so bitterly opposed that it is impossible for them to be baptized. The spirit of revival continues and people everywhere seem anxious to hear. We have a new church, full of the Holy Spirit and are rejoicing in Heavenly fellowship."

Mrs. Grace Boyd Sears, of Pingtu, writes:

"Last week God's Holy Spirit came in power, a

large number were saved, and many were revived and empowered for service. The villagers came running to ask, 'What's the matter, is this a funeral?'

"'Yes,' said the leader, 'we are burying folks who have been dead in sin for many years.'

"What happened in this church is taking place in other Pingtu churches too. God is pouring out His Spirit; souls are being born again and others quickened. Yesterday an evangelist came from the East to tell us of a wonderful awakening in one of our struggling churches."

M. Gardner Tewksbury, of the Presbyterian Mission, who does evangelistic work among students, conducted a very successful series of meetings in Weihsien. "Through personal interviews and two classes a day, all hearts were touched. The revival is spreading all over Shantung province, and has brought new life to the Christian Church such as has never been before." The blessing is not confined to the Chinese alone, but extends to missionaries.

The Rev. C. L. Culpepper, of Hwanghsien, Shantung, gives another picture of the revival now in progress in that section of the great Republic. He says:

"Wonderful things have been happening during these past few months. I have never heard such earnest prayer for God to reveal to each and every one his sins from the President of China on down to the very humblest beggar. Our people seem to have forgotten everything else but making things right with God. Literally hundreds of people had been saved in the villages. Prayer meetings are held every morning and night and the church building will not hold them, so they meet both in the church and school buildings. It would take your breath to see how they are going everywhere preaching the Gospel. You keep thinking of the Acts of the Apostles.

"What has happened at Pingtu has happened at almost every one of our stations. Tsining has had a wonderful revival. Tsinan has had one continuous revival and fifty or more students have been saved in the Shantung Christian University. Many have been baptized.

"A great sweeping revival began in Laiyang and spread to Laichow. Early morning prayer meeting would run to nine or ten o'clock and then we would have a recess and the meeting would go until nine or ten at night, with an hour of rest in the afternoon. No one was preaching or leading, but the Holy Spirit.

"It seems that the Lord is going to fill our school full to overflowing with God-called preachers. Pray that God will keep us humble and usable. The field is so great and the multiplied

millions all around us do not know. Only the Lord Himself can save China now."

### A FORWARD PROGRAM IN KOREA

The Methodist and Presbyterian Churches of Korea are not satisfied with having each individual congregation work only for the people of its own district, but year by year plan a nation-wide campaign to make the whole nation Gospel conscious, even if not wholly Christian.

Last year the Presbyterian movement began with three days of consecration meetings in every one of the 22 presbyteries. All salaried workers in the district, and as many others as could come, gathered for daylight prayer meetings each day, and other meetings at 10 A. M., 3 P. M. and in the evening. Missionaries write of wonderful blessing. The leaders scattered to their churches and repeated the three days in every one of the 2,600 churches of the country where they could arrange it. Revivals began all over the country and nearly every church has had at least one period a week with great numbers of Christians revived and new converts brought in. Churches are now crowded, and new ones are being built everywhere. In Pyengyang 1,500 women gathered in a great Bible class in March, and 1,000 men in January.

This program has included an effort to get every church attendant to read through the New Testament. A large calendar was printed bearing the Scripture references for each day so that all might read the same verses the same day. Fifty thousand of those calendars are in use this year and 50,000 families reading the New Testament through. The *Korea Mission Field* reports:

"This year the campaign begins with six Wednesday prayer meetings and a brief course in personal soul winning. Before Christmas a small booklet of the Life of Christ will be distributed. Christians will be asked to take these and give one each to every non-Christian friend in their villages. The booklet gives in Bible language the essentials of Christ's activities and His Gospel. Four hundred thousand are already provided for and it is hoped that there will be at least a million published. Each presbytery is now raising money to supplement the fund. After Christmas, when farmers are more free, hundreds of preaching bands of three or four each (men or women) will be organized and go from house to house to preach. A new feature of their work will be an effort to sell Gospels to all those who received the little booklet free, but the effort for decisions for Christ will be the main thing, and the missionaries hope for a great ingathering. The plan is to try to touch every house in the remotest village with some of the million booklets."

### COMMUNISM IN CHILE

Argentina, Brazil, Chile, Paraguay, Bolivia, Peru, Ecuador, Colombia, Cuba and Nicaragua have all been in political turmoil during the past few months. The picture of Europe and Asia on the verge of disaster from war, war debts and economic and social unrest has apparently had little restraining influences on the Latin American mind. Chile has had several almost bloodless revolutions in quick succession. The government has changed hands many times and is now in control of the socialists. The people are weary of the dominance of landed proprietors and of military dictatorship.

The most astonishing revolution occurred on June 4th when a self-appointed "Messiah" seized control of the government. While President Montero and his cabinet were quietly working they were surprised and overpowered by a detachment of the garrison, headed by officers under Colonel Marmaduke Grove, Minister of War. He explained his revolt by declaring that the entire Republic considered its president wholly incompetent and that a Revolutionary committee would take charge of the affairs of the nation in order to make it a socialistic republic. A missionary writes:

"The Revolutionary committee outlined its program of reform and published extensive manifestoes. Col. Grove gave an address in which the most arresting passage made his hearers gasp in astonishment. He said:

When we shall have realized the golden dream of Simon Bolivar everyone will be compelled to admit that we were not actuated by motives of personal gain. Two thousand years before our time, Jesus Christ adopted our ideas, promising better living conditions to those whom fortune had disinherited. This better life was to be enjoyed in another world. We, more humane and diligent than Jesus Christ, offer to the proletariat a better life in this world.

"Within the succeeding four days another secret conspiracy was framed among the regiments in Santiago and on June 16th the presidential palace was surrounded by tanks and machine-gun batteries and the messianic career of Col. Grove came to a dramatic end.

"Despite the fate of the bold atheist who sponsored the revolt, the socialist movement seems firmly embedded in public opinion. Chile is following the lead of Spain and Mexico into state socialism. Unfortunately, she has not the prepared leadership but she is ready to take the risks involved in the trial and error method."

Between 1810 and 1925, Chile was governed by an oligarchy of wealthy land-owners and distinguished lawyers. In 1925 President Alessandri was elected by the middle classes who had gradually achieved political aggressiveness. The adop-

tion of a number of laws favored the working classes. He was followed by the military dictator, General Ibañez who mortgaged the patrimony of his people and left them in "misery, anarchy and the shadow of death." Then followed the world crisis, the collapse of nitrate and copper as exports, general bankruptcy and unemployment. More than a hundred thousand bread-winners were suddenly bereft of their means of livelihood.

Dr. J. H. McLean, a Presbyterian missionary in Santiago, writes:

"The elemental hunger of mankind is two-fold. Men clamor for brotherhood quite as insistently as they do for bread but they will never find it until they turn Godward through Christ and His Gospel. The frenzied mobs have tried to burn down several metropolitan temples because they have imagined that the organized church was allied with their enemies.

"No violence has been offered to evangelical Christian churches, schools or dispensaries. Every pastor and congregation is endeavoring to feed the hungry, clothe the naked, succour the unfortunate and care for the sick. Our work is conducted under distressing circumstances yet it has acquired a new sanctity since it grapples with pain, poverty and anguish of soul. The divine mission of our Messiah is that of binding up the broken-hearted and proclaiming the year of jubilee.

"A moderate socialist government would bring relief to many victims of neglect but the present effort is false in motive and weak in moral purpose. The constraining love of Christ is not the popular urge in those who repudiate His claims and reject His aid. So the evangelical churches in Chile redouble their efforts. Multitudes who ought to turn to Christ have gone off after communism. Occasional volcanic eruptions remind us that there is no absolute stability save in Him who is the same yesterday, today and forever more. We cannot do our full share of His commission without the partnership of intercessors; surely the Church at home will pray for Chile."

### A MORAL REVOLT IN BRAZIL

Revolutions have also gripped the largest republic in Latin America, where the revolutionary and federal forces are still striving for mastery. There is more hope for progress from the moral revolt led by evangelical Christians against ignorance, vice and other degrading influences that are sapping the life of the nation. Many of the best influences come from North America through the missionaries, teachers and Bible distribution. The Presbyterian Church is strong, independent and self-supporting; the American Baptist work has just celebrated its fiftieth anniversary and has now nearly 500 churches and 45,000 members.

The American Methodist Church is also strong and growing.

But unfortunately some of the evil influences that are undermining the nation come from North America and Europe in the form of atheism, and immoral literature and films. The Brazilian Baptist Convention recently passed strong resolutions calling on President Hoover and the American Congress to take steps to stop the flow of degrading motion pictures from North America. The resolution says in part:

WHEREAS, criminal and immoral pictures give a distorted conception of American life that result in prejudice and anti-American sentiment, hurtful to this great Republic, therefore be it *resolved*, that we petition the Government of the United States to forbid the exportation of such harmful pictures to this country.

The best sentiment in Turkey, Japan, China and other non-Christian lands has shown the same reaction toward these degrading films—many of which are exhibited in America without arousing serious and widespread protest.

### SIAM TURNS OVER A NEW LEAF

Soon nothing of the old regime will be left in Asia. Only a few years ago all who approached the King and Queen of Siam were obliged to do so on hands and knees or with the peculiar crouching stride that betokens inferiority. The monarch was revered almost as a god. On June 24 of this year the only remaining absolute monarchy in Asia was suddenly overthrown, King Prajadhipok and his queen were made prisoners and a constitutional monarchy was set up. The King, absolute ruler over 11,500,000 people, who was educated in England and had recently returned from America, accepted the new regime and was retained as a constitutional monarch. The "rule of the princes" has been eliminated and there will be an earnest effort to lighten the tax burdens of the people, giving them a voice in the government.

King Prajadhipok, who is thirty-nine years of age and came to the throne in 1926, is the seventh ruler of the Chakri dynasty which has been in power for 150 years. He is a Buddhist and is known as an enlightened scholar, interested in the welfare of his people and sympathetic with the philanthropic work of Christian missions. He organized Siamese Boy Scouts and has promoted public health, education and athletics.

Evangelical missionary work in Siam is almost wholly in the hands of the American Presbyterian Church which has thirty American missionaries, located in 10 stations, and a church membership of over 9,000. Many Siamese officials have testified as to the influence of Christianity in advancing education and in promoting the general enlightenment of the Siamese.

# A New Day in Old Persia

By the Rev. WM. N. WYSHAM, Teheran, Persia  
Missionary of the Presbyterian Church, U. S. A.

PERHAPS no country in the world has changed so much in the last decade as has Persia. She has exchanged a worn-out old dynasty for a new one, a spineless absentee king for an energetic giant who constantly visits the far corners of his kingdom, helpless subservience to Russia and England for a proud independence characterized by the most up-to-date nationalism. Camel and donkey caravans have given way to American trucks and touring cars, two-foot trails have been replaced by a network of roads to every corner of the land, not yet as smooth as American highways but passable for motor transport at good speeds; wide avenues have been driven straight through all important cities where formerly there was a maze of twisting alleyways; Teheran, the capital, has been largely rebuilt; a new army, well equipped, has been created by the soldier Shah; bandits have gone out of business; new industries have been encouraged.

By royal command the costume of men has been completely changed and women have been permitted to abandon the veil, more of them every day blossoming out in western costume. A new system of schools emphasizing science has driven out the centuries old drill in Arabic and dead systems of thought. Thousands of men and boys have learned to read and even girls are now having opportunities of education. The percentage of literacy has mounted rapidly; there is a remarkable new freedom of thought and speech and a new interest in Persia's glorious history, literature and art.

These changes have brought about a rocking to the very foundations of the moral and religious attitudes of the people. Many moral safeguards, such as they were, have been swept away, age-old superstitions have vanished, and educated people have no longer any respect for old religious authority. As a whole the Persian people are eager for new ideas, ravenous for any up-to-date read-

ing matter, and, with their natural courtesy and quickness of intellect, marvelously receptive of moral and spiritual truth as well as the best of western science and material achievement.

Persia holds out a hospitable hand to Christianity along with all the other influences which are molding her future. Christian thought, Christian education and Christian literature have an open door in that land today.

These changes have had an amazing effect on the power and influence of Islam in Persia. The Persians have been nearly 100% Moslem for centuries but theirs has been the Shiah division of Islam, always different from the "orthodox" Sunni branch, and abounding in mysticism and in heresies of every conceivable type. Withal, the Persian genius and temperament have produced a large proportion of the greatest names in Moslem history, and the sheer fanaticism manifested annually at the time of the so-called passion play in Moharram, the

**The miracle of change has come over one of the most ancient civilizations in the world. This was influenced by the fanatical Moslems who have long fought against Christian teaching. Mr. Wysham tells the fascinating story of this change of mind which is also bringing about a change of heart. The story can not yet be fully told, but while some are losing all religious faith, other Persians are coming to see in Christ the satisfaction of their greatest needs.**

month of mourning for Shiah martyrs, has perhaps surpassed anything in the Moslem world. Until the last decade this fanaticism seemed unabated, and Shiah religious leaders commanded the absolute and unquestioning obedience of all Persian Moslems, former Shahs making it a rule to defer to them and to pay their respects to the great *mujtaheeds* at their headquarters at Qom.

The inrush of new ideas and influences from the west in the last ten years has completely undermined the Moslem stronghold in Persia. The government, nominally Moslem, has become secular in policy and, though it has deferred to religious leaders in some minor points, has never hesitated to oppose them decidedly when the progress of the Persian people seemed to be at stake. Thus, in instituting dress reforms, the government compelled all except a specified number of *mollahs* and *mujtaheeds*, who had to pass a special examination in theology, to adopt western dress. Many of the legal powers were taken

from those who remained and were turned over to the governmental Ministry of Justice. These changes alone have enormously reduced the power of the Moslem leaders; their prestige also suffered severely when, in spite of their vigorous opposition and outraged protests, tacit permission was given by the government for Moslem women to remove their veils and when far-reaching reforms in the marriage and divorce laws were introduced.

The apparent inability of the *mollahs* to rally any public opinion in their favor or to set on foot any reaction to these changes shows how rapidly and completely the decay of Islam in Persia has progressed. The *mollahs* have become a laughing-stock among intelligent Persians, who seem generally to have abandoned the study of the Koran, the daily prayers, the fast of Ramazan and the great pilgrimages to Kerbela and Meshed. The opinion is freely expressed that the legalistic observances of Islam are hopelessly out of date for the new Persia and, while many educated Persians call themselves Moslems, their adherence is purely nominal, and they are usually ready to condemn the religious leaders as entirely reactionary and a menace to Persia's progress.

### The New Nationalism

This same effect on the attitude of thinking Persians as to Islam is brought about by the new nationalism. They are proud of their new Shah's energy and leadership and of the great efforts for progress which the national leaders have made. They are quick to criticise if they feel that advance steps are made too slowly. Everyone talks of the need of Persia to renew her glorious achievements of the past, and the Arabs are blamed for many of the ills of the country because of their conquest of Persia in the seventh century. One hears repeatedly that the Arabs burned the ancient libraries of Persia, destroyed her monuments and ruined her irrigation systems. Efforts are being made to reduce the number of Arabic words in the Persian language and to substitute Latin characters for the Arabic, as has been done in Turkey. The Persian nationalists believe that the Arabs tried to superimpose an inferior culture of the desert upon Persia's superior one and that, in so far as they succeeded, their influence was entirely harmful. Of course, Islam was all the "Arab culture" there was and, while the Persian nationalist may not as yet openly say so, in his heart he doubtless feels that the religion of Mohammed was the most far-reaching of all the Arab influences which he is today so eager to condemn.

Even the peasants and other members of the lower classes, who have been for centuries the

docile and blind followers of the *mollahs*, because of their ignorance and superstition, have caught a new spirit as a result of recent changes. One Persian traveler who knows the myriad villages of his country intimately has told me that the universal donning of the Pahlevi hat has brought about a remarkable open-mindedness and tolerance among men in the most remote rural districts. Since he now wears the same type of hat as anyone else, including the King himself, the Persian peasant feels that he has become a man and he is eager for new ideas. The new roads and quicker transport have made the country smaller and unified. Such changes weaken fanaticism, and the *mollahs* have been unable to arouse any excitement over what a decade ago would have been considered unpardonable insults to the old religion.

A personal experience should make this vividly clear. As I entered Persia in the spring of 1921, I remember passing caravans carrying empty wooden coffins back to Kurdish villages, where wood was scarce. These were used again and again to transport the bodies of faithful Moslems more than a thousand miles to be buried in the holy ground around the sacred shrine at Meshed. For centuries, at the cost of much sacrifice and hardship, thousands of such departed pilgrims from every nook and corner of Persia have found their resting-place in the venerated shrine cemetery. In 1929 I stood outside the great shrine and watched Persian Moslem workmen shovel thousands of the bones of the faithful out of the way as they dug foundations for a new boulevard bisecting the city and replacing the narrow, crooked alleys of the past. The ancient cemetery was completely wrecked and yet, not only was there no riot in formerly fanatical Meshed, but I never heard of a serious protest anywhere at this desecration of one of Persian Islam's historic sacred places.

When such things are possible in Persia, one cannot get away from the feeling that one is witnessing the collapse of one of the greatest and proudest of the world's religions.

### The Religious Changes

This astounding change in the religious situation in Persia opens up a long prayed-for opportunity for the Gospel of Jesus Christ; it also means an opportunity for communism and of this it is well to speak briefly first. Russia is the most easily accessible neighbor to Persia and there is naturally much intercourse of a commercial and other nature. Ever since the War a large number of White Russians have made their homes in Persia, but in the past five years an influx of Bolsheviks has also occurred. These communists



have been very zealous in propagating their ideas and have scattered their literature all over the country, especially in the northern provinces. It is hard to say how much real success they have had in winning over individuals in Persia to communism, because Persians naturally fear the political menace of the colossus to the north and their whole history and background seem entirely out of harmony with communism's basic ideas. In short, Persians do not desire to become communists, but the Russian preaching of atheism and the doctrine that "religion is an opiate of the people" are dreadful pitfalls spread in the way of Persians today who are giving up their historic allegiance to Islam and, sadly disillusioned, feel themselves swept into the full current of modern life without any of their former moral and religious safeguards.

The final answer as to what progress communism will make in Persia depends upon Christianity. The Gospel of Jesus Christ is for every nation, but it seems peculiarly suited to this ancient people who, with racial background so similar to our own, have all the keenness of intellect, strength of imagination and artistic temperament needed to flower out into a wonderful new era of their history if they have full access to the truth and beauty of the Gospel. Truly the soul of the Persian seems to be naturally Christian. This was amply demonstrated by the rapid progress and heroic deeds of the church in Persia during the first six centuries of our era, and that would surely have been an outstanding church today, had it not become a martyr church when the blight of Islam struck Persia. Ours is the responsibility to see to it that in this new day of freedom Christ is fully known there again, lest atheism and crass materialism bring a deadlier blight in their wake.

Fortunately the forces of the Gospel have for decades been building up a prestige which communism can never hope to overtake. It has been almost a century since the first modern missionaries began their work in Urumia and, although for many decades they seemed to make no impression whatever on the wall of Islam, they were succeeding far better than they dreamed. It is only now that those of us at work in Persia appreciate the great achievements of our predecessors from America and England of bygone decades. At a time when it was dangerous to life to speak a good word openly for Jesus Christ, it was their Christian character, shining like beacons amid the darkness of Moslem morality, their homes of beauty and peace bearing silent testimony to the power of the Lord Jesus, their sacrificial service in hospital and school, which year after year gradually changed an apparently

hopeless fanaticism and intolerance into the confidence and cordiality with which the messenger of Christ is received nearly everywhere in Persia today. "Love melts what the hammer cannot break."\*

The waning of fanaticism showed itself first in the increase of Moslem patients in the hospitals and pupils in the schools, until for many years the large majority in most of our institutions have been Moslems. Then here and there brave souls dared to accept openly the Gospel message, but for years the tiny churches passed through great tribulation, not only of persecution but of heart-sickening experiences with renegade Moslems who sought baptism for ulterior motives. It is only in the most recent years that little bands of tried men and women in various centers have by their transformed lives scotched forever that age-old lie that "a Moslem can never become a sincere Christian." With the greater freedom and tolerance of the last decade, the stream of sincere inquirers has rapidly grown larger until in one city in 1931 more Moslems confessed Christ than in all the sixty years of missionary endeavor there. The hospitals, and especially the schools, have not only held their prestige but have proved most effective centers of evangelistic effort, and a most promising amount of Christian leadership for the new church of Persia is developing all over the land. In addition, open evangelistic work of a non-controversial nature is now possible, and last year a series of evangelistic meetings were held in several cities with amazing interest and results. In these meetings it proved wisest to ignore Islam entirely and to appeal to Persians as hungry souls weary of sin and ready to know and accept a divine Saviour.

### New Literature for Persia

A clear illustration of the new receptiveness of the Persian people and their interest in the Gospel is found in the enormous increase in the distribution of Christian literature, particularly in the past five years. A committee representing the two great missions at work in Persia has prepared, in an attractive form, nearly a hundred new titles of books and tracts, and these have gone out to every nook and corner of Persia. They have been written to meet the needs of old-fashioned Moslems, of wandering souls without any faith, and of Christians new and old, and they are finding an eager perusal in a land where thousands of men and women have but recently become literate. In 1931 more than a million pages

\* As I write this in the homeland, the cablegram comes of the decease of Rev. J. W. Hawkes of Hamadan, after nearly fifty-two years of missionary service in Persia. He had personal recollections of the first missionaries to Persia, and one could thus picture in him the whole century of missionary work, all but the last decade or two seemingly without fruit among Moslems.

of this Christian literature was distributed and it is not only proving potent in bringing about a new understanding of the Gospel and a willingness to receive it, but it is a blessing to the new church and an ideal antidote to communism and all the poison of secularism in Persia today.

Now that the natural courtesy and hospitality of the Persian temperament have been freed from the bondage of fanaticism by the new influences, there are many examples of the increasing esteem in which Christianity is being held. Here again the faithful work of the earlier missionaries is bearing fruit. Slowly our religion has lived down the evil reputation which it had gained through the twisted ideas of Christianity found in the Koran and in Moslem traditions, and through the lack of contact which Persian Moslems have had with true Christianity in the past. The consistent lives of an increasing number of Moslem converts has greatly strengthened the examples of the missionaries themselves. One of the earliest converts of all, once a fanatical Kurd, has for a generation been a respected physician in Teheran, known far and wide as a consecrated Christian eager to win others to Christ. Moslem women have long formed his largest group of patients. In many Persian cities former Moslem men and women have openly confessed Christ for years and have gained the full confidence of Moslem friends by their integrity and thoroughly Christian point of view. Among Moslems, generally in the more progressive cities, it has already become a matter of slight comment when Moslems are baptized, and this new tolerance will eventually spread over the whole country.

Some months ago the son of one of the leading *mujtaheds* of Persia was converted while a student in a mission institution. When friends rushed to the father with the news, he amazed them by replying:

"What of it? Isn't Christianity a good religion? I chose my religion and shall always remain a Moslem. But this is the twentieth century and my son is free to make his own choice."

Such an attitude is of course as yet exceptional, but the trend of opinion is plain and the new tolerance and spirit of fairness are certain to be of incalculable benefit to the progress of the Gospel in Persia—and to Persia herself.

### The New Church in Persia

Under such favorable conditions in the new Persia, missionaries have recently made great strides toward reaching the ultimate goal of all successful mission work—the establishing of the Church of Christ in that land. In many of the important cities of the land Christian churches now flourish and in them converted Moslems,

along with former Jews, Zoroastrians and Bahais, mingle in full fellowship with Armenian and Assyrian Christians. The Persian church is an eloquent testimony to the power of Christ to cast out age-long racial and religious animosities. Moslem converts are rapidly growing to outnumber all others in these churches, and more than one church is entirely composed of former Moslems. Therefore the great problem of providing a home for Moslem converts within the church, so acute in other Moslem lands where sporadic converts are often ill at ease among those who have a Christian ancestry, has already been solved in the Persian church by the nature of the church itself. Much of the leadership is also already in the hands of former Moslems, and as one takes stock of the quality of the average congregation and notes the high level of intelligence and leadership ability, especially among the young men, one has little fear for the self-support and self-government of the Persian church. This was strikingly evident in the all-Persia church conference at Teheran in the summer of 1931, at which more than 200 delegates from 19 churches, a majority of whom were former Moslems, met for a week of inspiration and of planning the church's future. The addresses and resolutions of the conference were characterized by a deep devotion to a full-rounded Christianity and an appreciation of the church's duty to bring all Persia to Christ.

The church in Persia, so new and so free from historic impediments to churches in other lands, has a unique opportunity to profit from mistakes elsewhere and to blaze fresh trails of Christian progress. The missionary situation is ideal, with the American Presbyterians and the Church Missionary Society of England the only two large missions at work. They divide the field and work with each other and with two or three small societies in the utmost harmony and cooperation. The Persian Christians themselves are determined that there shall be but one church in Persia, and are completely one in spirit now though content to leave the exact form of the organization of the church until its fuller development. In the meantime, missionaries are endeavoring to avoid creating all possible future obstacles to this great aim. There is now interchange of membership among all the churches and a federation of the churches in certain general standards and in the beginnings of "home mission" work. Plans are under way for a form of joint ordination of the young men who will compose the future ministry of the church, and it is hoped that a theological department to be connected with the American College of Teheran can train candidates for ordination for all Persia. Constant efforts are being made to let Persian Christians themselves govern their

own congregations as rapidly as they can do so, and unceasing stress is being laid on the ultimate responsibility of each Persian Christian to be an evangelist to his own people and to the whole Moslem world. Since the history of the spread of innumerable heretical sects of Islam marks the Persians as born propagandists, there is real hope that with the "Good News" at last available for them to pass on, they will reach this great ideal of every truly successful Christian church.

If the church in Persia continues to fulfill its present rich promise, its influence on the whole Moslem world should be immense. Already the great cracks in the apparently impregnable Moslem wall which have appeared in Persia are an earnest of what is sure to occur in every Moslem

land some day, and church history may well characterize the present movement in Persia as the beginning of the final victory of Christianity over the one rival which has seemed until now to be as impervious to the loving service of missionaries as to the battering-rams of crusaders. However that may be, the present triumph of the Gospel in what has been one of the most difficult of all mission fields should give encouragement and new hope to many troubled souls who have felt that Christianity has been failing to gain in recent years, and brings vivid testimony from still another quarter of the world to the truth of a recent statement by a Chinese Christian college president that "there is for the modern world only one religion—Christianity."

## Attempting the Impossible in Japan

By the REV. WILLIAM AXLING, D. D.,  
Tokyo, Japan

*The Tokyo Misaki Tabernacle and the Fukayawa Christian Center; author of the "Life of Kagawa"*

THE Christian forces engaged in the Kingdom of God Campaign in Japan have attempted to rally every Christian and every Church behind a united nation-wide movement and to create a spiritual solidarity among the Christian forces of the Empire. This is something new, not only in this land but in any land.

This is an effort to give the Message of Christ to every group and every class—30,000,000 farmers; 5,278,000 industrial and factory workers; 597,000 fishing folk; 459,000 miners; 1,033,000 employees in transportation services and the 1,158,000 toilers engaged on public works. These classes and masses have been left practically untouched during the past seventy years of mission work in Japan. This Movement has also set out to humanize and christianize the social and industrial order and make the Christ's Way of Life the standard in every relationship. This has never been done in any land and which a large section of the Church of the West has never recognized as a vital part of its program.

The hope is to raise the number of Christians in Japan from 250,000 to a million, not in order to glory in numerical strength but that a creative force may fix the ideals and set the pace in every phase of the nation's life.

Nothing runs its roots down so deep as religious prejudice; nothing is harder to overcome than denominational isolation, especially when it has

worn itself down into a groove. In the face of all this, the Christian forces in ninety cities and prefectures united in organizing District Committees for the purpose of planning and conducting campaigns. These committees have formed a network of evangelistic units across the empire and most of them have conducted advance movements in their own localities.

Complete statistics are not available but reports indicate that during twelve months 1,278 meetings were held in 248 cities and towns; 712 churches participated in these meetings; the total attendance was 262,344, and 13,837 signed cards as inquirers.

*The Kingdom of God Weekly* has leaped from an ardent hope, born in the heart and brain of Dr. Kagawa, to a weekly circulation of 30,000 copies. At the rate of 1,600,000 copies a year everywhere it is hailed as one of the most effective evangelistic forces that has ever been released in this Empire. A clerk in a Yokohama firm, out of his meagre salary, ordered 200 copies every week and distributed them among his fellow-clerks and friends. Judge Mitsui, of the Tokyo Juvenile Court, uses 70 copies a week among the juvenile delinquents whom he is trying to lead out into a new life: The Reinanzaka Church, Tokyo, sells 200 copies every week among its members in order to give them a full-orbed vision of the Kingdom task. Other churches are doing the

same. The story of the growth of this paper is one of the romances connected with this movement.

The campaign is making large use of three of Dr. Kagawa's books which are aflame with the evangelistic message: "New Life Through God," "Meditations About God" and "God and the Gospel of Divine Love." The country is being sown with these silent but potent messengers which find an entrance where no evangelist's or Christian's voice could be raised.

Five small books have been especially prepared for use in follow-up work with inquirers. More and more we are coming to realize that it is not only inexcusable neglect but a crime before God to lead a hungry heart to take an initial stand for Christ and fail to feed the flame of faith that has been kindled.

This campaign has made its influence felt far beyond Christian circles. After Kagawa spoke in Osaka, the *Osaka Mainichi*, an influential daily, invited him to hold a series of Christian meetings under its auspices, promising to put its circulation of a million copies back of the meetings for publicity purposes.

Not long ago the *Chugai Nippo*, an outstanding Buddhist daily paper in Kyoto, related to the Shinshu sect of Buddhism, came out in a ringing editorial saying that the Kingdom of God Campaign was one of the best movements ever launched in Japan.

Of special significance is the fact that last October, in one of Kagawa's meetings in Kyoto, Nishida Tenko, a well known Buddhist priest signed a card indicating his purpose to accept the Christian faith. During the past ten years Mr. Nishida, as a Japanese St. Francis, has attracted the attention of the whole nation. He himself has lived a life of poverty and has espoused the cause of the poor. He has organized a Mutual Help Order, the members of which live a communal life. The doors of this Order are open to anyone who is in trouble or in need, either spiritual or physical. The members of the Order agree to render any kind of service at any time and in any place, even of the most menial type and without any stipulated remuneration.

Communism is making tremendous inroads in student centres, as well as in the industrial areas and among the peasant class. The doors, however, are not closed to the Christian message. The writer participated in a campaign in a rural town where the local committee arranged to hold the meetings in the auditorium of the public primary school. When I expressed concern as to whether my message, in which I expected to major on the evangelistic note, would be welcomed in such a place I was told that the principal, although not

a Christian, insisted that they wanted a religious message and the more Christian the better. At the close of the message the local pastor asked that decision cards be distributed, and while he made a ringing plea for decisions a good number of the audience signed cards as inquirers.

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

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

Communism threatens to capture some of the best minds and the finest spirits among the students and to entrench itself in industrial centres and among the peasants, but it is doing so largely because the Christian Church has failed to think and speak and work in terms of the problems of our day. If the Christian Church will arouse itself and face the challenge it still has a chance to win out in this fierce fight for the soul of Japan.

The Kingdom of God Campaign is no one-man campaign, but is a movement of the Christian forces of the nation. Kagawa is its outstanding figure. He conducted a special effort in three of Japan's northern cities in which 1,800 people signed inquirer's cards.

A Mass Conference for Laymen and Laywomen, held under the auspices of the Kingdom of God Campaign at Nara, was the second in the series of conferences which the movement put on in different parts of the empire in order to mobilize the laity and train them for aggressive and effective participation in the campaign.

The first conference, held in Tokyo for Central and Eastern Japan, was attended by a total of over 1,000 delegates representing every city and province within the area which this gathering tried to serve. The interest manifested, the contagious spiritual atmosphere which characterized every session, the fine fellowship which marked the meetings and the high purpose to carry on, which was expressed in every period given to discussion and prayer, caused this conference to stand out as one of unusual significance.

# Leaves from an Oriental Diary

By MARY E. MOORE, New York

Secretary of Young People's Work, Board of Foreign  
Missions, Presbyterian Church, U. S. A.

Tokyo, August 25, 1931

TODAY I had a long talk with Gladys Walser. It is hot and not particularly comfortable, but Mrs. Walser is waiting for the arrival of Lindbergh, so heat is forgotten. She was telling me of her particular hobbies which are "cooking" and "peace."

"The one thing my mother taught me to do was cook," said Mrs. Walser. "When my sister and I graduated from college we were given a cook book, the entire charge of the kitchen and told to proceed."

Down in the Terajima district, a most needy section of Tokyo where 39,000 people gave their lives in a fire during the time of the great earthquake, a House of Hope (Kobokan) has been started. The women make hooked rugs and do other work. Mrs. Walser has cooking classes to teach the Japanese women to use cheaper cereal and spinach instead of so much polished rice and pickle.

Princess Shirakawa has become interested in these classes and asked to have one started for the women of noble rank. Such a class now meets in her own home. The members give liberally to help raise the budget of 600 yen for the Social Center.

The Women's Peace Society of Japan, under the presidency of Michi Kawai, is an active organization. Formerly the work of good will cultivation consisted largely in caring for tourists, but at the suggestion of Mrs. Walser, peace literature and pageants have been introduced in the schools, especially at Christmas time.

Pyongyang, Korea, September 22, 1931

Louise Hayes drove us around to visit most of the seventeen churches in this great city. We

were much impressed with the large Sunday school in the West Gate Church where they have over 2,000 . . . We revelled in the dazzling whiteness of the Korean garb—probably due to much beating from little wooden ironing clubs . . . We heard rumors of war from Manchuria. Drove down town and saw war posters everywhere.

Later—on the China Sea

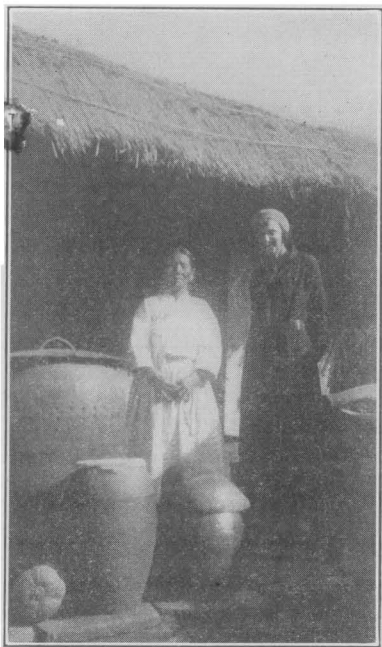
We returned to Seoul and took a boat from Chemulpo to Chefoo. It was a Chinese boat, the Litung, and had six hundred Chinese on board, fleeing from Korea due to persecution resulting from land troubles between Chinese and Koreans in Manchuria.

Peiping, China, October 7, 1931

Mrs. Leynse took us for a visit to three Christian homes. It is part of the work she loves to do—this visiting! We visited the home of a very wealthy Chinese lady. There were many courtyards as a part of her six hundred room house, and off of one of the most beautiful inner gardens we were shown into a reception room where tea was served and we talked about her family. I shall never forget the little rock garden and the thou-

sands of gold fish. As we took our leave, two little round boys wrapped in many layers of jackets, for it was a cold day, came in from school with their *amah*. When they saw us they drew back in dismay, but were finally prevailed upon to come forward and greet us. With boys like that growing up under a wise Christian mother, China has hopes.

Our second home was that of a Chinese bead merchant—simple but clean, with its reception room, stiff chairs and table and tea equipment.

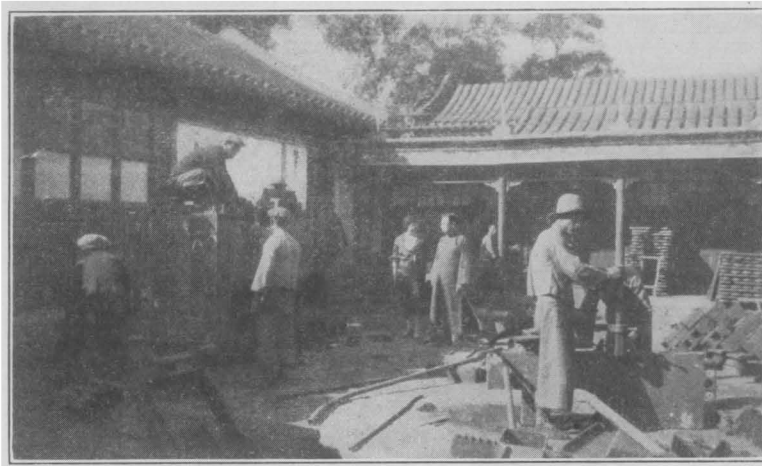


A MISSIONARY AND KOREAN HOST-  
ESS BESIDE SOME PICKLE JARS



A refugee son from Manchuria had just arrived and there was much excitement, but we were greeted with all friendliness.

It was to the miserable abode of a riksha man we went last. An untidy little girl with a bright smile, opened the gate and invited us to come in. Except for the courtyard there was only one inclosure with a brick *k'ang* and some iron kettles, a few farm implements, a broken riksha—to make this "home." Some dried weeds and a few stray sticks of wood had been gathered thriftily and were waiting the evening time when the family would assemble, warm their hands at the meager blaze while it also cooked the sweet potatoes or millet. Afterwards, all would retire to the brick *k'ang* and go to sleep in preparation for another weary day. A miserable dog emphasized anew



TECHNICAL CHRISTIAN TRAINING FOR CHINESE MEN—ENGINEERING

for me the wretched existence of that animal. (One does not talk of dogs and their habits in polite society in the Orient.) For all the lack of cheer in the home surroundings, there was no warmth lacking in the hospitality of our little Chinese hostess.

#### Nanking, China, October 20, 1931

Three fascinating experiences today! A visit to the tomb of Sun Yat Sen on Purple Mountain. There were many steps but a perfect view of the awful flood area.

At five o'clock we went off to be guests of Madame Kung, whose husband is Minister of Industries. The occasion was a special prayer meeting, called at the request of General Chiang Kai Shek and Madame Chiang. The latter was there in person and looked every bit the First Lady of the Land.

Throughout China the Christians are meeting to pray earnestly for the future of their country. I could not understand a word, but I never "felt" such prayers in my life.

General Chang Tse Kiang, head of the Bandit Suppression of Kiangsu Province, has been using his influence to urge Chinese Christians to pray that their own sins of selfishness, lack of consecration in individual living, indifference to governmental matters, be removed. "When China prays to have her own sins removed there will be no need to fear Japan for the answer is with ourselves," says he.

These are almost the exact words of the Manchurian banker who shared the second step of the car with Sam Dean on one of his trips down from Mukden last fall. Both men were strapped on by leather belts to prevent their falling off should sleep o'ertake them. Speaking of Mr. Dean—no mention of Peiping is complete without mentioning his unique service as originator of the School of Practical Engineering and Architecture. The evangelistic work carried on by his students in the villages near Peiping is worth a visit to China just to see and experience.

#### Shanghai, October 24, 1931

Mrs. Millican and I went to see Mrs. Lee today. She is the wife of a wealthy Chinese broker. It was a bit awesome to pass the Sikh guards at the gate and enter the park-like inclosure. The house is set in a colorful background of green shrubs and gay flowers. For her hobby, Mrs. Lee conducts a kindergarten in her home. The children were practicing for Christmas—rugs were up and on that highly polished floor activities

were taking place which would produce nervous collapse in an American housewife. Mrs. Lee sees her home only as a place for service. What if scratches do appear and furniture gets battered—children are to be considered first. She loves every minute of the time the children are there!

We also met Miss Li Gwan Fang. Miss Fang is editor of *The Woman's Messenger* which has at present a circulation of 2,000 and sells for \$1.20 (Mexican) a year. (Divide by four to estimate price in American dollars at present rate of exchange.) The aim of the magazine is to give the Chinese mother in the home a broader outlook and a greater skill in performing home duties. Some features have been series of articles on "Women of the World" and their place in international life; home problems; translated stories such as "Ramona," "Hans Brinker," and "The Secret Garden." Miss Fang is writing a book on "Famous Women of China" and has also published a pageant, "Mothers of the World."



Canton, China, November 1, 1931

Such a busy day! Here is a strong Christian young people's organization. We had hardly made our first talks when we were asked how young and old can cooperate in the church.

"The older people think we don't know anything and can't take responsibility," said one young man. "How can we prove that we do and can?"

We discussed this same question later at another conference. One older man pled with the leaders to use the same skill and patience in interesting the young people in the church that they do in fishing. "You don't throw stones into the water," said he, "when you want to catch fish."

It sounded familiar to hear Mrs. Kwang talk about raising money. "I don't ask for money. I ask for a chair, a picture, or a brick, and I get them."

That evening Miss Florence Lei told me of the Young People's Conference held in Soochow in October. The young people had said that some of the present weaknesses of the church were extremes in preaching, conservatism, too little worship, too much preaching, lack of social life, no real message in sermons and poor organization of material; leaders were too self-important, not keeping up to modern times. (There—nothing wrong—except—?) The young people are chiefly interested in communism, science and material things, but the solution as worked out at Soochow was to be found in a paid Young People's Secretary, a fund to use for work with youth, a retreat of leaders to plan an immediate, tentative program to help take care of the most glaring lacks.

"Most of all," said Miss Lei, "we felt the need of advisors with religious experiences to guide us, not older people to scold."

## A Korean at Prayer

By the REV. WALTER C. ERDMAN,  
Germantown, Pa.

*Missionary of the Presbyterian Church to Korea*

A YOUNG man was sitting cross-legged on a flat-topped boulder, his hands upon his knees, immovable in meditation. He might have been a "White Buddha" on its pedestal. He did not glance at passers-by and his unseeing gaze was not disturbed by the brightness of the noonday sun.

The ashes of a dying fire were just below his feet. On another boulder near at hand were a brass bowl and spoon and in a bag a few handfuls of rice. A dozen yards away in a hollow place at his right an ice-cold spring bubbled out among the roots of a hazel clump and slipped away in the bamboo grass. On a slightly higher rock behind him was a small white china bowl filled with clear water from the spring and a few grains of cooked rice were scattered over the surface of the rock.

The young man was worshipping an "unknown god," the spirit of the mountain. The rock was his altar. The limpid spring water and the rice grains were his offerings. His ascetic fare and his self-discipline were his devotions. He was waiting. . . .

Our mountain climbing party of missionaries, suddenly emerging from the thicket across the

glade, neither aroused his curiosity nor disturbed his concentration. He made no movement to observe us, though it must have been startling to have a group of foreigners, barbarians from beyond the Great Peace Ocean, in strange outlandish attire, suddenly break into the sunny silence of that secluded hollow far up among the hills.

The more ambitious of the climbers went on to the summit of the peak. Some remained to rest and eat a noon-day luncheon on the edge of the cliff beyond the spring and to await the others' return. A deep valley wound away among the mountain ridges below. Behind us rose steep mountain slopes covered with thickets of scrub oaks and beeches with clumps of azalea and patches of bamboo grass between the copses. From time to time we glanced across at the ascetic. An hour passed. He made no movement. He must have seen us but he made no sign. The sun was hot but he sought no refreshing shade. He seemed far away in some other world of thought.

Finally I went and sat beside him on the boulder. He eyed me calmly and dispassionately but waited for me to speak. I confess to a curi-

osity far greater than his own. With proper form and polite phrase I introduced myself, speaking his language and following his country's custom. Gravely and with no show of irritation he returned the salutation. His name was So-and-so from Such a village. Was I honorably in peace?

I was at peace. Was he willing to be interrupted in his meditations and to talk to a mannerless foreigner?

Certainly; he had no other work in hand.

Had he been sitting there long in this manner?

Long? No, assuredly not. Only three days and nights.

Nights? Surely he does not pass the nights there in the cold without shelter or covering?

Yes, it was cold but he did not mind it particularly. It is warm in the daytime.

But what about the tigers? They prowled continually in these wild ravines. There were bears in the thickets and wild boars in abundance. The signs were all about us. Was he not afraid?

Not particularly. The tigers did not seem to molest him. The wild boars grunted and passed by.

Was he fasting? Not entirely. Twice a day he cooked a handful of rice from the bag and drank water from the spring. But the food supply was getting low. He could only remain another night and day and then go home, even so, traveling hungry.

Might one gently enquire the meaning of this long vigil through freezing nights and burning noons?

He was praying.

To what spirit?

He did not know.

The mountain spirit, perhaps. Tiger, or dragon or horse, he was not certain which. Certainly the spirit of the place. The water on the rock and the rice grains were for the spirit of the place.

What earnest desire led him to this rigorous form of devotion?

No particular desire. He wished to please the spirits.

Were they good or evil?

He did not know. They might give blessing. Certainly they could bring disaster if neglected.

How did he pray?

He had no method. He tried to keep his mind as free from thought as possible. He had heard from Buddhist monks that this was true religion.

Would he like to know how to pray, truly?

Surely he would. But where could one find a teacher.

Had he ever heard of the great God who made the earth and the sky and the mountains, the clear water for man's drink and rice for his food; or

of Jesus Christ, the Son of God, who came into the world that men might learn about God and go to Him in prayer?

Truly he had never been caused to hear such words as these. What was the meaning of them?

Jesus Christ is the Son of God. He came into the world to save men from their sins. He is our go-between with God. The Orient's great teacher Confucius is reported to have said, "If a man sins before God there is no place in his life for prayer," but our sacred writings have a more helpful word for sinners. In our Book it is hopefully written, "If any man sin we have a go-between in the presence of God the Father, even Jesus Christ the Sinless One." You can pray to God even now if you will. Close your eyes to shut out the sight of the world around you and repeat this prayer after me . . ."

O God who created all things, our Father, open my dark mind that I may understand thy truth. Help me to understand that Jesus Christ is my Saviour from the guilt and power of sin. Help me to trust Him now and forever. Free me from all fear of evil spirits and save me for Thyself. I ask in the name of Jesus Christ. Amen.

To our amazement, sentence by sentence, he repeated the prayer.

"I ask in the name of Jesus Christ . . ." Clearly and carefully the words fell from his lips. Strange, was it not? A young man who, until that moment, had never heard the name of Christ, willing to repeat a form of prayer suggested by an unknown stranger of a different race?

It was time to go down the trail again. We could not stay for a longer talk. One final question and we would go. Would he like some leaflets which would tell him more about God?

He would but he could not read.

"Take them anyway," we said. "Ask someone in your village to read them aloud and then reader and hearer both can learn the truth. Is it not a good plan?"

"It is well."

"Do not forget your prayer. Perhaps God sent us to meet you here to teach you how to pray. Remain in peace."

"Even so. Go in peace."

We turned and left him on the boulder, commending him in our heart to the Greater Spirit of the place. He remained through that night, but two days later woodsmen who had passed that way said that the young man had gone.

Millions in the world seem indifferent to God. Amateur atheists in America and virulent Reds in other lands may bitterly oppose Him because His Word is a condemnation of the life they wish to lead, but here and there in the world are lonely, seeking hearts. Shall we carry to them the message of God through Jesus Christ?

# Today in the New Hebrides

By the REV. FRED BOWIE  
Tangoa, Santo, New Hebrides

Missionary of the  
Australian Presbyterian Church

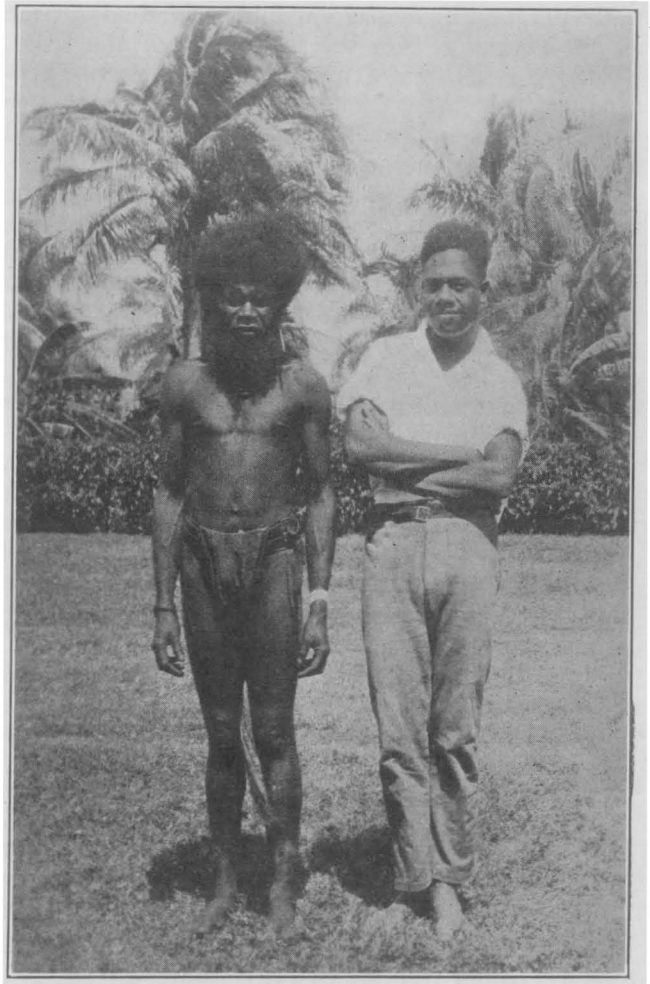
THESE islands are too isolated, and too far separated, and each missionary is too confined to his own particular field to make it possible to give any general or detailed view of the situation in the group.

If the field were a like area of continuous land, the difficulty would be much less. No doubt the missionaries would be in more intimate touch with each other, and at centres other than their own they would have some personal acquaintance with existing conditions of which they know only by hearsay.

Long stretches of sea separate most of the islands, and, for most part, differences of language separated even more effectively. This latter feature applied not only as between island and island, but also as between district and district of the same island, and in our early days meant hostility between the tribes. With us in Santo—Tierra del Espiritu Santo—the normal condition was one of war, and every man was on one side of the fight.

As an example of the language barrier, here at Tangoa, South Santo, about the middle of the coast, and for several miles inland, for “good” we say “*ruchu*”; farther inland it is “*nam*”; three miles west and inland it is “*otomi*”; eight or ten miles west again it is “*meretach*”; inland from that and farther west and north the word is “*vure’a*”; a dozen miles up the west coast it is “*woto*.” This was all in our district. Beyond, and in the north, and in the east, are other words, at least four that I know.

Thirty-five years ago we never heard of a man of another part passing along our beach. A little before our arrival some who ventured were fired upon and one was killed. Immediately after, sure of reprisal, the man who shot the other took



CONTRAST—HEATHEN CHIEF AND SON OF A CHRISTIAN PASTOR

his people nearer Tangoa to a more easily defended place, and built a new village.

In the southern islands the pig was an important article of property and of food. In the north it was much more than this; by killing pigs in ceremonial a man determined his rank in this world and also in the world to come. Only on special occasions like the killing of pigs did the people of various districts come together. Every man possessed a rifle of some kind, but for the time no firearms were to be carried, and there was general peace.

Even then acts of treachery were sometimes perpetrated. In our earliest days in a mountain village there was to be a pig-killing. Crowds of people came to take part in the feasting and dancing. Among them, relying upon the recognized rule, was a man who, having killed one of the people of the village, had been able to evade various attempts upon his life. At the “singing” none of the villagers took any notice of him.

A man of another place struck up acquaintance with him, and by degrees spent a good deal of time in his company. On the last night of the feast, while the beating of drums and dancing were proceeding, this man, Vokeipau, entered the house where the enemy, still somewhat suspicious and avoiding the dancing ground, was seated alone. With seeming carelessness carrying an axe, the handle in one hand and the head in the other, he approached, saying, "This is the axe which I told you Kele brought from Noumea." With a sudden movement he swung the axe and sank it in the man's shoulder. For his effort Vokeipau received a pig.

There were only slight contacts and it was therefore difficult to carry the Gospel to the people. On the main island no local man would go with us beyond a very limited area. We overcame this by inducing inland men and boys to come to work for us, and by using some of them as guides. Most of us had to prepare our own translations of Scriptures and of hymns. Now anyone may go anywhere in safety.

More than thirty-five years ago seven young missionaries went out to the new Hebrides together, with Dr. John G. Paton as a fellow passenger. He came especially to see his son Frank settled as a missionary on the west side of Tanna.

At that time only Aneityum and Aniwa were claimed to be entirely Christian, but considerable advance had been made in Eromanga, also in Efate and in the islands of which Nguna and Tangoa were the centres; Epi too had bright spots. Tanna was particularly difficult.

On our fourth and fifth days in the islands we visited the scenes of the heartbreaking experiences of Turner and Nisbet, of Dr. Paton himself, of Matheson, Johnston, Neilson, Watt, and Gray. We saw the Tannese as all had seen them from the time when Captain Cook visited Port Resolution. Our guide was Mr. Watt, whose headquarters at that time were at the Port, and who then was the only missionary in Tanna. We had heard Dr. Paton talk of the Tannese as naked, painted savages. Some were painted, and they were all nearly naked, but none of us thought them at all grim and repulsive.

Fifty-four years had passed since Turner and Nisbet had lived on Tanna. For nearly thirty years Mr. Watt had been holding on. Although in 1881 he had baptized fifteen converts, it was said that at the time of our arrival, in 1896, there was not on the island one baptized Tannese. Yet he did not talk like a man without hope, but rather as a live sane man of deep faith, sure of the power of the Gospel, delighted and encouraged at the advent of Dr. Paton's son, and of Mr. Macmillan to take Mr. Gray's place. We were filled with ad-

miration for him. All were sure that they would see another order of things, and all three did.

We had already seen something of what had been done elsewhere. The day before we reached Tanna we had been at Futuna, and had seen some of Dr. Gunn's Christian people. Two days earlier, on a Sunday afternoon, we had made our first landing in the New Hebrides at Aneityum, at Dr. Geddie's old station. To all of us newcomers it was a moving sight to see the people, clean and decently clad, coming to church, and to hear them sing their hymns to the familiar tunes in use in our own homes. In the prayers of the elders who took part in the service there was an earnestness and a fervor that impressed us; it was something that we could all understand, although not even Dr. Paton knew any of their language. Here was encouragement: what had been accomplished by grace in the hearts and lives of the Aneityumese would yet be witnessed among the Tannese and among those to whom the others of us were to go.

After we left Tanna, our next stopping-place was Dr. Paton's own island, Aniwa. When his converts met us at the beach, welcoming Dr. Paton back, and as he and they conducted us all to the old house, to the church, to the well, and as we considered what had been done there as at Aneityum, once more making the situation over against Tanna as a bright light over against intense darkness, again we had fresh cheer, and further assurance that all things were possible. Witness to this was added at Efate, at Nguna, at Tangoa, and in less degree at Epi and beyond. Mr. Smaill of Epi was visiting Paama, but there only a beginning had been made.

Now after thirty-five years today all the islands from the south northwards, including Paama, are accounted Christian. The Condominium Government recognizes this, for it has made provision in these islands for the administration of a native code of laws by native courts; in the islands to the north of Paama as yet there is no law—so that even an offense like the murder of a native by a native is not punishable by law.

In Tanna such progress has been made that while thirty-one years ago Mr. Macmillan baptized his first eight converts, in his report last year he set out that at the last celebration of the Lord's Supper between six and seven hundred members took part. For various reasons these were only a part of the Christians. On the opposite side of the island there is now a new missionary doctor with his wife.

The position at Vila, the capital of the group, is also worthy of note. There are the greatest numbers of whites, British and French. Before the eyes of the natives there is endless drinking, gambling and other evils. Natives of many islands

are taken there as crews for boats and ships, and as workers about houses and stores, wharves and plantations. It is said that such as wish may get any amount of alcohol almost under the very eyes of the authorities. Still, for the most part, the local people seem to be uncontaminated, and to some of us it never ceases to be one of the wonders of the Gospel in the islands to see them kept so unspotted in spite of the boundless temptations to which they are subjected.

In those days Ambrim had two established centres of work. It has had its special cross to bear. Besides other losses, in the twinkling of an eye at Christmas in 1913, its principal station with its splendidly equipped and most useful general hospital was blown sky-high when the whole valley went up in a volcanic eruption. A lesser, but also a destructive, eruption has occurred since. The Gospel is manifesting its power in many places today.

In the large island of Malekula there were four missionaries. Soon after there was a fifth. All these extended their influence in all directions. As in all the northern islands, in Malekula much still remains of the old heathen life. On the first day of this year I went to Malekula with some time-expired students. One of the teachers told me about shooting that had occurred in the north. A heathen chief had been planting bananas. As he stood upright, holding a banana stock with both hands, and with his feet pushed the ground in around the base, two rifle shots rang out. A bullet went through both arms, and another through both thighs. His assailants fled. The wounded man's friends carried him home. Seemingly no attention was paid to the wounds, so that they became a horrible mess, and the chief begged his friends to strangle him. This two of them did with a vine. A grave was dug, and when we were there his body had lain for three weeks uncovered. It was not to be covered till his death should be avenged.

At that time on Santo we had had a similar case, except that the unburied man was supposed to have been killed by witchcraft. To some extent the strength of the present position in Malekula may be gauged by this that for several months recently in the island there have been no Christian workers except people of their own. One mission-

ary had retired; another had to give up on account of ill-health; a son of Dr. Paton, thirty-six years in Malekula, for over a year has been out with a poisoned foot which has had to be amputated. The one missionary left has been on furlough, and is returning. A young couple also is coming. In the meantime several teacher-evangelists have been carrying on, and no one fears that the work is going to pieces; all recognize that these workers, cast upon their own resources and



A CHURCH IN TANGOA, NEW HEBRIDES ISLANDS

depending upon their Lord, will be all the stronger for the experience, and many of their people as well.

What is said of Malekula holds also of Santo and Malo. The three islands in the northeast, Pentecost, Oba, and Maewo, are outside our recognized field, and long ago were occupied by the Melanesian (Church of England) Mission, and more recently by the Church of Christ as well.

Thirty-five years ago in this the widest part of Santo there was only one church and school, situated on a little island off the coast. About seventy miles distant in the northwest there was another church. That year another central station was opened in Big Bay in the north; the following year another was established fifty-five miles away on the east coast. Now there are Christian communities all around the island. There have been several inland communities also, but in most instances after a time they have deliberately migrated shorewards. Where the people have been able to settle on heights inland they have done well, but where, as at various places on the west coast, they have come down to the beaches, the result has been disastrous. No per-



suasion could stop them. Blackwater fever is common on all that coast.

There are in the islands, or definitely assured and in sight, twelve or thirteen missionaries. At one time we had twenty-six. The motor launch, replacing the old sailing boat, has played quite a part in the change. In the early days nothing was certain in regard to a journey to a distance to leeward. With a good engine in a good hull one can now make definite plans, and can depend upon overseeing a much wider field than with sails and oars.

For the past thirty-six years the various missionaries (Presbyterian) representing Canadian, Scottish, Australian, Tasmanian, and New Zealand churches, and the J. G. Paton Fund, all work together as if we were from one church. We have been sending men, single or married, with their wives to this place to be trained as teachers. Dr. Annand, of the Canadian Church, of whose death we have just heard, established it.

There is no limit to the obligation under which all of us have been to our native fellow-workers, to scores who have had no special training. They have been alive and full of desire to see their fellows won for Christ. Others, during their four years here, have been taught something of many things, but chiefly the great truths of the Gospel. The book which we use for spelling, for reading, for dictation, for transcription, for composition, for practically everything, is the English Bible. This is necessary on account of the multiplicity of tongues.

On our roll of Christians at present are fifty-one men and seven women, wives of seven of the men. The women have their own classes and instruction in various kinds of work. These workers come from as far south as both the east and the west sides of Tanna, and from as far north as the north of Santo.

Several of them were reared in heathenism and are acquainted with all its ways, including its fears. They know the pit out of which they have been brought. Last week I discovered that two of them still do not venture to speak of a father-in-law or a mother-in-law by name. One deals gently with such, all the more because many of their prohibitions have been laid down for reasons morally sound. We have now more of the second generation of Christians, who know a good deal about the former heathen life, but who have been freed from many of the fears attached to it. A few days ago one of these, afraid to touch a lizard, was induced to approach and take one out of my hand and handle it. There are still others of the third generation who in their own islands have not seen any of the old way, who can name a father-in-law or a mother-in-law, and who think

it curious that there should be those who cannot; who fearlessly handle a lizard or even a snake; who, unafraid now of spirits finding means of access to their houses, break out the extra windows so as to have more fresh air; who without hesitation burn the cuttings of their hair, and who do many other like things that their fathers or their grandfathers would not have dared to do. Many are sterling fellows, earnest, dependable, keen to acquire knowledge, particularly of the Bible, and in the days to come ought to do good work.

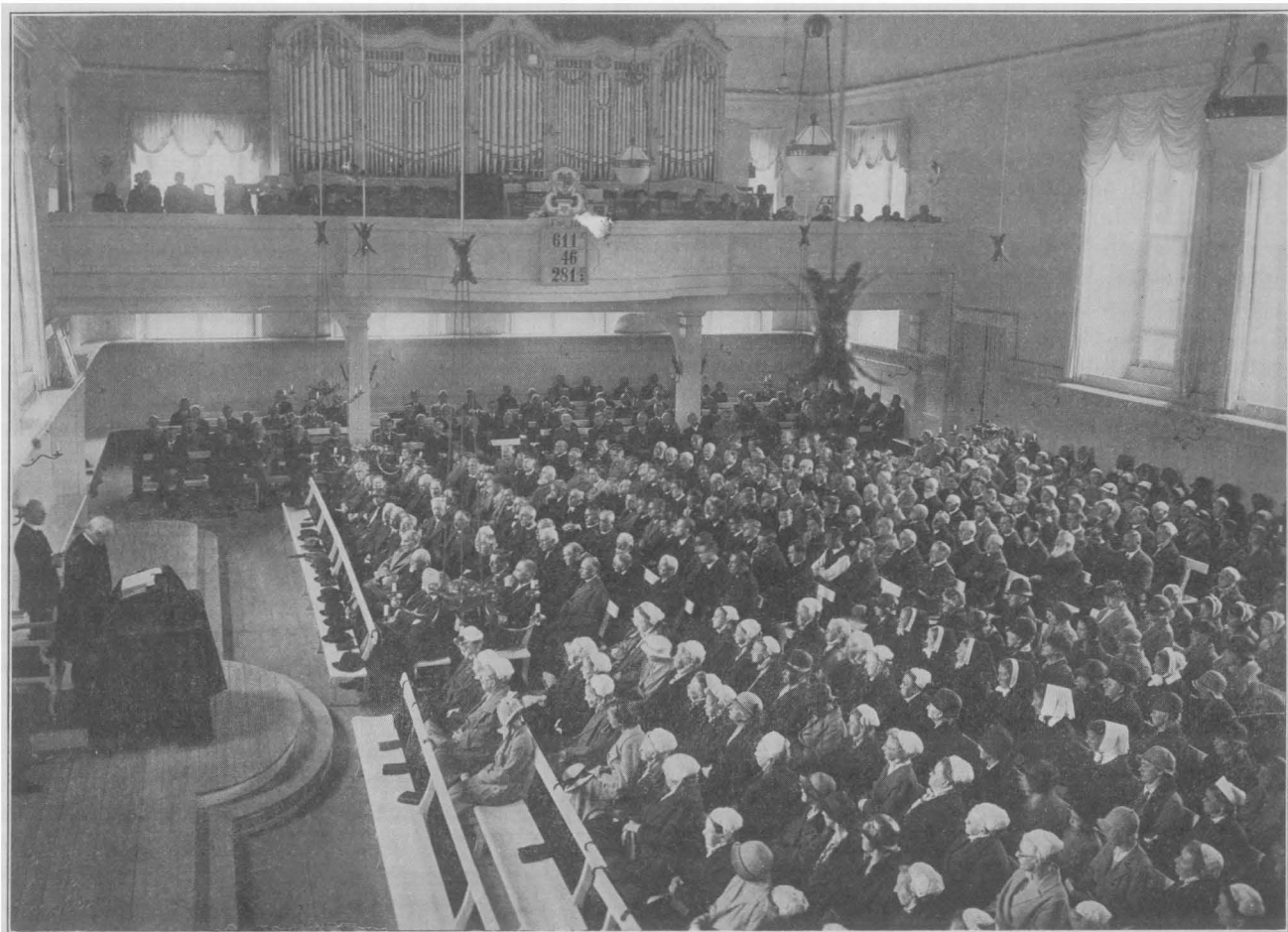
If there were more of Christ in the hearts of the whites in the islands, much more would have been done, and much more might be done by the people themselves. Fortunately many of the British would not willingly do anything to create even a wrong impression, but there are islands and districts where the influence of outsiders is anything but helpful. Some have no shadow of regard for morality. However, there is a likelihood that much that during the past years has been winked at by the administrators will be stopped. The government helps us to this extent, that it allows us to import books free of duty. Nowadays the islanders discriminate between outsider and outsider, and form definite opinions of each. More and more they are ready to shoulder, and are shouldering, the burden of the work. They are our hope for the future. In spite of every opposition, perhaps in part on account of this, the Gospel has triumphed, and gradually is winning its way through all the islands.

#### A PRAYER FOR HELP\*

Dear crucified Lord, in the shadow of Thy Cross may we receive that moral strength, that divine courage which will enable us to combat the evils of selfishness, greed, indulgence and all unworthiness that would prevent our deliberations leading us to decisions for the highest good of the little village as well as of the great city; for the poor and the nearly poor as well as for those who have plenty; for the places of hard toil as well as the places of affluence; for those who are weak in the face of temptation as well as for those who can stand strong. Help us, dear Saviour, to remember that in this great throng this morning we appear before Thee as individuals, separate and alone. Be Thou the captain of our souls! Then if poverty comes we shall not be so poor and if sorrow comes we shall not be so sad, and if death comes we shall not be afraid. O Thou God of all nations, Jesus Christ the world's Redeemer, hear us as we pray, and have mercy upon us, for Jesus' sake, Amen.

\* The prayer of Evangeline Booth was the most inspiring event in all the session of the Democratic Convention meeting in Chicago.





THE OPENING OF THE I. M. C. COMMITTEE MEETING AT HERRNHUT, GERMANY

The delegates met in the historic old Moravian Church. They were seated in the center section.

# At Herrnhut — Two Centuries After

The Meeting of the International Missionary Council in Birthplace of  
Modern Missions

By the REV. SAMUEL M. ZWEMER, D. D.  
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*Professor of the History of Religion and Christian Missions*

**T**HERE is spiritual power in environment. "Where John first baptized," we read, "there many believed on Jesus." (John 10:40-42.) Those who attended the International Missionary Council Meeting held on the Mount of Olives in 1928 or in 1930 near the Haystack Monument, or this summer at historic Herrnhut, felt there the unseen power of past history. Two hundred years

ago the Moravian Brethren sent out their first missionaries from the very "upper room" where the Council met for its devotional meetings. Dr. Julius Richter calls the place "the sanctuary and shrine of the whole continental missionary enterprise." The very stones cry out, "Believe, endure and dare." In his opening address of welcome Bishop Baudert, of the Unitas Fratrum, said:

"What has given us the courage to invite you to small Herrnhut? We remember how on August 21, 1732, the first missionaries set out from Herrnhut to carry the Gospel to the Negro slaves in St. Thomas. Then a fire was lighted here at the foot of the Hutberg which by the grace of God has not gone out and never will. With gratitude to God we remember how he has enabled our little Church to send out in unbroken succession more than three thousand Brethren and Sisters as missionaries to the heathen."

Indeed, the setting of the conference in this Moravian community, with its marvelous history, enriched our inner spiritual life and our discussions. It was the great English historian, Lecky, who said that what happened to John Wesley in the little Moravian meeting in Aldersgate Street, London, meant more to England than all the victories of Pitt by land or sea. The missionary movement sprang from the evangelical revival which came out of the Moravian movement. This revival in turn expressed itself, not only in personal conversion, but in social action—the abolition of the slave trade and legislation for industrial reform. Some of the letters written by John Wesley to Count Zinzendorf are in the archives at Herrnhut and two of them were read at one of the sessions by Mr. Basil Matthews.

Most of the delegates arrived by way of Dresden in a great German omnibus which drew up in the beautiful little square called Zinzendorf-Platz, after a seventy mile drive southward through the rolling corn-fields and forests of Saxony. We were within sight of the mountains of Czecho-Slovakia, at the centre of a Europe that is passing through one of the major changes of history. As the men and women stepped out from the omnibus, the hospitable and kindly eyes of our Moravian hosts and hostesses looked into the faces of men and women, Indian, Chinese and Korean, Japanese, Belgian and American, Filipino and French, leaders of the Christian forces of every country in Scandinavia from Finland to Denmark, Dutch and Scottish, Canadian and Afrikaner, Mexican and English. They came also from the banks of the Nile, the Congo and the Yangtse rivers. These men and women had come across oceans and continents, drawn from absorbing tasks at great cost of time to this little tranquil town of sixteen hundred inhabitants, hidden among quiet hills, remote from the roar of cities and the turmoil of industries.

The Chairman of the Council, speaking from the spot where Zinzendorf had stood, said that he, by analysis, had found that on the average one in sixty of the Moravian Brethren and Sisters have gone to the mission field, while the proportion in the Protestant Churches of the West is less than one in five thousand. In that church, as

Dr. Mott spoke, the great congregation—with the Sisters on the one side and the Brethren on the other—included more than half of the population of the town! So they shared the worship and vision of the International Missionary Council.

Under the chairmanship of Dr. John R. Mott, and with the secretarial leadership of Dr. J. H. Oldham, the Rev. William Paton and Dr. A. L. Warnshuis, in fellowship with the lay and clerical leadership of these widely scattered missionary forces, the Council has grown in strength. Its program is world-wide, its proposals are often startling, but the sober judgment and Christian boldness of this leadership has won the whole-hearted allegiance of most of the missionary forces of Protestant Christendom.

The opening sessions of the Council were wisely devoted to the unburdening of hearts on the great issues of the day in which we live, the new opportunities and the baffling difficulties in a score of countries across the world. There was out-spoken reality and no shrinking from the issues that are at stake; no deferred hope made hearts weak but courage rose with danger.

Again and again, in single sentences, a window was opened into dramatic new situations that startle and challenge. What a world of suffering and gallant courage is, for instance, revealed in the simple statement that "forty-nine churches of Korean Christians have recently been closed in Siberia by the Soviet Government, many of the Koreans taking refuge in Manchuria, and that in response the Korean Church itself is carrying out a special evangelistic forward movement among those people in Manchuria."

Similar heroic advances in face of humanly impossible conditions of chaos and economic terror in China, in face of terrible distraction in Japan, in the midst of national unrest in India were reported. A stirring picture of the apostolic travels of a pastor touring the villages of Siam, and the wonderful work of a group largely of young folk bearing their witness, brought thrill and cheer from an unexpected quarter. From the Philippine Islands came a picture of a Youth Movement based on the three principles of reaching youth through youth, of moral and social as well as spiritual uplift, and of the union of all the churches, in face of the vast multitudes of youth, detached by modern secular materialism from all Christian loyalties, whether Roman Catholic or Protestant.

The very radical proposals made by Commissions on Higher Education in India and in Japan showed that a new day is bound to dawn in these fields. The proposal was welcomed that in Japan some score of theological colleges which, striving with inadequate staffs to give denominational training to pastors, should concentrate into two,

where the best teaching strength of all these colleges would be for the good of all.

At one of the sessions Mr. J. Merle Davis of Japan and America and Dr. Iserland of Germany expounded their work as colleagues in the new Department of Social and Industrial Research and Council in Geneva under the International Missionary Council. Their research into social and industrial conditions created by Western capital and civilization among the African and other primitive peoples is a handmaid to direct evangelism. It is essential to Christian men to discover and display in practice how to make civilization congruous with the Gospel of Christ. The Geneva Department is concentrating at present upon the unique situation created in the copper belt of the Belgian Congo and Northern Rhodesia by its intensive industrialization of the African. Their definite goal is to work out in concrete terms how the mining organizations, the governments and the missionary organizations can cooperate and integrate their forces in order to create a new Christian African community, in place of the present disastrous corrosion of the old tribal system which leaves the individual African an isolated atom.

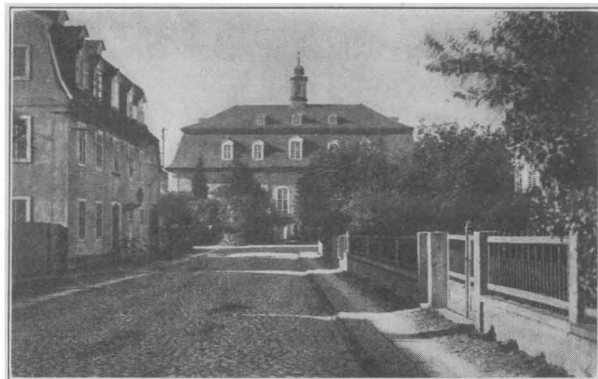
This large social and industrial program, put forward at Williamstown in 1930, had, however, aroused misgivings on the part of the Missionary Council of the Northern Countries before the meeting at Herrnhut. They sent a joint memorial from Stockholm which received careful attention. One paragraph deserves record here:

Since we are firmly convinced that the preaching of the Gospel is the essential task of missions, and must always remain so, we cannot help feeling anxious at the growing tendency of making programs for the solution of rural, social and industrial problems in the various mission fields. Naturally we do not object to discussing these important problems from the point of view of missions. But if this is done beyond a certain measure there is a real danger of diverting the missionary zeal from its central objectives to such social problems as will naturally present themselves when Christianity has had a long period of development in a nation, but which in no wise need be put in the foreground at the time of laying the foundation of a Christian Church in a nation.

In the findings of the Council meeting to which we refer later it will be seen that Herrnhut owed much to this Stockholm letter. The central message of Christianity, the cruciality of the Cross, the need of conversion and of a new life as prerequisites to successful evangelism—all these came to their own once more in the Herrnhut deliberations.

Next to this question of the essential task, was that of religious liberty. A number of documents were in the hands of the delegates and two or three interesting and weighty statements on the principles of religious freedom. Alarming devel-

opments in the restriction of religious thought and life were reported from Turkey, Egypt, Persia, Eritrea, the Congo, China and Russia, and they reveal that the battle for religious liberty needs to be fought again. The work of the Council's officers and proposed further activity in relationship with governments in face of some of these situations, were approved. The refusal by the Soviet authorities to allow any religious worker even to pass through Russia, is one among many examples of the obstacles placed by some governments in the path of Christian missions. Common counsel revealed that different nations and missionary agencies in widely separated areas are suffering restrictions that are largely common in character and can best be met by concerted action, if action is necessary, through government channels.



THE MORAVIAN CHURCH AT HERRNHUT

In view of these facts, however, what is the Christian attitude to be with regard to missionary and religious freedom? This problem faced St. Paul and all the Christians in the days when they were commanded to worship the Roman Emperor. It faces us today, but in new and strangely difficult forms, all across the world. The days of imprisonment, of persecution and of martyrdom for the truth are not altogether of the past. The Council declared therefore:

We believe that much more may yet be done by wise, sustained and progressive efforts to secure full religious freedom in all mission fields, and we would count the continuance of such efforts indispensable, since such a service can only be rendered effectively under such cooperative auspices as the International Missionary Council, and is directly related to the evangelistic program of the missionary movement.

But at the same time they challenged the courage and faith of disciples:

In the presence of restraints and limitations upon the free witnessing of Christians and Christian missionaries to the Gospel of Jesus Christ, which are increasingly evident in certain lands, and which emanate from sectarian hostility, rival religious systems, new theories of the State, or the rising tide of nationalism, it is our opinion that

when such prohibitions to Christian witnessing become fundamental and sweeping, in the judgment of the Church concerned, *these prohibitions do not relieve the individual Christian and the Christian Church of their duty to continue their witness with love and patience, and yet also with endurance, if need be unto suffering.*

Another question that called for earnest consideration was the future policy of missions in the present financial crisis. At the outset of the committee meetings Mr. Kenneth MacLennan, Secretary of the Conference of British Missionary Societies, very strikingly showed how during the post-war years, when income has been on the whole stationary, the work in the field has gone ahead in multiplying prosperity. "Has not God," he asked, "called us to discover through the very stringency of the present economic crisis that one era of His missionary work has closed and another opened? Are we not called to face the fact of the self-witnessing Church in all mission lands? Our contribution in the fields of the world today must be something different from that of organization and direction. What is it to be?"

Our first task is to ask what is God's will for the future of missionary work in the face of this present crisis. We must seek to get deeper still into the fulness of the Christian message for the present age. We witness, in the troubled waters of the Far East, the wonderful sustained evangelistic movements in Japan and in China which reveal the steadfastness and courage and faith of the new Christian churches there in a time of chaos, amid the crushing forces of materialism and communism. We must share the agonizing conflict of loyalties in the hearts of members of the Indian Church under the stress of nationalistic hopes and fears; and rejoice together in the news of the movement of high-caste Hindus into the Christian Church, influenced by the beautiful witness of the purified lives of former outcasts; a movement that presents to the world a new miracle of the Eternal Gospel.

It was a memorable occasion, and we were greatly stirred on hearing from representative leaders from all lands of astonishing aggressive work that is, with increasing momentum and power, being carried on by the Christian Church, whether in the Far East or in Africa. Under the terrible economic stress of today's world crisis, and in the face of self-confident materialism and positive atheistic communism, the Christian forces in Japan and Korea, in China and Siam, in India and in the Philippines, far from beating a retreat, are pressing forward in ways for which it is difficult to find a parallel in the history of modern missions. One of these adventures is the detailed program and the specific activity of the Kingdom of God Movement in Japan, to carry Christ into slum, village and industrial city, both proclaiming

the Gospel and transforming social conditions.

These great spiritual movements, the growing self-consciousness of the indigenous churches and the present financial stringency at home, all unite to summon us to closer and wider cooperation. This was evident in all the discussions. Problems that are common face every missionary society in the world; no one society can possibly grapple with them, for they need the mobilizing of the wisdom, the experience, the leadership and influence of all in the light of God's leading. The whole problem of cooperation between different churches was carried dramatically to a deeper and more searching level by the Rev. W. J. Noble, of the Wesleyan Missionary Society of Britain, who declared that ultimately we are bound in practice in cooperation to find ourselves face to face with the tremendous questions of Faith and Order. Unless we are ready to go further, he declared, we have already gone too far. Is it not time, representing the missionary forces facing heathendom, to say to the churches in the home land: "It is your duty to come together, for divided you make it more difficult to win the world for Christ. Variety in unity is in accord with the will of God. The real breach is made by exclusiveness!"

There was no exclusiveness at Herrnhut. Catholicity came to its own without compromise:

Realizing the colossal power of the inertia caused largely by the divided state of Christendom, the delegates, moved by the tragic world situation of today, call missionary workers throughout the world to enter boldly a new era of cooperation. In that new period the requirements, principles and spirit of such cooperation must be more thorough, serious and sacrificial than ever.

The officers of the Council are to give a major part of their effort to furthering in an advisory way constructive advances in cooperation such as may turn the retreat threatened by economic stringency into triumphant advance.

Amid the multitude of "findings," the complexities of the daily program and the activities of special committees there are two things that made Herrnhut distinctive to my mind: the clear and out-spoken utterance on the central task of missions and the consciousness that the only source of power is God's Holy Spirit. The message is the Word of God. The method is conversion. The power is outside of ourselves, and the goal is not mere social progress, but the fulness of the Kingdom of God. The committee on the message had referred to it the Stockholm correspondence, and their report, unanimously adopted, will reassure those who may have had misgivings regarding the position of the International Missionary Council:

If we have anything to bring in the name of God to a world in need, it is certainly not our own piety, our own way of life, our own modes of thought or our own human

help. What the Church has to give in its world mission is the good news of a divine act in history, of the Word made flesh. Apart from a Word which is from God, and not from man, there is no Christian mission. In face of the powerful anti-Christian forces operating in the world to-day we reaffirm our faith that the revelation of God in Christ is the only way of deliverance for mankind and that it alone can provide the foundation for an order of society that will be according to the will of God.

And again they say:

We have considered afresh what is central in our missionary work and where the chief emphasis should be laid. We are convinced that our missionary task is to proclaim in word and life God's revelation and redemption in Jesus Christ. We have no other task; for while there is much that is useful and good, "one thing is needful." We need to ask ourselves whether everything that forms part of present missionary activity serves the one dominant purpose of making clear the message of Jesus Christ in all its fullness.

No stronger statement could be desired. Each society and each missionary must strive to reach this ideal at any cost. Finally, the atmosphere of Herrnhut was not materialistic, but devout and other-worldly. In the devotional meetings at nine o'clock each morning, led by men of different na-

tions, races and communions, we were repeatedly recalled to the parallelism between the International Missionary Council opening its heart and soul to the working of the Spirit in face of the world task of Christianity and the Moravians sending out the first missionaries from that very room in 1732. Early in the morning, on more than one occasion, the Holy Communion was celebrated by the Bishop of Salisbury, in which, at his invitation, the members of the committee from all over the world shared. At no time did the radiant community spirit of the unity of the Brethren sweep across the spirits of the delegates with greater force than at the united Love Feast on the first Sunday, at which, with the delegates, there was present the Moravian community, whose strong, sweet choral singing expressed the enduring moral and spiritual fibre of a people who have triumphed over persecution, and have even faced peace and relative prosperity without degeneration. May we not hope and pray that from the Herrnhut meeting spiritual forces will go forth that shall be like *Zinzendorf redivivus!*

# How Christ Is Affecting India\*

By ROBERT WELLS VEACH, D. D.

WHILE traveling from Singapore to Calcutta I became acquainted with a young Indian merchant. Tall, erect, well poised and with a rich, brown complexion, he was about as handsome a fellow as one would like to meet. Apparently he was wealthy, a camphor merchant with large interests in Sumatra and Java. His hair was closely cropped except a lock about two inches long which protruded from the crown of his head, the sign that he was an orthodox Hindu. He was always draped in an immaculate white robe finely embroidered with black along the edge. When the evenings were cool, he would don a three-quarter length white serge coat with delicately traced gold buttons. Occasionally he wore a rose-colored turban.

Picture him reclining languidly on a steamer chair, speaking English fluently and rolling his large, dreamy eyes in whose depths one caught glimpses of fathomless philosophies milleniums old, nebulous ideas and wistful wishing.

One day he handed me a book he was reading, entitled "Love and Marriage," with the request that I look through it. The book was printed in

Hindustani; but on about every fifth page there was a paragraph in English which contained a distinctly Christian idea about love and the marriage relation.

Some paragraphs were direct quotations from the New Testament and a few had been a bit mutilated by lopping off the context, as, for instance, Ephesians 5:24. "As the church is subject to Christ, so wives should be subject to their husbands in every respect." (Moffat's translation.) In response to my question about these Christian ideas being incorporated in a Hindu book, he said: "We Hindus always read the best European and American books, and when we come across a really good idea we assimilate it into our Hindu thinking."

This is a significant statement and reveals the While admitting that Christianity is making rapid strides in India, my friend insisted that power of Hinduism to survive the centuries. Hinduism would win because it has this amazing capacity to assimilate Christian ideas and ideals. Because of its profound philosophic insight, he

\* *Presbyterian Survey.*



claimed that it is able to give to the world a more spiritual understanding of Jesus. All this came from a young Indian camphor merchant.

One Sunday evening I tramped with Dr. Sam Higginbottom across the acres of his Agricultural Institute of Allahabad. He described the unexpected visit he had one day from some Indian princes. They had been attending a great religious gathering at Benares and having heard of Higginbottom's work decided to see for themselves. One morning six of them arrived at the station in a private train. They were deeply impressed with what they saw and with the Christian motive back of it all. One of them was so taken with a fine young Christian student that he offered him the position of agricultural manager and teacher on his own large estate.

"This is our classroom for the study of Industrial Chemistry," said the president of a large Christian college. The room with its apparatus and charts was neatly arranged. On one of the walls I noticed a picture of Christ and the Rich Young Ruler, while back of the teacher's desk hung a fine copy of Hoffman's Christ Among the Doctors.

"This Indian teacher is evidently Christian," I remarked.

"No," said the president, "at least not a professing Christian; but it would appear as if he were almost persuaded. The character of Jesus makes a strong appeal to many men who are not interested in organized Christianity."

Perhaps the keenest man intellectually I met in India was a distinguished college president, the head of a large Hindu Graduate School. He was a Hindu and believes that, freed from shallow tradition and vitalized by close contact with the main currents of modern thinking, Hinduism possesses the dynamic to make India great and powerful.

I attended the chapel exercise. It was simple,

unadorned and impressive. There was no altar, no priest, no image. For ten minutes I listened to several hundred Hindu students chant their prayer and praise to the God of their fathers. Then this leader and teacher of men showed me through his library of which he is justly proud. He had majored in English Literature at Oxford and was familiar with our American poets, even down to Lindsay and Robinson. Emerson and Whitman he was willing to concede a high place; but of all the others he refused to group any of them with Wordsworth, Browning, and Shelley.

This man had recently presided over a public meeting addressed by Dr. Stanley Jones. At the conclusion of the address he arose and expressed his complete agreement with most of the speaker's statements because he found the same ideas in Hinduism.

But there are many thoughtful, highly intelligent men among the six million followers of Christ in India. One evening I met a very prominent Judge, a man of great intellectual breadth and spiritual insight. Both he and his wife are active members of a Christian church. On another occasion I attended a social gathering in the home of an Indian Christian. He is the head of a large Government High School, is mentally alert and enthusiastically devoted to Christian work.

Riding from Calcutta to Benares I shared the compartment with an elderly gentleman, whom I found most companionable. He proved to be a high railroad official and an active Christian.

One day I addressed seven hundred students in the Assembly Hall of a Christian college, and to the best of my ability I challenged this host of promising young men to take the ideals and teachings of Jesus Christ and incorporate them into the new social and political structure that is taking form in India. The response was tremendous. Is India almost persuaded?

## The Cure for Depression

What would Christ do and say to help us out of our trouble if He were on earth now?

We can judge only by what He did and said in the first century, an age not so different from our own, an age of unsettlement, violence, drunkenness and license. Christ would tell us not to yield to panic, "be not anxious for the morrow, and not to trust in riches; what shall it profit a man if he gain the whole world and lose his own soul?" Christ would tell us to work and pray for our daily bread, to keep our hearts clean and steady and kind, to love God supremely and our neighbor as ourselves. He would tell us not to be selfish or afraid, but to trust our Heavenly Father and do our duty from day to day. He would tell us that the Holy Spirit will guide us to our duty, that the universe is in the hands of God and that the soul of man is the most precious thing in the world.

These are the fundamental principles and spirit that must underlie and cure our troubles. Everyone can begin at once to put them in practice.

HENRY VAN DYKE.



# Erasmo Braga of Brazil

By W. REGINALD WHEELER, Nanking, China

*Recently Secretary of the Board of Foreign Missions of the Presbyterian Church, U. S. A., in charge of Latin-American Fields*

ONE of the essential aims and ends of foreign missions is the establishment and development of a native church. To fulfil its mission this church must be in reality self-propagating, self-supporting, self-governing. In many mission fields such indigenous churches are now developing. Leaders of those churches are appearing who are worthy of being included in the long line of the successors of the glorious company of the apostles. In Brazil, after two generations of mission service, there is such an evangelical church today, independent of foreign subsidy, directed by its own leaders, expressive of the genius and spirit of its own people. Foremost among the leaders of that church was Erasmo Braga. On May 11, 1932, at only 55 years of age, Dr. Braga's rich service upon this earth came to an end. It is a privilege to attempt to review a few of the achievements of this truly great man and to summarize some of the characteristics that endeared him to so many friends and that won for him the well deserved confidence of the Evangelical Church, not only in Brazil but throughout the world.

Erasmo Braga was first and foremost a man of the church of which he was a servant and a leader. He was an ordained minister of the Presbyterian Church in Brazil, which he had served as Moderator and in whose councils he occupied an influential position.

His ecclesiastical inheritance is of unusual interest. His family was an influential one that lived in Portugal in a town that bore the family name of Braga. His grandfather was an army officer in Portugal and his father, John Braga, emigrated to the new world of the Americas, landing in Brazil in the early 1850s. At first he had difficulty trying to make his living. He became a

clerk in a country store which, due to the exigencies of the economic situation, used old newspapers for wrapping its packages and articles of sale. One day the newsboy who brought these papers to the young clerk gave him some leaves torn from a book in which John Braga became intensely interested. These leaves had been

torn from a Bible, a book with which

Mr. Braga, like many other nominal Roman Catholics, was not familiar.

He became interested, asked for more of these papers, read and studied them, and resolved to give himself to this new way of life and belief. Soon after

a Presbyterian missionary, the Rev. F. P. Schneider, made his acquaintance; as a result John Braga was baptized and became a member of the recently formed Presbyterian Church in Brazil.

He studied for the ministry, and became one of its most active and able leaders. While

teaching in a mission school in Rio Claro, as a candidate for the

ministry, he met and married a girl who was also teaching in that

school. In 1877 their first child was born, and was named Erasmo after the

famous Dutch humanist. This boy was

baptized by a Presbyterian minister who had fled from the Island of Madeira after a terrible persecution and had been wounded in a similar persecution in Brazil. Erasmo thus grew up in a Christian home; entered the second class at Mackenzie College, Sao Paulo; took work in the preparatory course of a school of law; and later entered a theological seminary to prepare for the ministry. After he was ordained he taught for many years on the seminary faculty without salary. He was one of the directors of the seminary in Rio de Janeiro, and has taken a special interest in the Curso Jose Manoel da Conceicao, which provides a



PROFESSOR  
ERASMO BRAGA

junior college course of preparation for candidates for the ministry.

Dr. Braga was not only a minister of the Evangelical church, but an educator whose advice was sought in this field both in the sphere of the mission and of the government. He taught for some years on the faculty of Mackenzie College and of Campinas Seminary; he was Chancellor of the Federation of Evangelical Schools of Brazil; served on the Executive Council of the National Educational Association; and was the editor and author of a number of text books, both in the field of religious and secular education. No one who saw him preside at the Montevideo Congress and heard him swing with ease and fluency from his native Portuguese to Spanish, to French, to English, will ever forget his linguistic skill and ability. He had also a reading and working knowledge of Greek, Latin, Hebrew and Italian. In a memorial service held by the Brazilian Association of Education after Dr. Braga's death, Dr. Anísio Teixeira, Superintendent of Public Instruction, said:

Erasmus Braga was an educator in the highest and richest sense of the word, a binder together of men among themselves. I render today, as a member of the Brazilian Educational Association, and personally, the profound and sincere homage of my intelligence and my heart to this man who did good to all of us because in all of us he added a power of love not of ourselves.

But Dr. Braga's influence went beyond the usual bounds of church and school and was expressed in many channels of service which are grouped under the head of union and cooperation. For twelve years he was Secretary of the Committee on Cooperation in Brazil, the consultative and correlating agent of various evangelical church groups in that country. Dr. Braga took an active part in the Panama Congress held in 1916; was chairman and presiding officer at the Congress on Christian Work in South America, held in Montevideo, Uruguay, in 1925; he was one of the three members of the International Missionary Council representing Latin America, and met with the Council at Jerusalem in 1928; he was Honorary President of the Evangelical Congress of Havana in 1929; he attended the Lakeville Conference of the Presbyterian Foreign Board held in June, 1931, and played an influential part in the discussions there on the relations of mission and church. Dr. Braga saw clearly that the merging of mission and church, as many native leaders advocate, with continuance of foreign subsidy to this merged organization, was not the right solution of the problem, and tactfully but fearlessly advocated the development of mission and church on parallel and distinct lines, each to administer its own funds given by its own constituency, with a cooperative or liaison committee or group to work out adjust-

ments between the two. He favored the plan by which financial assistance would come from the mission on a diminishing scale for initial and pioneer areas, with the missionary force acting as the spearhead of evangelistic service on the frontier, and the native church taking over as rapidly as possible the work in larger cities and evangelized areas. Such a cooperative plan has been put to the practical test in Brazil and has stood the test. The Brazilian Church stands on its own feet with self-respecting independence and responsibility, and Dr. Braga has had a large part in shaping this development. His clearness and incisiveness of thought on this subject of cooperation between mission and church was especially evident at the Lakeville Conference of the Presbyterian Board of Missions, where this issue was one of the chief topics of consideration.

In the wider groupings that include churches and missions in other lands, Dr. Braga also made his distinct and serviceable contribution. Not long before his death he was appointed representative of the Latin American section of the World's Alliance of the Reformed Churches. A government official in Brazil paid this tribute to the universal quality in Dr. Braga's leadership:

There are those who say that the Protestants built a bridge for a great intellectual passage in modern times but they did not have the courage to pass over. Men like Erasmus Braga are conducive to such a passage. They use their influence for religious cooperation in Brazil and in the whole world. They tend to suppress the divisions among men by a tacit or expressed accord in a group of common ideas. . . . He led us forward because of those delicate and sensitive labors which arduously insisted on the harmony between men seeking with tolerance and long suffering spirit that which was a common denominator. He led us forward because he broke down differences, he eliminated divisions, and created stronger and more ample bonds of unity for human cooperation. . . . Because of this all of us, believers and agnostics, are able to associate ourselves together in homage to such a remarkable character, reflecting Brazilian and universal religious thought as was Erasmus Braga. . . .

A missionary wrote of him:

He was the one internationally-minded Brazilian Protestant. He always had an aptitude for other people's points of view, even as a student back in 1892 when I first came to know him well. . . . He knew the whole "Who's Who of Brazil," and was, as a Vice-president of the Republic once said, "*mais acatado*" (accepted with friendliness and respected for character and intelligence) more than any other man of his acquaintance.

In the sphere of the church, of education, in the world field of cooperative enterprise, Dr. Braga made his contribution and served his generation wisely and well. "He was a man, take him all in all. We shall not look upon his like again."

But many of us who knew him remember him not as a minister, or as an educator, or as a leader in cooperation, but as a friend whom we trusted

and loved. Strong, wise, full of grace, Erasmo Braga drew men to him in friendship that was deep and true and lasting. He was an ideal companion, ready to enjoy the simple felicities of the day and to share in the experiences of the common task as a true comrade and friend.

Through all his service, in church, in school, in his cooperative capacities, as a friend, Erasmo Braga was a true witness for Christ.

In the *Covenant Companion*, published in Brazil, in October, 1929, an article summed up this distinctive spirit of his service:

For Latin America as a whole, no man today means more in the interest of making Jesus Christ known, loved, believed or followed, than Professor Erasmo Braga, whose father learned to know the way of Life Eternal from the fragments of a Bible used for wrapping paper in the early days of the pioneers in Brazil.

He was a witness clear through to the end. For

some weeks before his death, both he and his wife were ill. Death took Mrs. Braga on April 19th, three weeks before his own death. In a letter, written April 29th, he wrote in answer to a message of sympathy in the loss which he had sustained: "Our sufferings have given us an opportunity to *witness* for the Eternal Hope to a large circle of relatives and friends."

Dr. Braga's earthly ministry has ended, but his spirit lives on in school and church in Brazil, and in the wider circle of those in many lands who came to know him, who gained through him a truer and more vivid understanding of the beloved community of the Church Universal, and of the One who is its Lord and its Light, before Whom one day, that Church, in the building of which Dr. Braga has had such a vital part, will be presented faultless with exceeding joy.

## An Egyptian Convert from Islam

A CHRISTIAN effendi and a sheikh from El Azhar University in Cairo took shelter together in a shop during a shower of rain. Before they parted the effendi gave the sheikh a card inviting him to a lecture at the C. M. S. student center. Attracted by the idea of meeting the effendi again, Sheikh Mahmud went to the lecture and made his first contact with Douglas Thornton and Temple Gairdner.

As a boy, when Mahmud was attending the great Moslem school in the Temple area (in Jerusalem) he discovered in his father's house a copy of a book forbidden throughout the Turkish Empire—"Sweet Firstfruits." He read it from cover to cover, again and again. This was his first touch with Christian truth. How his father, a bigoted and orthodox Moslem, a teacher in the Haram, had become possessed of this book is a mystery.

After the first lecture in Cairo Mahmud went regularly to the meetings. On one occasion he brought twenty Azhari students with him for the express purpose of breaking up the meeting. The subject was the Crucifixion, and when Mahmud leaped to his feet calling on all true Moslems to show their abhorrence of the teaching, the meeting was broken up as most of those present followed him out.

Imagine his astonishment when, after this rude behavior, Douglas Thornton came and invited him to come every week!

Douglas Thornton and Temple Gairdner spent themselves for him during the months that followed. A typical touch was the gift of a New Testament from Gairdner on condition that Mah-

mud read the Sermon on the Mount. When he read it he found notes from the donor: "Pray for those who spitefully use you"—"I pray for you daily." And so on.

Six months after he had broken up the discussion meeting Mahmud, now convinced of the truth of Christianity, had to make his decision. It is almost impossible to conceive what that decision involved. On the one side was training in Constantinople as a lawyer—an assured position, property, honor; on the other—a loneliness we can only imagine, outcasting from family and home and country, dishonor, persecution, disinheritance—and Christ. Mahmud himself tells the story of that night of decision:

Mr. Gairdner called Mr. Thornton, and we three prayed together. Perhaps only about three times in my life have I prayed with the certainty of faith, and that was one. Mr. Gairdner said: "I will say the words, and you shall say them after me. . . O Lord, what shall I do? Enlighten my eyes that I may perceive the best course, the best for soul, the best for conscience." Even while I was speaking my heart was filled with a great glow of love and I saw shining on the wall the word Al Masih (Christ).

Then Mr. Gairdner said: 'Now we won't talk to one another. You go away and get God's guidance without talking to any human being, and I shall stay here and pray for you.'

I went back to the Azhar (university mosque) and took my daily ration of bread. Then I went to the lodgings, which I shared with several others. I took out my father's letters and spread them before me. I took the Koran and *Injil* (Gospel) and I read them in turns. When the others came in, I was in a muse. They asked me to a party in another room. I said: "No! My thoughts are burdened tonight. Leave me." The two sides of the question kept surging in upon me. How could I face poverty, as I must, if I were a Christian? But how could I deny Christ?

Why not follow Christ secretly and outwardly comply? But Thornton and Gairdner said that was only laughing at Christ.

At last I prayed exactly as a man does who is speaking to his fellow. I said to Christ, as though He were at the other side of my bed: "Guide me Thou, O Christ, if Thou art Lord."

It was night, and I slept after that. It seems to me as if I saw in sleep the faces of Thornton and Gairdner and another that I knew was the face of Christ.

Suddenly I awoke, hearing a voice say: "Mahmud, rise up, there is light for thee. Fear not." I thought my comrade, Sheikh Ahmad, had called to me, but he was sleeping. Then a man in white passed me and swished me with his robe, saying again: 'Mahmud, rise up, there is light for thee. Fear not.'" It happened a third time, and I was left trembling all over. At last I said: "O Christ, Thou art my Lord."

My one thought was to meet Thornton and Gairdner. When I went to them, Gairdner said: "Now you who were Saul are Paul (Bulus)," and kissed my forehead. Afterwards I learned they had taken no supper but had stayed till three o'clock praying for me—till about the time of my vision.

Loneliness came on me terribly on the night after my baptism. That is always a hard time, when all the calls of the old life sound in a man's ears and he has not yet rooted himself in the new. I could not sleep that night. At eleven o'clock, Mr. Gairdner saw a light under my door and called out: "Bulus!" "I can't sleep," I said. He came in and saw me miserable and said: "I'll stay with you a little while." Then he began to read to me out of missionary papers about some boys in Uganda who had suffered everything for Christ. He read in English and told me in Arabic what he read. I saw that others had left all for Christ. At twelve o'clock he said: "Now you had better sleep." The war was not over in my soul and I said: "I can't." Then he said: "Very well, I have a proposal. You lie down on your bed and shut your eyes, and I will sit on this chair beside you and go on reading to you. I promise to stay with you till you sleep." At first I could not keep my eyes shut, but every time I opened them he put his hand gently over them until at last I slept.

For a fully qualified sheikh of El Azhar the convert's usual problem of employment did not occur. Rather did it add lustre to the mission schools that their Arabic master was so qualified. For twenty-five years Sheikh Bulus has faithfully taught both in the boys' and girls' schools in Cairo—a picturesque figure in his sheikh's robes which he always wore.

It needed the endless patience and humility of Gairdner to hold on to Sheikh Bulus during the years of adjustment and struggle. The story is one of ups and downs, of falls and conquests. It is, too, a record of faithful service and of loyalty to Christ, a loyalty that never wavered.

His position in the Old Cairo Church strengthened, and perhaps it was the memory of the "father" God gave him in Douglas Thornton that inspired his efforts to befriend converts. Whatever the motive it is a fact that his was one of the few Christian homes always open to converts, and there he and his wife (herself a convert) let it be known that "our house is a home for converts."

Always eager and impetuous he threw himself heart and soul into the care and teaching of inquirers, especially when the student center was reopened in Cairo. No effort was too much—his heart and his home were always open to them.

So well did Bulus like this work that he longed to give up teaching in school and to devote his whole time to evangelism. He was still a young man—only forty-six years of age—and had apparently years of valuable service still to give when he was taken ill and in five days (in June, 1931) he had passed on to join those who had brought him into the fellowship of his Lord.

—Church Missionary Outlook.

## Unexpected Testimony

Professor Julian Huxley, describing a visit to East Africa, writes:

Perhaps the most striking impression I take away from Kampala is of a service in the Church of England Cathedral. Five or six hundred natives; a choir of fifty who sang a Bach Chorale with great feeling; a sermon which I longed to understand by Ham Mukasa, one of the aristocracy of the native kingdom, a noble-faced old man who has twice been to England, and has written a book about his travels there.

One is reminded of Charles Darwin's visit to the Church Missionary Society station at Waimate. He wrote:

The lesson of the missionary is the enchanter's wand. . . . And to think that this was in the centre of cannibalism, murder and all atrocious crimes! . . . I took leave of the missionaries with thankfulness for their kind welcome, and with feeling of high respect for their gentlemanlike, useful and upright characters. It would be difficult to find a body of men better adapted for the high office which they fulfill.

It is a long stretch of time from 1835, when Charles Darwin wrote of the work of the Church Missionary Society in New Zealand, to 1930 when Professor Huxley writes of the work in Uganda. The work in New Zealand is now in charge of a Maori Bishop. The work in Uganda is still the responsibility of the Church Missionary Society.

The Uganda story is one of heroic sacrifices and of wonderful results. When Bishop Chambers visited Uganda he was so impressed by what he saw there that he made it his prayer that Tanganyika would be transformed by the power of the Gospel as Uganda has been.

—Church Missionary Gleaner.

# Effective Ways of Working

*Tested Methods for Increasing Interest at Home*

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

## THE AUTUMN KEYNOTE

Whatever increases receptivity for our missionary message is well worth cultivating, though not to the extent of lowering the tone of the message. In any department of church activity, you will find your audience rising to the keynote of seasonal appropriateness. Home-coming functions, receptions for newcomers in the missionary organization, harvest home festivals and outdoor gatherings turned to missionary uses, the stressing of fresh beginnings and advanced plans—these all fit into September and October, the latter being the month in which the average missionary organization musters its forces for a new year's work. In this connection, the outline for a reception to newcomers given in the May number of *THE REVIEW* adapts itself to autumnal use.

### Welcome Home Parties

A resumé of this plan, given in *THE REVIEW* several years ago, may prove timely. The hostess announced that all guests born in January were to assemble in a spot in the room which they must find by its appropriateness, and so on through the rest of the calendar. Then ensued a lively search for birth-month headquarters. January proved easily recognizable from a sheet of new resolutions and other decorations, hung in one corner of the large room. February had an abundance of snow and ice, pictures of Lincoln, Washington, etc. On a chandelier hung an umbrella with both overshoes and sun-

shade beneath, to guide the April folk. June had orange blossoms, July its patriotic features, November its turkey and ingathered grain, December its tiny tree and bells, and so on around the year. Everyone was well introduced by the time the groups were assembled; but to make doubly sure, the person who first located her natal headquarters had to welcome the next, these two the next, and so on until an atmosphere of cordiality and good cheer had been created. Then the hostess announced that as this was the cook's day off, guests must prepare the repast. January had to cut the bread, February to make one sort of sandwiches and March another, June must concoct the cocoa, etc. After all were seated, the hostess tapped a bell and said, "The sandwiches, please, April"—at which the Aprilites trooped off to serve that item—and thus the merry meal progressed. Each group was required to evolve a limerick or jingle on the subject of its birth-month, the most popular being given a blue ribbon. It was then announced that the divisions would stand for the year, and that the programs would be presented accordingly, the January group giving the program in that month and so on.

The Hyde Park Baptist Church, in Chicago, also had its autumnal rally in the form of a birthday party. At the entrance the mystified guests were compelled to yield the secret of their natal day (not the year!), each then having pinned upon her a dainty favor

of white, green, yellow or red. At the sounding of the luncheon call, guests found their way to whatever table bore the same color decoration as themselves. The winter table centered on a Christmas tree, with pure white candles, tiny sleds on cotton snow, etc.; the spring table was exquisite in green, with beds of artificial daffodils, tulips and narcissus; the summer table was stunning with yellow candles and a patriotic centerpiece, and the autumn table was the beauty spot of the room, with its red candles, bright leaves of many shades, and a Jack-o-lantern center.

A hostess in corresponding attire was seated at each table, a blushing bride and groom honoring the spring group. The missionary organization personified was the general hostess, her table having a birthday cake centrally placed. One or more jingle-gifted persons were seated at each table to reel out rhymes reminiscent of the organization's past, or fraught with optimistic felicitations for its future. The table groups broke out from time to time in appropriate music—"Jingle Bells" at the winter table, "O Promise Me" in the spring gathering, etc. After the cutting of the cake with its good wishes specific to the organization, a talented speaker set forth the goals and ideals of the denomination for the opening year, and another well-informed speaker followed exploiting the program of study and service planned for the society. Earnest prayer for guidance and power to actuate the plans closed a meeting

begun in merriment but ended in information, inspiration and deep seriousness of purpose.

### Autumn Parties

One such missionary gathering, held in October, had decorations of chrysanthemums and gaily colored leaves, its title being, "Autumn Gleanings." Red cardboard apples made covers for booklets inside of which were pasted pictures of some definite missionaries or fields, with corresponding information clipped from THE REVIEW and denominational publications, placed alongside. These apples were presently opened and served successively by different young people reading and displaying the contents. Walnuts with questions inside were at the places at the ensuing luncheon. These had to be "cracked" and answered.

A harvest home rally in October was gaily decorated with fruits, flowers and grain of the season and had its music of old folk songs furnished by a quartet in costume. The program centered on "The Christian Home," with devotionals on the home of Mary and Martha, and brief talks on the missionary's home on the various fields in which the organization was interested, as an opportunity and an object lesson among the non-Christian natives. The improvement in native homes after their inmates became Christian was another fertile topic. A home mission dramatization and a luncheon inclusive of parched corn and other autumnal Indian features closed the meeting.

A missionary garden party furnishes a good opening in the fall, and may be used to familiarize guests with newly elected officers at annual gatherings falling during the summer, new plans by the denomination for the opening year, names of the new study books, etc. Type a considerable list of the desired questions on slips of paper, their answers being on separate slips. Pin these sufficiently far apart to necessitate

a good hunt, on trees, bushes, decorations, etc., or on their indoor counterparts if the outdoor function is not practicable. Have guests work singly or in twos, giving a year's subscription to THE REVIEW to the person having the nearest complete list of questions and answers in a given time. Summer or autumn music, with suitable refreshments, will make this a very attractive social-missionary event to rally the new or uninterested.

An autumn Christmas tree for the purpose of assembling gifts for some worker on a distant foreign field is a further rallying function for the first autumn meeting.

The calendar plan is often instituted in September or October, one person being appointed to represent the missionary year, nine or ten others the months of missionary-program observance, each month having four personified weeks, each week seven human days, a penny a day being the toll from each person. (Otherwise each member of this human calendar is asked to earn and turn in a dollar for missionary benevolences.)

### RALLY DAY IN THE SUNDAY SCHOOL\*

Many missionary programs nowadays are built around the figure of a world tour or ocean cruise. Here is one which is calculated to give the Church School a fine start at its first autumn meeting. It was used in the Concord Presbyterian School at Carrick, Pennsylvania.

Five days before Rally Day, a letter similar to the one below was mailed to every member of the Church School:

Dear Friend:

Now that summer is over and vacation a thing of the past, we are looking forward with enthusiasm to the fall and winter work. As a member of \_\_\_\_\_ Sunday School you will, of course, be interested in its plans for the coming months.

September 25th is Rally Day. At

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that time we will start on a fall and winter cruise, visiting many countries *en route*. We will touch at a number of ports and explore the country round about. Be on hand on Rally Day to help launch the boat. Enclosed is a round-trip ticket. Please fill in with your name and address and bring it with you on Rally Day so that you can start on the cruise with us. Arrangements have been made for picking up new passengers who may wish to come aboard after the cruise has started.

Our offering on Rally Day will be for \_\_\_\_\_. We have set as our goal the sum of \$\_\_\_\_\_. Please bring the enclosed envelope with your offering and help us reach our goal.

This boat trip will not interfere with the regular work of our school; each class will continue to have its regular lesson period. Many of our teachers took special courses during the summer better to fit them for their work, and we have reason to hope that our school will grow in numbers and enthusiasm and in knowledge of the great Guide Book which we all are studying. The motto selected for the coming year is:

*Only our best is good enough for Christ.*

Let each one memorize it and live it. Then \_\_\_\_\_ Sunday School will be what our Divine Pilot would have it.

The program for Rally Day was built around the idea of an ocean trip, and to give atmosphere to the voyage, the platform had been decorated to resemble a ship. The songs used were: "Jesus, Saviour, Pilot Me," "Let the Lower Lights Be Burning," etc. Paul's shipwreck and rescue was the Scripture story; "Our Chart and Compass in Life" the subject of a brief address by the pastor.

Announcement was made that the missionary cruise was starting and that China would be the first port of call, and that other countries would be visited during the winter.

Two weeks later, in the closing exercises of the school the daughter of a missionary in China gave a fine talk, illustrated with curios, on the part of China in which she had lived for a number of years. Several weeks later, a pretended landing in India was made and a native Hindu in a near-by university gave a talk with profuse illustrations of curios. A young Egyptian from a theological seminary not far away effected



the fifteen-minute landing in Egypt that had been previously announced. And thus all during the winter the "landing features" were used in the closing assembly period.

### OUTLINE STUDIES OF "INDIAN AMERICANS"

By MRS. B. P. HEUBNER

*Baptist Missionary Education  
Secretary for Illinois*

These studies—greatly condensed on account of space limitations—were presented by Mrs. Heubner in the Normal Course on Home Missions, at Lake Geneva Interdenominational School of Missions last summer. Their aim was (1) to provide a guide in the teacher-training course of that school; (2) to furnish material for later mission study groups in local churches; (3) to serve as the basis of programs in both senior and young people's groups.

*Text:* *Indian Americans*, by Winifred Hulbert.

*Auxiliary Helps:* Meriam-Hinman's "*Facing the Future in Indian Missions*"; "*The Moccasin Trail*," by Bruce Kinney; "*Leaders' Manual*," by Elizabeth Mann Clark; books of Indian legends, music and poetry; magazine articles as indicated in the successive lessons. THE MISSIONARY REVIEW OF THE WORLD, July-August, 1932.

*Aim:* (1) To secure a knowledge of present conditions among American Indians; (2) to recognize and assume the responsibility of every Christian individual toward these Indians.

*Keynote:* "In the America that was ours before it was yours, we desire to take our place in the ranks of Christian citizenship." (From address of Indians to President Coolidge at Pine Ridge Agency, August 17, 1927.)

#### CHAPTER I—A HOMELAND SHARED

*Aim of Session:* To recognize our cultural and spiritual as well as our material heritage from the Indians.

##### Topics:

1. The land which the Indians shared

- Unrivaled in natural beauty
- Cosmopolitan
- The Indian's place in it
- 2. The Indian's contribution to the world
- Trails along which the United States expanded
- Lure of the out-of-doors
- Foods
- Heritage of beauty

*Devotionals:* Our Joint Heritage of Religious Inspiration. Eph. 6:8, 9; Romans 8:14, 16, 17; 10:12.

##### Supplementary Suggestions:

- Prepare list of Indian names in your own or a neighboring state, with historical connection where possible.
- One or more choice legends told.
- Two menus incorporating as many Indian foods as possible.
- Room decorated with samples of Indian art.
- Special assignments on such themes as "The Place of Music in the Indians' Life"; phonograph records of such music; readings of Indian poems or translations; "Story of Sacajawea," from "The Bird Woman," by Schults.

#### CHAPTER II—E PLURIBUS UNUM

*Aim:* To realize the adjustments to American life necessary to be made by Indians.

##### Topics:

1. Changing attitudes
  2. The Indian no relic of the past
  3. Out of many tribes, one race
  4. Out of many races, one nation
  5. Old ways and new days
- Aim of adjustments—to produce highest type of citizen
- Means—Government, missions, touch of average white life

*Devotionals:* International Citizenship. Book of Ruth.

##### Supplementary Suggestions:

- Map drill locating tribes
- Spell-down on tribal names
- Game of jumbled tribal names
- Story of "The Trail of Tears"
- Study of distinctive and common tribal customs
- Roll call of pioneer missionaries to Indians

*Question for Discussion:* How far will intermarriage with whites aid in adjustment to American civilization?

#### CHAPTER III—TOOLS FOR THE FUTURE

*Aim:* To discover the strong features in every type of school. To face the problems involved in making citizens "with the finger print of God."

##### Topics:

1. Education and student problems
- Learning a trade
- Financing a higher education
- Winning a place in the modern world
2. Government schools today
- Aim—to educate to make a living and to become citizens
- Recent improvements

3. Public schools
- Developing cooperation in Government schools
4. Religious education in Government schools
5. Mission schools and their influence
- Aim—to make citizens "with the finger print of God"

*Devotionals:* The Christian Student. Prov. 4:5; Romans 12:2; 2 Tim. 2:15.

##### Supplementary Suggestions:

- Name and locate Indian schools of your denomination
- Impersonations in dialog form of students from government, public and mission schools, discussing relative advantages and disadvantages of their respective schools
- A day in a Government school—may be impersonation of teacher
- A day in a mission school
- Assigned talks on Bacone College or Santee Normal Training School, on education for preservation of Indian culture
- Topic for Discussion:* Should mission schools be continued?\*

#### CHAPTER IV—FACING A COMPETITIVE WORLD

*Aim:* To understand the Indian's problems of adjustment to the prevailing civilization; to recognize and assume the Christian's opportunity to help in solving them.

##### Topics:

1. Looking for a job
- In Indian service; in white world; on reservation
2. From Stone Age to Machine Age at a step
- Economic adjustments—exchange, citizenship obligations, occupations open
- Social adjustments—initiative lacking; prejudice to be overcome; problems in city life; service of Y.M.C.A. and Indian Office
3. The Church's opportunity

*Devotionals:* In the world but not of it. John 17:8-17.

##### Supplementary Suggestions:

1. Roll call of Indians known in history
2. Talk, "Citizenship privileges of Indians"
3. "The White Man's Book of Heaven" speech (in play, "Two Thousand Miles for a Book" and in Indian Office Bulletin for 1928; No. 8)
4. Survey of your city or locality to discover number of Indians, their living accommodations, social and recreational advantages and church affiliations

*Discussion Topic:* If you lived in a section where there were Indians and had positions to offer, to which would you give preference—Indians

\* (See Indian Office Bulletins of Education Division; also *Progressive Education*, Feb. 1932.)

or whites? How can we touch the lives of some Indian young people?

#### CHAPTER V—AT HOME IN THE INDIAN COUNTRY

*Aim:* To see the Indian student in his home environment; to discover means of making the home environment safe and progressive toward "the abundant life."

##### Topics:

1. The student back among his people
2. Home viewpoints
3. Constructive plans for the future

Legal protection

Improved reservation system

Removal of evil white influence

*Devotionals:* Newness of Life. Eph. 4:21-24.

##### Supplementary Suggestions:

1. Discussion topics: That Indians should be encouraged to perform at rodeos, at fairs and for tourists. How can the Indian's heritage of culture be made significant to him? What contribution can Christian missions make toward the wise use of enforced or natural leisure?
2. Debate: Resolved, That the Reservation System Should Be Abolished.
3. Assignments: The desirable and undesirable aspects of tribal holidays or ceremonial trips. How be adapted to good purposes? Class member investigate and report what measures relative to the Indians are before Congress. Write your congressmen, individually or in a group.

Consult the Indian Rights Association, 995 Drexel Building, Philadelphia.

(See "Literary Digest," Aug. 3, 1929—"The Plight of the Educated Indian.")

Also "Atlantic Monthly," Dec., 1929—"Yours Lovingly"  
Nov., 1931—"Two Insurgents"

#### CHAPTER VI—AN INDIAN APPROACH TO GOD

*Aim:* To face the problems and assume the responsibility involved in cooperating with the Indians in developing a truly Christian environment.

##### Topics:

1. Truths from Indians' past; similarities to Christians' truths.
2. The Indian and the Christian Church.

Dominant problems—securing an education; deep, practical religious belief; health standards; self-respecting economic standards; wholesome and sufficient recreational activities; appreciation of citizenship and opportunity to practice it; training of Christian leaders.

3. Through brotherhood to God—Indian contribution.

*Devotionals:* God the Creator and Guiding Spirit. Mal. 2:10, Rev. 4:11; Is. 58:11; Ps. 37:5.

##### Supplementary Suggestions:

1. Map locating the missions of your denomination.
2. Roll call—name, location and type of service of a missionary to Indians, in your denomination.
3. Comparison of health safeguards in average American and average Indian communities.
4. Impersonation of Steve Quones-tiwa. (See "Moccasin Trail," Chapter 9.)

(See Home Mission Congress statement, Congress Report.)

##### GENERAL PROJECTS FOR THE COURSE

1. Comparison of Indian proverbs and teachings with similar Scriptural references.
2. Study of Indian legends for similarity in Old Testament stories.
3. Detailed sketch of work of one of your own missions.
4. Prepare a play for public presentation (see Elizabeth Mann Clark's Leaders' Manual and denominational catalogues for names of plays).
5. Secure local or missionary speaker of authority to address church.
6. Stereopticon lectures on Indian life and missions.
7. Prepare an "Indian Night" for whole church at close of study. See Clark's Manual for instructions. Readings from "Kiowa," by Isabel Crawford.
8. Public Debates.
9. Carry on correspondence with missionary in your own denomination.

*Note:* "Topics" in the foregoing outlines may become the basis for talks, impersonations, dramatizations, news items, "Living Magazines" or "Newspapers Come to Life" (covering subject matter) or any other reputable means of popularizing the material.

#### SOME POINTERS FOR PROGRAM MAKERS

The First Baptist Church of Wichita, Kansas, has worked out its year's programs from the keyword "Look," using the Scripture theme, "Eyes they have, but see not." (Query: Should this not be balanced with a positive passage instead of resting upon a negative?) The first meeting is entitled, "A Look Forward," this being an introduction to the new officers and a preview of the year's endeavor. Its motif is, "No man, having put his hand to the plow and looking back, is fit for the Kingdom of Heaven."

The next meeting is designated "A Look Around"—"Look not every man to his own things but also to the things of others." Migrant work in the homeland is to be considered.

"Look unto Him," with a home-coming address by the pastor, is the theme of the third meeting, its Scripture keynote being, "They looked <sup>av</sup> <sup>tr</sup> and were lightened." Then comes "A Look Across the Sea"—"Go ye therefore and teach all nations." This will give opportunity for a review of the study book on China, which is to be studied in all the circles of the organization.

"Look and Praise"—"Let us offer the sacrifices of praise to God continually," will be the theme for the November meeting, which will feature a pageant and praise gifts.

"A Look Inward"—"Examine yourselves"—heralds a missionary magazine presentation.

"A Look Up," on the keynote of Luke 21:28, is in celebration of the World's Day of Prayer.

"Look to Thy Neighbor," Matt. 19:19, again will afford opportunity for a review on the Indian study book.

"Look to the Harvest," Matt. 9:37, with a survey of world mission fields, will close this unique series.

#### Where We Place the Emphasis

Each year \$750,000,000 is spent for cosmetics, perfumes and creams.

\$350,000,000 for soft drinks.  
\$300,000,000 for beautiful furs.

\$500,000,000 for jewels.  
\$800,000,000 for cigarettes.  
\$250,000,000 for ice cream and cakes.

\$100,000,000 for candies.  
\$200,000,000 for chewing gum.  
And from each dollar people have, 75 per cent of a cent goes for the Lord's work.

"Less than a cent, O keepers of gold,  
With houses and lands and riches untold;  
Less than a cent—it cannot be  
That is the way you divided with me."

# BULLETIN OF

## The Council of Women for Home Missions

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

### WITH THE PEA PICKERS

By EVA BARNES, R. N.

"Oh, I know her; she's our nurse we had while we were in cotton," and dark eyes sparkled in friendly recognition as the well-known "Chevy" stopped before a row of twenty or twenty-five rather dilapidated looking tents pitched on the bank of a wide ravine down which trickled a little stream of water. While the other children looked at the stranger rather curiously and with not a little suspicion, Margarita, who had migrated with her family in a rickety Ford car some 175 miles from cotton to peas, jumped upon the running board of the car and exclaimed joyfully, "We didn't think you'd come to peas, too, but we're sure glad to see you for my little brother, Juanito, the one that had the awful burn and you took care of him 'til it was all well, he's got *hiedra* (poison oak) and his face all swell up. Look, Nurse, it all down by the creek where we go to get water and wood," and she pointed down into the wide and shady ravine where ten or twelve other tents were pitched.

Due to the fact that only two of the canneries of the Sacramento Delta District opened the early part of April, it was possible this spring to open a new work in Washington Township in Southern Alameda County, California. This region, which is but a short distance from the San Francisco East Bay District, is becoming an increasingly important center for the pea industry. Here many hundreds of acres of hills and lowlands are planted with peas which are picked by means of migratory labor. As the pea

crop is one of the earliest crops of the spring, many come from the cotton fields to pick and, as a result, there were about thirty families whom I knew in the cotton and about fifteen others who had lived in cotton camps in the San Joaquin Valley, outside of the district in which I had worked. The people were surprised and very much pleased to find that the nurse had come to peas also. This gave a certain continuity to the work started in the fall. In visiting camps, it was most interesting to find friends and to be welcomed by a friendly smile and word of recognition.

In only one section of a camp were there no familiar faces found. Here a large number of gypsies of Roumanian-Serbian descent had settled for the crop season. To me they were very interesting as it was the first time I had met them. They were quite distinct from their Mexican neighbors in the same camp; their brightly colored, usually of flowered material, full, long skirts and considerable jewelry served to differentiate them at a glance. They did not appear to be as destitute as the Mexican migrants. Their tents were larger and made of more durable material and they had beds and very elaborate bedspreads. The gypsies also had better care.

They had come from various parts of California. Most of the adults were American-born. Their native language was Roumanian although they did speak English fairly well. At first they were inclined to look with a little suspicion on the nurse but when they found she was their friend and had come to help them, they were most cordial and always ready to welcome her.

Contract labor is used in peas. A man, usually a Mexican or Porto Rican, will contract with the grower to pick his peas. He brings in the people and pays them and he is the "boss." Many contractors agree to pick peas for several of the growers. This system makes it more difficult to bring the work to the attention of the grower. The growers with whom contact was made were pleased with what was being done. Another disadvantage is that the grower feels no responsibility for the people who he feels belong entirely to the contractor. The latter feels that he must make as much as possible from the people and he is not so interested in their well-being. This is particularly true this year when everyone is trying to "get by" with the least possible expenditure.

As the season lasts from four to six weeks, the camps are only temporary, the people bringing their own tents. The camp site is selected in a level space or along a ravine under the trees. The latter location is cooler and pleasanter, but poison oak is found in abundance. Margarita's brother was not the only one whose "face was all swell up." Some had it more, some less. Many were the calls for medicine to soothe the itching and burning.

Many times an extra "room" was built onto the tent from cartons, corrugated tin, old pieces of lumber, etc. In some instances families lived in old barns which had been made fairly habitable. It was rather interesting to find that the better and more thrifty Mexican families who had come from the cotton camps, where they were accustomed to houses, did manage to make enough or

had saved a little to enable them to rent a house or building which had formerly been used for a barn or garage, but which was better than a tent. For this they paid from five to ten dollars a month. Others paid one dollar a month for the privilege of putting their tent in the back yard of some private residence. In the regular camps no charge was made. All camps were inspected by the Housing and Immigration Commission and the contractors were forced to make the camp conform with state regulations.

In the section there were about 1,200 people. The majority of these were Mexicans, but there were a good many Porto Ricans and a few white American and Russian families. Eight large camps were visited regularly and five smaller ones occasionally, as well as many transient families living in Decoto. Three hundred and one health and forty-one other calls were made throughout the season; one hundred and thirty-four patients were treated and thirty-eight were advised. Minor illnesses such as sore throats, sore eyes, colds, toothaches, swollen and inflamed glands, intestinal disorders, boils, poison oak and minor injuries such as cuts and burns, were found and cared for. Skin diseases such as impetigo, scabies and ring worm, were prevalent but cleared up under proper treatment. There were a few cases of pneumonia. Mothers were advised as to diet for babies, and pre-natal advice and literature were given expectant mothers. The work was appreciated by the people and in practically all cases they gave good cooperation.

In one camp a girl was found with a bath towel wrapped around her neck. She could scarcely speak due to a severe case of tonsillitis. "While we were coming over the mountains, our car break down; it was very cold in the night

time; my sister catch cold and she been very sick in the throat since then," the older brother explained. They had been unable to take her to the doctor as they had just arrived that day and had no money.

Instructions were left to make the little sufferer more comfortable and in a few days the swelling subsided and she was much better.

"You bring us more 'papelitos' (little papers)?" a group of boys and girls asked con-

ing in the peas is a real problem.

Wages for picking peas have decreased greatly in the last few years as in other seasonal crops. In some sections in 1930 the pickers received one dollar for a hamper which holds about thirty-two pounds. In 1931 they received thirty-five cents and this year only twenty cents, a few contractors paying only eighteen cents. Even at that, a fairly good picker could make from seventy-five cents to one dollar a day and the combined earnings of the family were more than in cotton. As the work was steady until just about the close of the season when they did not pick some days at all or for only a few hours, there was not the actual destitution and privation there was in the cotton. This was due in great part to the weather. As long as there was steady work, they got along fairly well and had

enough for necessities but little for extras. Several told me the children had no shoes and could not go to school. There were a few calls for clothes.

As the peas are early in this section, many of the people migrate from here to the coast in the vicinity of Half Moon Bay and also farther south where there are late peas. While only a small beginning was made in this region this year, contact was made with several interested groups in nearby cities which will help put the work on a more permanent footing in the future and will help to open up new avenues of service in this community. Several friends from Oakland were taken to the camps and their interest was greatly stimulated. There was fine cooperation between local health centers and local doctors. Many new friends were made and old friends found, and in practically every camp there were those whose faces lighted up with pleasure when they found "La Nurse" had followed them to peas.



"LITTLE MOTHERS"  
DOING THE FAMILY WASHING

stantly. As some primary Sunday school papers were given out, they were seized eagerly while one boy assured us proudly, "I can read; I in the high fourth." The papers with brightly colored pictures were carefully reserved for the sick children or for those who had to be "cured" in some way. Very few of the children went to school. As the season was short, the schools did not want them particularly for they hardly got started when they were gone. Most of the camps were about two and one-half miles from the school and in this state no child can be forced to go to school more than two miles if transportation is not provided. None of the schools provided transportation. I fear that in some of the camps the contractor placed his camp just beyond the two-mile limit so he would not have to send the children to school. The attendance officer said the children would not be allowed to pick during school hours, but this rule was not adhered to. School-

# Our World-wide Outlook

A Missionary Newspaper of Current Events

## JAPAN—CHOSEN

### Newspaper Evangelism

Four years ago there were six centers of newspaper evangelism in Japan; at present there are thirty. Last year more than 10,000 men and women, having seen the articles or advertisements, wrote to inquire more about Christianity. They came from every prefecture and colony in the Japanese Empire, and also from China, Borneo, and the South Seas. Many have been baptized and are now associated with a Christian congregation. There are 500 members of the New Life Society in direct touch by correspondence with the Tokyo office. Many interesting letters are continually received, telling of changed lives, and the joy of Christian experience.

### Helping Japan's Farmers

Five years ago Kagawa's first "Japan Farmer's Gospel School" was opened. Two hundred such schools are now being held. The daily program begins with flag-raising, to the strains of the *Kimigayo*, followed by a hymn and prayer, breakfast dishes, a Bible lecture, and then the demonstrations of agricultural experts. Heart to heart talks on the Christian life have resulted in some decisions. One of the students wrote: "I am joyfully remembering and putting in practice what I learned at the school. In the evening father, mother, and I sit in the warmth of the quilts over the brazier, and I retell to them what I heard at the school and wrote down in my notebook."

—*Congregationalist*.

### Signs of Spiritual Progress

Japan's military adventures have had much recent publicity.

The steady spiritual progress among her people has not received so much attention. Dr. D. C. Holtom, a Baptist missionary, reports from Tokyo: "In the presence of distress at home, and abroad, the Christian Church has preserved a steady and constructive attitude. In the face of the stimulation of the military ideal through the repercussion on the national mind of events in Manchuria and Shanghai, the church has found opportunity to uphold with a new boldness the idea of peace. It has been driven by the financial urge to find new and greater resources of the Spirit. The 'Kingdom of God Movement,' has brought the forces of the Gospel aggressively into contact with hundreds of thousands of men and women throughout the land. It has undertaken a strong program of training lay leaders; of re-directing the inner life through national evangelistic campaigns; of bringing both material and spiritual relief to the hard-pressed rural communities through the promotion of Peasant Gospel Schools; and of deepening the spiritual life among the Christian groups themselves through an intelligent program of Christian education. In the total national life of Japan the leadership of the Christian Church has never been more vigorous than during the past year."

—*Watchman-Examiner*.

### Kagawa's Poem on Japan's Attack on China

Toyohiko Kagawa wrote a poem entitled, "Child of an Aching Heart," at the time of the Sino-Japanese incident in Shanghai. The poem was included in a "Peace Bulletin of the Friends of Jesus" and widely distributed:

Again have I become the child of an  
aching heart  
Carrying the burden of Japan's  
crime,  
Begging pardon of China and of the  
world  
With a shattered soul,—  
Again am I a child of sadness.

### Korea Keeps in Step

There are some 2,600 Presbyterian congregations in Korea, with 160,000 or more believers. Since January reports tell of churches doubling their membership, new groups started, new buildings erected, an excellent spirit everywhere, all partly the result of the Forward Movement initiated last fall.

The Sunday School Association of Korea conducts a Bible Correspondence Course and over 4,000 people have paid the equivalent of a day's wages for the New Testament booklet and questions, or two days' wages for the Old Testament. Two hundred and sixty-nine men attended the six weeks' Bible Institute in Pyengyang, all at their own expense. Women who attend the ten-day Bible classes walk an average of ten to thirty miles, some farther. They eat and sleep all those days in acute discomfort, but they take back into the life of their little country villages the thrill of the great assembly.

A magazine, *Woman's Opinion*, proves that Korea is no longer only a man's country.

—*The Presbyterian*.

## ISLANDS OF THE PACIFIC

### Gains in Malaya

The Malaya Annual Conference of the Methodist Episcopal Church reported last year a net gain of membership of 15.7 per cent. In the Philippine Islands, with a decreased missionary appropriation and a very small missionary staff, the reports reveal a net gain of 5,270 mem-

bers. This brings the total members for the Singapore Area to 86,000. All the eight Districts are now led by Filipino pastors who have rendered twenty years of constructive service.

### A Pastor's Courage

The pastor of a large Methodist Church on Mindanao, self-supporting for a year, reveals the difficulties and blessings of the present situation.

For the month of October we have received less than \$5, although the spirit of the members to give is still the same, or in some cases still more strong. The amount of their gifts is gradually decreasing because of the financial crisis. I commit all to the mercy and goodness of a loving Father, who is ever present in time of trouble. Personally, I can stand this adverse situation, but my wife and children cannot stand it. There are trying moments when the children are sick and we have no money for medicine. All we could do in such a time was to pray and our children got well. The saving grace of Jesus has become a living reality to us in our sorest need. After all, there are spiritual lessons to learn in a seemingly trying temporal situation—to develop one's faith in God and to teach one to depend on God only.

—*Missionary Herald.*

### Silliman Student Conversions

More than 2,500 have found Christ in Silliman Institute and have dedicated their lives to Him. They are scattered over the Islands and in other lands. Thirty-one are in the ministry; twenty-three are preparing for it. Besides the twenty teaching in Silliman, sixteen are teaching in other schools where the Bible is taught. Two are physicians and five are nurses in mission hospitals; five are in the service of the Y. M. C. A. Usually the year begins with a third of the 900 students already evangelical Christians and ends with about half the student body as church members.

For thirty years Silliman has had no church building—a serious handicap, for it is difficult to create a worshipful atmosphere on Sunday morning in a room where everything suggests the secular associations of the week. To offset this the as-

sembly room, which seats 600 people, is rearranged for Sunday, and a dignified service is made possible. Students and faculty have contributed over \$5,000 toward the church of their dreams.

—*Women and Missions.*

### On the Island of Bali

No Christian missions have been permitted on Bali, but about a year ago the Dutch government granted permission for a resident Chinese missionary to preach to his own people on the island. Some have now accepted Christ, among them two young men whose fathers were Chinese and whose mothers were Balinese. These young men have witnessed to their Balinese friends and relatives and a considerable number of pure Balinese country folk became deeply interested in the Gospel, turned their backs upon their age-long belief in Hinduism, threw down their idols, and declared themselves believers on Jesus Christ. Twenty-six men and women who have thus taken their stand have been baptized. They are among probably the first of this race to accept Jesus as their saviour. Many more are earnest seekers after the truth, possibly one hundred inquirers. The work is spreading from village to village, and notwithstanding very considerable opposition on the part of local Balinese country officials, these Christians are becoming more established and are witnessing wherever they go.

—*The Pioneer.*

## NORTH AMERICA

### A City Church Conference

The modern city is the center of vice and lawlessness; it is also the place of great need and of great religious activity. The committee on the City and New Americans of the Home Missions Council and the Council of Women for Home Missions is arranging for an interdenominational conference on the city and the church in the present

crisis, to be held in the Chicago Temple auditorium November 29 to December 2, 1932. This conference will discuss such topics as, The Challenge of the City, The Church in a Democracy, The Fight for Righteousness and The Church and Co-operative Life. Speakers will include Jane Addams, Prof. Arthur E. Holt, Rev. H. P. Douglass and Rev. Douglas Thornton. Each day sessions will be devoted to group discussions. This will not solve the city's problem. A campaign of prayer and evangelism is needed for the regeneration of the men, women and children of the city.

### Church Growth

Statistics for all Churches, gathered and published by the *Christian Herald*, gives the total Church membership for every decade since 1800. This membership has grown more rapidly than the population. In 1800 reported membership was only 6.5 per cent of the population; this ratio in 1860 had reached 16.6 per cent, and today it stands at 40.1 per cent. This does not include children below the age of Church membership, except in the case of the Roman Catholics, who estimate the entire Catholic population. Near half of the American people are professing Christians. The total gain in Church membership last year was 433,656, apportioned among the principal denominations as follows: Baptists, 139,526; Lutherans, 49,931; Methodists, 46,225; Presbyterian, 16,676; Roman Catholics, 15,243. The Disciples of Christ showed a loss of 4,477, and the Congregationalists of 736.

### A Call for Prayer

A series of meetings held in Philadelphia a few months ago to consider the great need for a spiritual revival resulted in the adoption of the following "Call to Prayer":

Great evils have come upon us because we have forgotten God.

Evil times are upon us, but it may please God to send revival, since He says, "If my people which are called



by My name shall humble themselves, and pray and seek My face, and turn from their wicked way: then will I hear from Heaven, and will forgive their sin and heal their land" (2 Chron. 7:14).

There is a bankruptcy of human leadership in all fields. The situation in the world is desperate and beyond the control of men. It may grow worse rapidly unless there is supernatural intervention.

The supreme need of the hour is a great spiritual awakening like the revival under the Wesleys in the Eighteenth century which saved England from the horrors of the French Revolution. Such movements have always been prepared by a widespread force of prayer, as in the thousands of prayer groups that were formed in Wesley's time.

We therefore earnestly appeal to Christians everywhere to forsake their sins and to return to the simplicity of Bible faith. We appeal to Christians individually to pray more earnestly for revival within the Church, and to form prayer groups for united intercession.

We suggest the following to meet the special needs of the various classes of each community:

1. Groups of women, meeting in one and another's homes, daily or weekly, at some convenient hour during the day.

2. Cottage prayer meetings in homes in the evening to be held each week.

3. Weekly prayer meetings for young people.

4. Daily or weekly prayer meetings for business men at the noon-hour in the center of the city.

5. Prayer groups of ministers and church officers on Saturday night; and of ministers with each other.

Christians are asked to pray and work for the formation of thousands of small groups, not waiting to be invited, but taking the initiative. When the spiritual movement comes then the spiritual, social and financial distress of our day will be healed.

Send the name and address of one member of a prayer group to the Great Commission Prayer League, 808 North LaSalle Street, Chicago.

### Lord's Acre Movement

Seventy churches, representing seven religious bodies in western North Carolina, are co-operating this year in the "Lord's Acre Movement." The plan, originated several years ago by the Baptists of Georgia, is being promoted by the Farmers Federation. The churches cooperating asked each member of the church and of the Sun-

day school to set apart some of the farm land, or certain farm animals, and at the harvest season sell the produce or the animals and give the proceeds to the church. Those who have been in the plan state that it has three outstanding results: first, that contributions have been increasing; second, that it provides training in stewardship; third, that there are valuable spiritual results—that people acquire new attitudes toward the earth and are striving more zealously to make it holy.

—*Watchman-Examiner*.

### McBeth Mission Closes

Miss Mary Margaret Crawford, known to her friends as "Miss Maizie," after 33 years on the field in McBeth Mission for Nez Perce Indians at Lapwai, Idaho, has retired. As the whole faculty of a theological seminary for Nez Perces, Makahs, and Spokanes, Miss Crawford has borne the responsibility of training Indian applicants for the ministry since 1915, when her aunt, Miss Kate McBeth, died and left the unique work in her niece's hands. In addition to this she carried on a many-sided community program which included religious work in the government tuberculosis sanatorium, courses in domestic arts and sciences and music, and instruction of Indian communities in politics and citizenship.

McBeth mission, including the seminary for the training of Nez Perce, Makah and Spokane Indians, will be closed this summer. This action was taken by the Board of National Missions of the Presbyterian Church in the belief that the Nez Perce Indians have outgrown "the milk of the Gospel," as Paul puts it, and as Christians are ready for assumption of responsibilities that are at once the obligation and the privilege of maturity. The six Nez Perce churches, under Board of National Missions are pastored by six fine Indian ministers, trained in the seminary.

### Japanese Woman's Home

In and around Seattle there are about 8,000 Japanese, of whom more than 1,000 are Christians, and 400 are members of the Baptist Church. The Japanese Woman's Home, the oldest Christian center in this area, has three departments: church, kindergarten and woman's home.

Bible reading and hymn singing is carried on in Japanese homes, with Japanese men and women as co-workers, testifying, praying, and doing acts of kindness for Christ's sake with the joy of service shining in their faces.

### Western Canada's Children

Over 8,000 children are enrolled in the Bible Memory Contest operated in four provinces in rural Western Canada by the Canadian Sunday School Mission of Winnipeg. In one place the nearest church is 135 miles away. This mission has over a hundred Sunday schools in rural communities where a few years ago there were none. Last summer they held 76 summer schools of two-week periods where many children accepted Christ as their Saviour. Boys and girls who have memorized Scripture in the contests for two years are eligible for a Bible Correspondence Course of 52 lessons, with questions to be answered and returned for correction. Radio evangelism each Sunday from November to April is another ministry of the mission. Also, summer camps for children and for rural school teachers. A total of 80 workers were engaged last year, most of them volunteers.

### LATIN AMERICA

#### Cause for Optimism

The Rev. G. A. Riggs writes in a recent *Watchman-Examiner*:

Baptist work in Puerto Rico continues to prosper. In spite of the crowded condition of our buildings, our Sunday schools not only hold their attendance, but increase. For more than a month the average attendance of the Rio Piedras Sunday school has

been well above 500; with about as many more in Barrio Sunday school, for which this church is responsible. In most of our churches there is optimism and enthusiasm in spite of the pinch of poverty and reduced payments on pastors' salaries. Enforced lowered appropriations from the Home Mission Society has left six of our smaller churches pastorless, but in all but one case the work goes forward.

### Progressive Women

Puerto Rican women are important factors in the religious life of this island. Although they lead very busy lives they find time to visit the sick and needy, to carry to them spiritual comfort, cheer and practical help, as funds permit. A project now in process of development by the women is that of doing something to give to the needy aged in Puerto Rico their proper place and care. In some places school children are to be asked to each give one penny for starting a fund, which may lead to the establishment of a home for these unfortunates.

Temperance programs have formed another part of the women's responsibility, and a civic organization known as *Mujeres Votantes* (Voting Women) is doing much to prepare women for their coming responsibility of suffrage by holding night schools to reduce the illiteracy which debars Puerto Rican women from voting.—*Women and Missions.*

### Adverse Situation in Mexico

Mexico's measures to curb religious bigotry are becoming more drastic. While not directed against Protestant missions, these are suffering the consequences of the struggle. No Bible study may now be conducted in school, no minister, either Mexican or American, may teach any religious subject, and not even grace may be asked at meals. According to the Mexican Constitution all real estate owned by any religious organization becomes at once the property of the government. A new law in Mexico City and its vicinity prohibits any one from preaching in more than one locality.

—*Record of Christian Work.*

### Evangelical Influence

Of the twenty republics constituting what is known as Latin America, not one is without evangelical schools. In most cases, their students have come from social strata not reached by the evangelistic arm of the missions, but they have been a silent, persistent force for righteousness, the Bible and its teachings have been exalted in the lives of their Christian teachers, and untold thousands of young men and women have learned of Christ and have tried to follow him in their own lives.

A testimonial to Mackenzie College in Sao Paulo, Brazil, written by a Latin American, might well be said of other evangelical schools:

A great change has come over us in Sao Paulo. We have found that religious thought is perfectly compatible with scientific thought. You people at Mackenzie do not parade your religion, but you have it, and make it felt, and stand for it on any suitable occasion; and you are doing the best scientific training that is being done in Brazil today. We are convinced that incompatibility of scientific thought is with a certain type of religious thought, and not necessarily with Christianity. You can safely say to any intelligent audience in Sao Paulo today that God the Creator is the Governor from whom, by whom and to whom all things pertain, without exciting a sneer on the part of the thoughtful men.

—*Presbyterian Banner.*

### Cooperation in Latin America

Coordination of evangelical forces in Latin America in order to evangelize untouched regions is being promoted by the Latin American Fellowship. A conference representing work in Spain and Portugal, and its related activities in Latin America, will contribute to the general scheme of coordination. The Evangelical Union of South America is seeking to put all its work on an indigenous basis, and pioneer efforts in Argentine and in the São Francisco Valley in Brazil will apply and develop these principles. Remarkable meetings and many conversions followed weeks of special prayer at Sao Paulo, Brazil.

The Bolivian Indian Mission

is pioneering among Indians in the Beni region and preaching and distributing the Scriptures throughout Bolivia. The Irish Baptist Foreign Mission working at Rosario, a city of half a million people in the Argentine, has planted six vigorous churches. Fifty were recently baptized. The mission is pioneering into Southern Peru, where the scattered people can only be reached by continual evangelism. The Inland South America Missionary Union is reaching Indians and others by means of a launch in Iquitos district, Peru, also the Bororo Indians, Brazil, and those at San Roque, Argentine. The Salvation Army has decided to send a mission to work among the ticket-of-leave men at the French convict settlements in French Guiana, Ile Royale, Ile St. Joseph and Devil's Island. 4,000 convicts are here engaged in hard labor in lumber camps. The Union Seminary at Buenos Aires, the Training Center at Azul, Argentine—in the joint interests of the Evangelical Union of South America, and the Christian and Missionary Alliance of America—and the Training College of the Latin American Evangelization Campaign in Costa Rica, are doing this work of training.

### EUROPE

#### British Methodist Union

The Wesleyan Methodists, the Primitive Methodists and the United Methodists, the three largest bodies of the Methodist name in Great Britain, have formed a plan of union to go into effect on September 20. Representatives of the three bodies will meet in Albert Hall and declare the three churches to be one, the terms and conditions of the union having already been approved by the respective Conferences. The united church will be the largest Non-conformist communion in Great Britain.

On doctrinal standards, no change is admitted, but the Act of Parliament under which the union is authorized empowers

the new church to change its constitution to meet changing conditions, should that be necessary. There is every indication that the union will be affected without the loss of a single church or minister.

### The German National Church

The German Evangelical Lutheran Church, with its 40,000,000 members, is the largest single Protestant church group. Through all the succeeding political and social upheavals it has remained substantially intact. Furthermore, by forming an "Evangelical Church Federation" it is endowed with strengthened resistance to anti-religious currents, of which there has been no lack. Most dangerous and comprehensive is at present the movement of the Godless which hand in hand with socialistic communism is being promulgated by Russia in every possible way. In the face of this, the Gospel is making itself felt. Home Missions, with their hundreds of hospitals, the tens of thousands of deacons and deaconesses are carrying on their services of mercy. Foreign Missions have not only resumed work since the War, they have continued without serious curtailment.

As to spiritual vitality, the disappearance of a number of schools of thought, such as Historicism, Biblicism, Psychologism, has been followed by a genuine Luther Renaissance. In the front line, there stands the School of "Dialectic Theology," under the leadership of Karl Barth. Its aim is to regain a central position for the great objective facts of the salvation, the redemption of the world wrought by the incarnation of the Godhead, as applied to theological and ecclesiastical work.

JULIUS RICHTER, *Berlin*.

### Strengthening Lines in Balkans

The strengthening of evangelical religion in the Balkans at the present juncture of affairs is extremely important as a means of approach to the numerous Moslem populations. In Czechoslovakia there are 132

American Congregational churches and mission stations, and in Bulgaria forty churches and mission stations with a total membership of 5,000, and 3,000 children in the Sunday schools. A revival of these churches would bless 650,000 Moslems in Bulgaria. In Albania, Kortscha is of prime importance, where the American Mission is at work. An evangelical revival here, in view of the present impressionable condition of Albania, would reach more than half a million Moslems—half the entire population. In northern Albania there are 169,000 Greek Orthodox Christians and in the south 118,000 Roman Catholics, but they have no evangelizing initiative. Friendly relations between Turkey and Greece are drawing together Serbs, Bulgarians and Rumanians.

### Church News from Russia

According to the *Evangelical Pressdienst*, the evangelical churches are fighting for their life in Russia. The Lutheran Church has a seminary in Leningrad from which twelve to fifteen young men were to graduate in June. This seems to give promise for the future but, under the pressure of the terrorism which has been going on for years, church life is threatened even more than under the violent measures in force heretofore.

Death and banishment have reduced the number of Lutheran pastors to forty. These are divided over the colonies along the Volga, the Ukraine, Caucasia, and the congregations in the cities—a terribly small number. Thirty pastors and leaders of congregations are pining away in prisons or are worked to death in the lumber camps of Siberia—a living death.

It is very difficult to place young graduates. Only two or three of the congregations are in a position to receive pastors because of poverty. Many villages are utterly unable to provide even a bit of bread for

their pastors. Beggars are tramping from village to village. Along the Volga the cases of death by starvation increase. Men, who are compelled to devour the carcasses of fallen animals, have nothing to offer pastors.

There is also a dearth of houses. Pastors are compelled to ask for shelter of any colonist who will grant it. Most men are afraid of being excluded from the Collective or of sharing the fate of the exiled *kulaks*. In many instances a pastor must leave in order to avoid bringing further persecution upon those who have befriended him.

### Evangelical Conference in Spain

Convened by the Evangelical Spanish Alliance, the Conference of Evangelical Churches took place in Madrid from May 3 to 4. This conference was composed of representatives of practically all the Protestant denominations in Spain.

Matters under consideration referred to the project of the law governing confessions and religious congregations that are to be presented to the Cortes Constituyentes.

Various propositions were made to give unity to all the forces of Evangelical Christianity in Spain. There was manifested a tendency to group not merely under the name of a federation, but under that of a church which shall be known as "The Evangelical Church of Spain."

The Conference elected five persons to constitute a provisional executive committee of the above-named church. This committee has already begun the preliminary work on the important task.

—*Espana Evangelica*.

### AFRICA

#### Anti-Missionary Agitation

A storm of fanatical opposition to Christianity has swept over Egypt the past few months. It centered about a young man who became interested in Christianity while at

the American University, Cairo. Subsequently he attended a Bible School, and being over eighteen years of age, and legally entitled to think for himself, he became a convinced Christian. His father, a bigoted Moslem sheikh, and, moreover, a notable magician, whom even highly educated men fear, immediately appealed to the police, who arrested the boy. The case was brought into court, and the boy was eventually handed back for "protection" to his father.

This incident was immediately taken up and enlarged upon by the Arabic press, and bitter attacks upon mission work in general ensued. Resolutions were drawn requiring active propaganda for the faith (Islam), to launch a virulent Arabic press campaign, to stimulate the circulation of anti-missionary literature, and to stir the government against mission schools and missionary activity in general. However, missionaries report a widespread spirit of inquiry among enlightened Moslems.

#### New Y. M. C. A. in Assiut

Dr. J. Quay, an American Y. M. C. A. secretary in Egypt, writes of the new Assiut Y. M. C. A. building and grounds:

"Nine years ago thirteen young Egyptians decided they ought to found a modern Y. M. C. A. Most of the thirteen are still in Assiut and prominent in business, official or professional life. They form the backbone of the Committee of Management. There is an acre and a half of land in the very heart of the growing residential section of the city. The new building has an auditorium, smaller rooms for office, library, discussion rooms, billiards, ping pong and cafe. It cost \$22,500 and every cent of it was raised in Assiut. Current operating expenses have come too from Egyptian sources, and all in the midst of terrible financial depression. The founders say they are now ready to do something constructive.

#### Rebuilding An Important Post

In Abyssinia, the present king has returned to the Church Missions to the Jews the fine old mission station of Kobela, which was devastated during the Abyssinian campaign under King Theodore in 1863. For many years it has served as a chief rallying post for brigands. Although the walls of the huts have tumbled down, and the place is overgrown with shrubs and thorns, the missionaries are planning to rebuild slowly this important center for work among the Falasha Jews.

—*Alliance Weekly.*

#### New Openings in Nigeria

Nsukka in the Niger Diocese was the last district of the Ibo tribe to remain unevangelized. Bishop Lasbrey, of the C. M. S., went there for the first time in 1930 and found a large pagan population and a sprinkling of Moslems. Some of the older Ibo congregations on hearing of the need raised £150 for missionary effort, and teachers were sent to five or six towns. In January, four new stations were opened in hitherto untouched villages. Some churches have had to be enlarged and a large number of inquirers have been enrolled. Ibo Christians have provided funds for two teachers in the Nsukka area, while the Awka church has provided £20 for the present year and £20 for 1933, to support another teacher.

#### Medical Ministry on the Congo

The Disciples Mission in the Congo has a steamer, the "Oregon," whose ministry is the injection of Neosalvarsan for yaws and syphilis at points all along the river Ubangi, tributary of the Congo. The appearance of the boat is the signal for announcing by drum, to the people along the river and in the interior that an opportunity is at hand for ridding themselves of these terrible scourges. The *Congo Mission News* pictures the scene:

Men, women, and children shouting, scuffling, reeking with rancid palm oil—this unsavory mass of misery thrusts knives, spears, dead fish, ancient meat, live chickens or ducks as presents to the medical boy assistants in the hope of immediate treatment. After relative quiet and order was attained by the huge, black engineer Ekeba and his wood carriers, the women were first examined, their names and tribes being registered and their fees taken. Then came the men's turn. At one o'clock the medical boys, utterly weary, covered with dirt, palm oil, and worse, returned to the *Oregon* to snatch sleep until 5 a. m. when they would go ashore to give the treatments. The injections were made at the rate of one every two minutes or, for both boys, sixty an hour. They worked quietly, never slackening in spite of growing weariness.

This treatment is so effective that the infective stage has almost entirely disappeared from the radius of the Bolenge hospital. Cases which appear are from a distance. It is interesting to learn that practically all the work of this hospital, save where white people are under treatment, is done by native assistants, the doctor keeping in the background as instructor and counselor. Some forty-four thousand treatments are given annually.

#### Forward in Central Africa

Vigorous forward action marks the work of the Africa Inland Mission. New station sites now secured in the Belgian Congo permit an advance among 100,000 or even half a million Azande people and will facilitate the evangelization of 40,000 in the Ruwenzori area. The Pygmies in the Belgian Equatorial forest are also being taught. Tanganyika Territory reports great encouragement from the stations at Mwanza and Buduke, which were opened last year. Tanganyika has produced a gifted African translator who has already finished Genesis and Exodus in the Kesi-kumu language which have been printed at the mission press. Tabora, largest town in Tanganyika, is to have a Moravian church, composed of converted heathen. In Kenya, following a second survey of unreached tribes, work is under

way, with native Nandi and Kamasia Christians assisting. A bill to amend the native marriage ordinance is before the Kenya Legislature. African women wedded according to native custom may have Christian marriage, and thereby they obtain the status of legal majority and cease to be chattels. A Christian widow, not her pagan relatives, will have custody of her children. The intention is to preserve the Christian mother's influence over her children.

### The Depression in Africa

The depression has reached the heart of Africa. Unemployment is a great and bitter problem not only in this country, but in the huts of Katanga Province, Belgian Congo. Dr. John M. Springer, writing under date of April 7, 1932, says that in that mining district "the natives had become quite accustomed to the industrial and town life, to good wages, and, for them, high living, when suddenly the tide turned and the urban population of whites and natives has been diminished by more than half. Many thousands of natives have been sent back to their villages; the wages for all remaining are greatly reduced, and many skilled and once highly-paid natives have no income whatever." Could anything show more plainly that the world is one, and that we dwellers here, whatever our color, location, or job, live a common life?

—*Christian Advocate.*

## WESTERN ASIA

### Y. W. C. A. in Haifa

A new branch of the Y. W. C. A. has just been opened in Haifa, Palestine. The branch includes a hostel, club room facilities, offices and an employment bureau. This center in Haifa where there are so many girls of Jewish, Mohammedan and Christian faiths can render a unique service in revealing the true Christian spirit to all girls served and, in so doing, will be able to contribute great-

ly to a positive Christian approach to Jews and Mohammedans.

### United Jewish Missionary Conference

A United Jewish Missionary Conference of Palestine, was held on Mount Carmel, April 20-22, 1932, and the following recommendations were made:

*Literature:* That a Literature Committee be appointed to produce literature suitable for indifferent and agnostic Jews, and also for young people. The Chairman conveyed an offer from the S. P. C. K. Council to consider any applications for help that might be submitted to them from the U. J. M. C.

*Methods of Approach:* The question as to whether evangelistic work is more productive of spiritual results than institutional work was discussed and the Conference decided that each was obviously complementary to the other.

The presentation of the simple Gospel message by lip and life was advocated as the most sure method of approach to every class of Jew, although it was pointed out that a knowledge of Jewish literature, history and language was an invaluable equipment for the Jewish missionary. Tribute was paid to the work of Jewish missionaries in the past and then, as now, it was recognized that the only means of winning a Jew was by the way of friendship and love, and it was suggested that prayer, the greatest of all methods, had not yet been tried to the full.

### Alauites Giving Up Islam

North of the Lebanon is the state of the Alauites, one of the four mandatory regions of French sovereignty in Syria. In a rough mountain district, reaching as far as the border of New Turkey, 200,000 people live under the rule of their sheikhs and subsist by tending their flocks and farming their land.

They are known as a Mohammedan sect, a branch of the Shiites, the followers of Ali, the son-in-law of Mohammed. Their religion is a curious mixture of pagan, Mohammedan and Christian elements. They think they are descendants of the Crusaders and celebrate mass at night, offering wine and incense and calling upon the name of Jesus. They observe Christmas,

Easter and Whitsunday and the days of St. Chrysostomus and Saint Barbara. Among their sacred books they enumerate the Torah, the Psalter, the Gospel of Christ and the Koran. They have never been on good terms with the orthodox Moslems and of late have shown much friendliness to the Christians living in their country. Recently a deputation of Alauites appeared among the Catholic Sisters of the Sacred Heart of Jesus and Mary at Safita and asked to join the Christian faith. This visit resulted in a movement toward the Catholic faith and a number of villages have already become Catholic.

—*Die-Katholischen Missionen.*

### Missionary Cooperation

American Board work in Turkey began in 1819, with the original purpose of helping all races in that country. More and more it has concentrated upon the Armenians and Greeks, resulting in a strong, evangelical church. Oppressive political conditions caused many of the leaders to migrate to America, where they have formed Armenian-speaking churches. Some twenty years ago the Armenian Missionary Association of America was formed, its purpose being to further missionary activities among the Armenians scattered in every land.

About six years ago leaders in the Armenian Missionary Association of America suggested the possibility of strengthening the whole work through closer cooperation with the American Board. This was brought about by forming, in 1927, the Executive Council of Armenian Missions, made up of representatives of the Armenian Missionary Association of America and the American Board, thus creating a unique form of missionary cooperation. Armenian Protestant churches in America number only thirty-five, of which only eight are self-supporting.

—*Congregationalist.*

### Youth Service in Isfahan

A Youth Service was organized last winter in Isfahan by young converts who invited young people to come and hear young speakers tell what Christ had done for them. Persian hymns were sung to Persian tunes and the four addresses were by Armenians and converts from Islam, all connected with Stuart Memorial College. The meeting was an effort to link the college more closely with the church. A group of Christian young women said that they, too, would welcome an opportunity to witness for Christ.

### Life Among the Loors

Dr. Joseph W. Cook, Presbyterian missionary at Hamadan, Persia, who died of typhus in January, 1932, wrote for the *Presbyterian Magazine* an account of a trip he made to Looristan, a place practically blank on even the best maps of Persia. Its people are earnest Mohammedans according to their lights, living under most primitive conditions. Modern education and modern medicine have never touched them. One small grade school in a district of 75,000 people is the only educational facility. The Loors, like the Kurds, are direct descendants of the ancient Medes. Sheep, cattle and chickens share the tents with people. Women marry at eight or ten, lose four babies for every one that lives.

## INDIA AND BURMA

### India in Transition

After a series of evangelistic meetings, Dr. E. Stanley Jones writes in *The Indian Witness*:

This has been by far the best year I have ever spent in India, though by all outward signs this should have been otherwise. For the first time I felt that I was dealing with real issues and that India was ready to face them with me. There has been that sense of facing things together. The coming possibility of self-government has sobered India. She is not now merely taking the role of the critic, she is beginning to take account of her resources with which she has to face the future. Men are now beginning to feel that Christ is a na-

tional asset of which they must take increasing account in the building of the new India.

Twenty-five years ago Dr. Mott addressed the students at Allahabad for four days without daring to mention the name of Christ. On the last day, at the close of his address he spoke of Christ; within five minutes the hall was empty. At Agra, Dr. Jones spoke in a crowded hall, night after night, beginning with Christ and talking of nothing else, yet the people crowded in, listened for hours and seemed loathe to go. Near the close of the meetings in every place it was asked that only those come who really wanted to find God, and the halls were filled, as before.

Dr. Jones observes more skepticism than in all his previous 25 years in India—honest skepticism, which acts as a purgative from superstition. India is intent on the intense quest for some new power to remould character.

### A Triumph of Christian Living

The 1931 census report of 12,000 new disciples of Christ every month for the past ten years shows the triumph of Christ-like living. In the Andhra territory of the Telugu country there have been well over 22,000 caste people led to become disciples of Christ during the past five years, and an observer explains that the chief factor in winning caste people is what Christianity has done for the outcasts. The Wesleyan Mission in Hyderabad reports: "In spite of the bitterest persecution there is no sign of the movement abating. . . We rejoice to record 7,234 caste baptisms since the first fourteen were baptised. . . 1,400 in the past year. . . The bitter enmity of many of the village headmen and wealthy landowners has been a terrible test for many of the new converts. . ."

The Rev. G. E. Hickman Johnson, after a few years' absence from Hyderabad, his former field of labor, writes:

Eight thousand was the number of Christians in Hyderabad State when

I went there twenty-five years ago. Today there are over ten times that number, 83,000 Christians. When I left the District thirteen years ago there was scarcely a caste Christian in it. Now, the outstanding feature of our work there is this incoming of the caste people.

I am fully persuaded, after seeing hundreds of these caste people and baptizing many of them, that two main motives explain the movement. The religion of their fathers no longer grips them; their gods are not merely dead, they have become ridiculous; no Indian can remain long without a God to worship. Here comes in the second motive. As one man put it: "I have seen for years the children of your outcaste villages laughing and happy. Because we have seen what Christianity can do with the people that Hinduism has no use for, we come to you. We want a religion that can make good people out of bad people."

—*Dnyanodaya*.

### Hindu Christians

An S. P. G. missionary writes of a sect called Hindu Christians, and a conversation he had held with one of their leaders. "I have never before had the opportunity for such a free discussion, and to know how this sect has developed. They accept the whole of our Bible, but keep their form of worship to what it was in our Lord's time. Hence they keep the Passover, Feast of Tabernacles, the Sabbath. They are building themselves a new place of worship, on the lines of the Temple at Jerusalem. They have a very strict discipline among themselves, and open and individual confession is made in the presence of the congregation. They tithe absolutely all their possessions and income, hence they are very rich. Excommunication is practised, and it is a real discipline. Baptism is administered after a person is eighteen years of age. They have twelve elders, and by lot one is chosen to administer baptism, another the Last Supper, another to preach, and another to read the Scripture. These hold the office for lifetime, and are also expected to be teachers, for which they are paid. They do no evangelistic work. Their women only marry one of themselves, but men marry outside,



and the woman is admitted to the community."

—*The Mission Field.*

### Hindu-Moslem Riots

Rioting between Hindus and Moslems is not an everyday occurrence in India. In most places in India where the followers of the two religions live close together the happiest of relationships exist, and no riots are ever known to have occurred. This fact is lost sight of by people in other lands when the newspapers report on the outbreak of a rioting in some one place, and they imagine that all over India there is some sort of civil war going on between the Hindus and Moslems.

### Church Union Movement

The Church Union Movement has taken one step further by the "general assent" given to the South India Scheme of Union, by the General Council of the Church of India, Burma and Ceylon, formerly known as the Church of England in India. The scheme will now be forwarded to the Diocesan Councils (constituent bodies of the General Council) for discussion and report. If the scheme is not modified materially, this Church will be ready to act in 1935, provided the other two negotiating Churches also make up their minds finally. The United Church will accept the Episcopal form of church government, without subscribing to any theory of episcopacy. The conscience of North India is also being stirred and conferences and committees on church union are the order of the day, but the movement there will mark time until the issue is settled in South India.

### Intercaste Dining

"About eight years ago," writes Rev. A. L. Wiley of the Presbyterian Mission, "a man who had been convicted of political murder and sentenced to life imprisonment, was released after sixteen years imprison-

ment and exiled to Ratnagiri. Being a Chitpavan Brahman, the highest of the high, he soon became the religious leader of Ratnagiri. About two years ago this man began a movement to inaugurate intercaste dining. He made a dinner and invited members of the different castes, outcastes, Mohammedans and others to dine with him. Many from the different castes accepted the invitation, and Brahmans, outcastes and others sat down and dined together. It was decided to make it a monthly affair, and for some five months, the group came together and dined, without any caste restrictions. This seemed to be a remarkable forward step. After five of these dinners, a list giving the names of the Brahmans who had inter-dined, was published in a local paper. Some months later we read in a local paper of the annual visit of the Chief Priest of Hinduism for the territory, who has to do especially with the purity of Hinduism. He called the inter-dining Brahmans before him and notified them that they had been excommunicated and in order to return to Hinduism they would be required to perform *praya-schit*, atonement, or forever remain outcastes. As no one was willing to remain outside of Hinduism, these Brahmans, among them lawyers, doctors, business men, etc., came forward and performed *prayaschit*, which means that each, in turn, ate a mixture made up of the five products of the cow."

### Preaching Band

Ninety-one villages were visited by Dr. W. A. Stanton and his band of faithful preachers on tour early this year. The Kurnool field, South India, covers a territory three times the size of Rhode Island, and has a population of more than 400,000. The band traveled 500 miles and preached to thousands of Sudras, who gave eager and attentive hearing. Every pastor in this area is an evangelist, and is responsible

for his circle of from fifteen to twenty villages which he visits regularly from month to month. The church membership list in this field has now passed the 5,000 mark with the addition of the 422 reported this year. This growth is gratifying to all, friends of foreign missions in South India.

—*Watchman-Examiner.*

### Evangelism in South India

Evangelism has had a successful year in South India where with two exceptions the largest ingathering in the history of the Baptist mission is recorded. Typical of many reports is that of the veteran missionary, Rev. W. A. Stanton, of Kurnool, who writes:

In November the people in one of the largest Madira hamlets on this field with more than 100 houses sent word that they wanted to become Christians. For more than thirty years we had preached the Gospel in that village, but the hearts of the people were as hard as the stones of old Kurnool. We sent a preacher and finally went and spent two days among them, having the great joy of baptizing thirty-two people. Further report comes that the whole *palem* is now ready for baptism. There seems to be a wide-spread awakening among the outcastes on this field. In one village twenty miles from Kurnool nine converts had returned to their homes and had started a school, called a teacher from another village to show them what to do, and were rebuilding the ruined walls of an old house for a church. When the missionaries arrived they proudly showed what they had done and reported thirteen of their neighbors ready for baptism.

### The Will to Do in Burma

In spite of distressing economic conditions the Karen people are supporting their work, though on a reduced scale, of course. We have fourteen acres of land for the school compound, and we are getting it cleared of the jungle growth. The churches are apportioning the work bringing lime, sand, pebbles for concrete, timber for roofs, floors and interior walls. These are all contributions from individuals and churches. Some will send men to give free labor. One or two men have promised to send elephants to help pull out the

stumps when they have been undercut. How really happy the people are in this planning!

C. L. KLEIN, Schwegeyin.

—*Watchman-Examiner*.

### Baptist Assembly at Maymayo

The Burma Baptist Assembly at Maymayo this year was more completely in charge of Burman and Karen leaders than ever before. One new feature was the introduction of a course designed to help teachers who are responsible for Bible teaching in the schools. About 60 received this special training. Other efforts are being made both at the college and at Rangoon to raise the standard of religious education, to make the experience of Christ by men of twenty centuries real to the younger Christians. About 200 delegates were in attendance at the Assembly.

—*Paul Braisted*.

### Siam Situation

The Presbyterian Missionaries have always enjoyed the friendly cooperation of the royal house of Siam. The late king, in his earlier days, gave his own title to the mission college at Chiangmai, naming it the Prince Royal's College. The present king attended the exercises celebrating the centennial of Christian work in Siam in 1928 and spoke appreciatively and encouragingly of it. In addition, their majesties have made gifts of money to the Presbyterian Mission in Siam, in recognition of what is being done for their subjects.

## CHINA

### National Christian Council Denounces War

Dr. C. Y. Cheng, General Secretary of the National Christian Council of China has issued a significant statement to the National Christian Councils in other lands concerning war. After describing the horrors of war, the statement concludes:

We, therefore, pledge ourselves anew, and urge all our fellow Christians to do the same, not merely to

condemn the scourge of war but actively to support the movement for the outlawry of war that the relations of men may be builded upon other and more secure foundations.

In the political world the foundations of security are the rule of law and the sanctity of covenants, of which warlike acts are the negation. In the spiritual world the foundations of peace are living stones, men of sincerity and good will who will make the machinery of law and treaties work. We invite all who read these words to join us in turning to the cross of Christ, that we may be forgiven for all our pride and folly and inspired to follow in His steps, and in unceasing prayer and effort at whatever cost to maintain and strengthen the foundations of security and peace.

### A Friendlier Spirit

"One of the most significant achievements of the past year has been the bringing about of closer relationships and cooperation between the Christian Student Movement and our Church," writes Rev. A. R. Kepler, missionary at Shanghai, China. Three years ago the slogan of the Christian Student Movement was "Exalt Christ! Down with the Church!" At a recent national conference of the Christian Student Movement at Peiping, the prevailing purpose was "Cooperation with the Church!"

### Is the Church Short of Faith?

I am well aware that the Church is short of money. No one knows that better than the missionary. But is the Church short of faith? In spite of our troubles here in China, and they are many, there never was a greater opportunity to bring these people to Christ. Sick at heart, disillusioned, harried from pillar to post by famine, floods, and war, with no hope or faith in anything, these people are only waiting for the Great Deliverer.

Our seminaries at home are crowded with students for the ministry—yet no ministers for the preaching of Christ's salvation to the heathen. For ten years not a single minister for the district of Shanghai. Our medical schools at home are turning out doctors faster than they can be absorbed in stable

practice. In eight years not a single doctor for the district of Shanghai. So much to do. So very few to do it. So very few willing to make the venture for Christ's sake. Where is the answer? (Rev.) HOLLIS S. SMITH, Changshu, Kiangsu.

### Many Opportunities

The suffering in China has influenced more people to attend Church and to turn to religion as a means of comfort. Though services are not crowded, there is a considerable increase in attendance over last year. Anti-Christian feeling does not seem to exist, or at least it is entirely submerged for the present.

Truth Hall, a Presbyterian mission school which is registered with the Chinese government, has so many students that it is necessary to hold assembly out of doors. Large numbers of lay workers in the churches are spending a great deal of time in voluntary evangelistic work. More than 5,000 people at a country fair, conducted by Christian workers, heard the Gospel message.

### An Active Christian Lawyer

Dr. Sherwood Eddy in emphasizing that Christianity is China's only hope, tells in the *Missionary Herald* of a Christian lawyer, Mr. Gong, who has personally won forty-two friends to accept Christ. During a week of meetings in Foochow, attended by 4,000 students a day, Mr. Gong, with the consent of judges and fellow lawyers, called off all his law cases for the week, giving his entire time to the meetings. To one single meeting he brought fifty lawyers. During the week he brought three hundred different persons. He organized a body of eight hundred Christian personal workers to invite men to the meetings and to speak to them personally about Christianity. Of the 50 lawyers he brought to the meetings ten have made their decisions and are now preparing to enter the church.

# Our Missionary Bookshelf

*Recent Books Reviewed for the Readers' Information*

**Christian Education in Japan—A Study.** 247 pp. International Missionary Council. New York. 1932.

This is a report of a Commission, and how many people read reports? Few, it is to be feared. The very name "report" suggests something dry and perfunctory. But no student of missions can afford to ignore this report. It was prepared by a Commission on Christian Education in Japan, representing the National Christian Council of Japan, the National Christian Education Association of Japan, the Foreign Missions Conference of North America and the International Missionary Council. It was headed by that eminent Christian educator, Kajinosuke Ibuka, President Emeritus of the Meiji Gakuin of Tokyo, whose associates were eleven eminent Japanese and missionary educators. It is the most thorough and comprehensive study of Christian education in Japan that has ever been made, and it presents a literally immense amount of reliable information. Its primary purpose is to bring to light the present situation and the future needs of Christian education in Japan in the light of the rapidly changing situation in that country and to determine what changes should be made in the policy and program of the schools in order that they may more actively serve the Christian movement. Several maps and charts helpfully contribute to the reader's understanding of the situation. This is a volume of notable value and it should be carefully studied, not only by officers and members of missionary boards working in Japan, but by the students of Christian education in other lands.

A. J. BROWN.

**New Life Through God.** By Toyohiko Kagawa. 210 pp. \$1.50. Revell. New York. 1932.

There is something amazing about the literary fecundity of Kagawa. A comparatively young man, far from robust in health, with impaired eyesight, preaching and lecturing every day and often several times a day, serving on many committees, and the leader of various religious and social organizations, he yet finds time to write books and articles. Dr. Kenneth Saunders, who writes an Introduction, speaks of him as champion of the poor, expert adviser of government, mystic and social reformer, poet and preacher, who is doing more than anyone else in Japan for social reconstruction and who gathers great crowds whenever he speaks. This book is the substance of addresses that were delivered at mass meetings attended by thousands of Japanese. Its theme is "new life, new morale, a new society—through God." It discusses God and the World of Suffering, God and Christ, God and the Soul, God and Prayer, God and the Bible, God and the Conscience, God and Daily Living, and God and the New Social Order. It is pervaded throughout by a warmth of evangelical feeling that deeply moves the reader. It is a spiritual tonic, a real contribution to devotional Christian literature. Written in Japanese, it has been translated into excellent English by Elizabeth Kilburn of Sendai, Japan.

B.

**School Girls Together.** By Mrs. E. Weller. Illus. 12 mo. 128 pp. Paper. 1s. China Inland Mission. London. 1931.

School girls in America and England cannot fail to be inter-

ested in the true experiences of these six school girls in China, as told by a missionary who loves the Chinese and understands them. We see here vividly their temptations and trials, their failures and victories, their need and response to the message of Christ.

**Chefoo.** By Stanley Houghton, Edith Harman and Margaret Pyle. 12 mo. 82 pp. Paper. 2s. China Inland Mission. London. 1931.

The educational center of the China Inland Mission for missionaries, children, a hospital and the health station for their missionaries, is at Chefoo in North China. This pictorial story of the many-sided life at Chefoo is another evidence of the Christian spirit and efficiency of the Mission founded over sixty-five years ago by Hudson Taylor.

**Streams on the Desert.** By Mrs. Charles E. Cowman. 8 vo. 328 pp. \$1.50. The author, 832 No. Hobart Blvd., Los Angeles, Calif.

The present hunger of people for spiritual help is shown by the large number of daily Bible readings published. Here is one of the best—the fruit of study and experience. Many of the greatest spiritual leaders are quoted in prose and verses, with Scriptural selections for every day in the year. To read it prayerfully promotes spiritual growth.

**The Interwoven Testaments.** By H. C. Moore. Pocket volume. 50 cents. Southern Baptist Convention. Nashville. 1931.

In the form of daily Scripture readings, the main teachings of the Old and New Testaments are combined in brief quotations, without exposition but with short explanations. They will prove interesting and suggest further study.

**Bible Verses to Memorize.** Selected by Helen Miller Gould Shepard. 16 mo. 96 pp. 50 cents. American Tract Society. New York. 1931.

The good seed is the Word of God. Sown on good soil it bears good fruit. The Bible verses, carefully and prayerfully selected by Mrs. Shepard, have already been translated into over thirty languages and have been widely scattered by faithful sowers in many lands. These selections, in two series and topically arranged, relate to Sin and Salvation, Law and Grace, Sorrow and Comfort, Death and Immortality, Confession and Service, Wisdom and Folly, Faith and Unbelief, Promises and Prophecies. Those who memorize them will store away spiritual riches and those who scatter them will plant living Seed.

**The Lutherisches Missionsjahrbuch for 1932.** 160 pp. This time it covers 150 pages and has a separate supplement of ten pages.

This Yearbook contains a number of important articles—the History of the Evangelization of Iceland, Theological Work in India, by Dr. Sandegren, Problems that grow out of the increasing Industrialization of the World, and the Nature of the People and the Work of Missions in New Guinea. There is the usual amount of most important statistical material covering the missions of Germany, those of the Scandinavian countries and the present status of missions to the Jews.

C. T. BENZE.

**The Dawn Wind.** By Olive Wyon. 12 mo. 155 pp. 2s 6d. Student Christian Movement Press. London. 1931.

The Gospel of Christ has introduced a revolutionary principle into society, but many Christians have failed to recognize its transforming influence on the womanhood of non-Christian lands. The awakening of womanhood to the opportunities and responsibilities of a new era is the subject of these brief studies in which the author pictures the change wrought on the women of Africa, of India and China, of Korea and Japan and of Mohammedan lands. The

chapters make an excellent subject for women's missionary meetings. A good, but very limited bibliography of British books, suggests opportunity for further study.

**The Conquest of Gloom.** By James L. Gray. Introduction by E. Stanley Jones. 12 mo. 158 pp. 3s 6d. Marshall Morgan and Scott. London. 1931.

The author has been a New Zealand Presbyterian missionary in Jagadhri, India, for ten years and most of these addresses were given to audiences of Christian missionaries and, as Dr. Stanley Jones says, they "touch on problems that press in on this Indian atmosphere; problems of an awakened nationalism and the clash between East and West." They are spiritual Bible studies that exalt Christ, encourage faith, promote obedience, stimulate to prayer and exhort to sacrificial service.

**Challenged.** By Caroline Atwater Mason. 12 mo. 100 pp. \$1.00. Revell. New York. 1932.

Miss Mason is well known as the author of "A Lily of France," "The Little Greek God," "The Highway," and other spirited stories with a purpose. In this short novel she pictures life in an American city and the efforts of a newspaper man to promote total abstinence and prohibition. The facts presented give convincing reasons for abstinence from intoxicants and show the benefits of prohibition laws, even when not adequately observed.

**Bread to the Full.** By John McNeill. 12 mo. 208 pp. 2s 6d. Pickering and Inglis. Glasgow. 1931.

For over forty-five years this famous Scotch preacher has been widely known for the graphic pictures, humorous touches, evangelistic passion and spiritual insight in his sermons. These sermons were delivered in Dr. McNeill's early prime—forty years ago, in the Regent Square Presbyterian Church of London—they combine human interest and divine unction, and breathe out the spirit of under-

standing, of righteousness, of faith and of love.

## New Books

**The Prophetic Lamp.** Ernest Baker. 79 pp. 1s. Pickering & Inglis. London. 1932.

**Present-Day Problems.** J. C. M. Dawson. 115 pp. 1s., 6d. Pickering & Inglis. London. 1932.

**The New Man.** Capt. Reginald Wallis. 95 pp. 1s. Pickering & Inglis. London. 1932.

**Individual Work for Individuals.** Henry Clay Trumbull. 186 pp. \$1. American Tract Society. New York. 1932.

**That Strange Little Brown Man Gandhi.** Frederick B. Fisher. 239 pp. \$2.50. Long & Smith. New York. 1932.

**I. Lillias Trotter.** Blanche A. F. Pigott. 245 pp. 6s. Marshall, Morgan & Scott. London. 1932.

**As It Looks to Young China.** Edited by William Hung. 181 pp. \$1. Cloth; 60c paper. Friendship Press. New York.

**Community Organization in Religious Education.** Hugh Hartshorne and J. Quinter Miller. 250 pp. \$2. Yale University Press. New Haven.

**The Causes of War.** Sir Arthur Salter and Others. 235 pp. 7s. 6d. Macmillan. New York and London.

**The Good Shepherd and His Lambs.** H. Forbes Witherby. 185 pp. 1s. Pickering & Inglis. London.

**John Thomas Gulick—Evolutionist and Missionary.** Addian Gulick. 556 pp. \$4. University of Chicago Press. Chicago.

**The Heritage of Asia.** Kenneth Saunders. 224 pp. \$1.75. Macmillan. New York.

**The Indigenous Church in Peru.** John Ritchie. 39 pp. 6d. World Dominion Press. London.

**Indigenous Ideals in Practice.** W. F. Rowlands. 43 pp. 1s. World Dominion Press. London.

**Indian Americans.** Winifred Hulbert. 161 pp. \$1 cloth; 60c paper. Friendship Press. New York.

**Kagawa.** William Axling. 202 pp. \$2. Harpers. New York. 1932.

**The Life of Chas. Albert Blanchard.** Frances Carothers Blanchard. 220 pp. \$2. Revell. New York.

**Lim Yik Choy—The Story of a Chinese Orphan.** Chas. R. Shepherd. 252 pp. \$1.50. Revell. New York.

**The Republic of Brazil—A Survey of Religious Conditions.** Erasmo Braga and Kenneth S. Grubb. 184 pp. 5s. World Dominion Press. London.

**Rural Education for the Regeneration of Korea.** Helen K. Kim. Published by the Methodist Board of Foreign Missions. New York.

**Totem Tales.** Warren E. Crane. 95 pp. \$1. Revell. New York.

**Yellow Rivers.** Earl Herbert Cressy. 153 pp. \$1.50. Harpers. New York.

**Annual Report, Home Missions Council—1932.** 85 pp. New York.

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## Obituary Notes

Dr. J. Kelly Giffen, of the Sudan Mission of the United Presbyterian Church, died in Khartum on April 6th. His widow, Grace H. Giffen, died on July 27th in Assiut. Dr. and Mrs. Giffen went to Egypt in 1881, and entered the Sudan as pioneer missionaries in 1900. They were effective forces in building the Church of Christ in that difficult field.

\* \* \*

Mrs. George J. Geis, of Myitkyina, Burma, died April 28. She had been a Baptist missionary for forty years.

\* \* \*

Miss L. Couch of the Ramabai Mukti, Mission, Kedgaon India, died on April 1st at seventy-nine years of age. Miss Couch was born in England and went to India forty years ago. After spending ten years in Calcutta she went to Mukti where Pandita Ramabai gave her work in the Boys' School where she acted as a real mother and won many boys to Christ.

In recent years she has not been able to do much active work on account of an automobile accident but she has gone twice daily to the station to distribute the Gospel portions and tracts. Guards of every train looked for this messenger of God and for her bundles of biblical literature, papers and magazines. Mukti is situated on the regular Indian pilgrim route and every day more than fifty of these pilgrims and sadhus pass through. Miss Couch was interested in these wanderers, and would show them the One who is "The Way, the Truth and the Life," and give each a Gospel portion or tract in the language they understood.

\* \* \*

The Rev. Otis Cary, D. D., forty-two years a missionary of the Ameri-



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can Board of Commissioners for Foreign Missions, in Japan, died on July 31, in his eighty-second year at the home of his son, Rev. George E. Cary, Bradford, Massachusetts. Dr. Cary was born in Foxboro, April 20, 1851, was graduated from Amherst in 1872 and Andover Theological Seminary in 1877. He went to Japan that same year.

Dr. Cary was the author of a very complete and valuable history of Christian Missions in Japan.

Retiring from the field in 1918 he served Japanese churches in Utah and California under the auspices of the American Missionary Association. In 1923 he established residence at the Walker Missionary Home, Auburn-dale, and assisted with the editorial work of the Board.

His wife and four children, Rev. G. E. Cary, Dr. Walter Cary of Dubuque, Iowa, Rev. Frank Cary of Otaru, Japan, and Miss Alice E. Cary of Osaka, Japan, survive him.

# Look for Our Special China Number

OCTOBER, 1932

Illustrated   ♦   Up-to-date   ♦   Factual

## Partial Table of Contents

What the Chinese Have Accomplished.....	<i>Kenneth S. Latourette of Yale University</i>
Come With Me to China.....	<i>O. E. Goddard</i>
Overcoming Difficulties .....	<i>Wm. H. Gleysteen of Peiping</i>
The True Soul of China.....	<i>Francis C. M. Wei of Wuchang</i>
How the Chinese Worship.....	<i>James L. Stewart of Chengtu</i>
Why Send Missionaries to China.....	<i>P. O. Hanson of Taianfu</i>
What Have We Learned About Mission Methods.....	<i>Frank Rawlinson of Shanghai</i>
What Kind of Medical Missions Are Needed.....	<i>Dr. Elliot I. Osgood</i>
A Sample Mission Station.....	<i>Charles E. Scott of Tsinan</i>
What Christ Has Done for China.....	<i>Carleton Lacy of Shanghai</i>
The Church of Christ in China.....	<i>A. R. Kepler of Hangchow</i>
Woman's Place in Changing China.....	<i>Katherine R. Green</i>
Whither—and What Progress.....	<i>Charles L. Boynton of Shanghai</i>
The Christian Task in China.....	<i>P. C. Hsu of Peiping</i>
Testimonies of Twice Born Chinese.....	<i>Various Authors</i>
What the Chinese are Doing for China.....	<i>Mary F. Parmenter of Shanghai</i>
Best Books on China	

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